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THE  
MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

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VOLUME XXXIV.

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BOSTON:  
MISSIONARY ROOMS, 33 SOMERSET STREET.  
1854.



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*J. A. Pond*

THE

# MISSIONARY MAGAZINE.

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AMERICAN BAPTIST MISSIONARY UNION.

## GENERAL VIEW OF THE MISSIONS, 1853-4.

The past year has been, with respect to an important portion of our mission field, a transition period, and the state of the world at present is such as to betoken great changes in time to come. Asia, so long the colossal emblem of stationary, almost stagnant life, — fixed, unimpressible — is now the theatre of revolution. Europe is again threatened with agitations the extent and issues of which it were vain to conjecture. The jar of these outward movements faintly indicates the tossings of the great sea of human opinion, now in a more restless state than at any time for many years past. At such a season it is impossible to survey our missions without deep concern. Are they commensurate with the demands of the time? Do they promise an expansion adequate to the probabilities of the immediate future?

Beginning with BURMAH, on which is concentrated our greatest force, we see the missions entering upon a new era, opened by the sudden enlargement of their field of operations. The conquest of Southern Burmah is indeed incomplete — the peace lately proclaimed was but a hollow truce and the calamities of war are renewed for a season. But enough is gained to give the missions access to a numerous population hitherto unapproachable. In anticipation of this result the whole body of missionaries have been convened to review their labors, to compare their experience, and to devise measures at once for extending their lines of occupation, and for acting with increased efficiency and unity of plan. Resources accumulated within the narrow limits of Tenasserim and Arracan were now available for the populous interior of the country. It was felt that the set time had come for an advance movement. But while competent and faithful translators had opened the Scriptures to both the Burmans and Karens with a clearness that leaves little to be expected from present revision; while the press had multiplied copies, ready for the widest distribution which should appear practicable and expedient; and while a hopeful body of native pastors and evangelists was raised up; it was made manifest that the most imperative want, — that of men qualified to lead the advance — could be but imperfectly supplied. It was necessary to spare from the older sta-

tions as many missionaries, and to disperse them as widely, as the nature of the case would admit, trusting in Him who is able to save by many or by few, to make the feeblest labors effectual and to raise up the needed succors from the American churches. Of the changes thus made, full information is not received; but the following statement exhibits them so far as they have been acted upon at home.

Six missions and stations are fixed upon in Burmah Proper, — Rangoon, Bassein, Henthaday, Prome, Toungoo and Shwaygyeen. To the mission at Rangoon, are assigned Messrs. Ingalls, from Akyab, Stevens, from Maulmain, and for the present, Dr. Dawson; the arrangements for the Karen department of the mission there are not permanently made, but for the present it is in charge of Mr. Vinton. At Bassein, Mr. Beecher is provisionally associated with Mr. Van Meter. To Prome are assigned Mr. Kincaid, and Mr. Simons from Maulmain. Mr. Thomas, on the return of Mr. Cross to Tavoy, is to occupy Henthaday. Dr. Mason, at his own earnest request, is appointed to Toungoo. The state of his health has been such as to make his early return to America appear necessary, but at latest advices was better, and it was his purpose, if possible, at least to establish the new mission, leaving his homeward voyage for future determination. Mr. Brayton, from Mergui, and Mr. Harris, from Maulmain, are to commence a Karen mission at Shwaygyeen.

These detachments for Burmah Proper leave the stations in Tenasserim and Arracan occupied as follows: Maulmain, by Messrs. Haswell, Bixby and Ranney, in the Burman Mission; Dr. Wade, as teacher of the Karen Theological School, and Messrs. Bennett, Hibbard and Whitaker in the Karen mission. Tavoy, by Messrs. Cross, in the Karen, and Allen, in the Burmese department. Mergui, by Mr. Benjamin as a Karen and Salong missionary. Akyab, by Messrs. C. C. Moore and Rose, laboring in Burmese, and Sandoway by Mr. Knapp, also in Burmese.

Messrs. Howard and Stilson, of the Maulmain Burman, W. Moore, of the Maulmain Karen, Cross, of the Tavoy, and Abbott, of the Bassein, and Mrs. Campbell of the Arracan Mission, are in this country. Mr. Nisbet of the Arracan Mission, is on his way. Disease has laid its hand on these brethren. With one exception, they have been in the field for years, some for many years of severe and useful labor. Mr. Nisbet was arrested by sickness on the threshold of his expected work, and warned to withdraw, but not till Mrs. Nisbet was suddenly removed by death. Mr. Cross anticipates an early return to his mission, and two missionaries recently appointed, Rev. Messrs. J. L. Douglass and Arthur R. R. Crawley, are designated to stations in Burmah.

While, however, attention has been so fixed on plans for the future, the ordinary labors at stations already established have gone forward with general prosperity. The native churches have shown a high degree of stability, the native preachers, of zeal; and the divine blessing has given effect to their efforts in co operation with the missionaries. In Rangoon and Bassein, particularly, there has been a large ingathering of converts. The present season is witnessing, it may be hoped, the beginning of those more extended efforts for the evangelization of Burmah indicated in the foregoing list of stations, of which we shall look to hear encouraging results during the year on which we have entered.

The Mission to SIAM has experienced no outward change. Its work has advanced, not rapidly, as compared with some older and more favored, but surely and hopefully. A few converts, a few promising inquirers, an interesting church, steadfast amidst the flood of heathenism — who shall despise the day of small things? Mr. Chandler is about returning, with the Rev. Robert Telford as a colleague for Mr. Ashmore in the Chinese department. The Siamese department needs an increase of laborers. When the whole kingdom is open to the Christian preacher, the men should not be wanting to go through the land with the message of salvation.

CHINA, now in the throes of a revolution in which the influence of a few imperfectly apprehended Christian ideas is strikingly manifest, is attracting to itself the gaze of the Christian world. The immediate effects of the insurrection as related to missions, should it even succeed, cannot be predicted. In its most favorable aspects, it offers the promise of an open and unobstructed way for the preaching of the gospel and the circulation of the Scriptures. It may issue less auspiciously. But of one thing we may be safely assured: a pure Christianity, whether favored by the sovereign power or under its ban, will make no progress unless it is preached to the people. "How shall they believe on Him of whom they have not heard? And how shall they hear without a preacher?" The obligation to give the gospel to China does not rest upon our own denomination with such single and exclusive force as do the claims of Burmah. But in common with others we have attempted to bear a part in this great enterprise, and have met with a measure of success.

The Hongkong Mission, by the temporary withdrawal of Dr. Dean, who lately returned to this country on account of impaired health, is left in the sole charge of Mr. Johnson. To Ningpo a missionary of recent appointment, the Rev. M. J. Knowlton, has just been designated, who, with Mr. Lord returning to his station, will strengthen a post that is in great need. At both stations there have been accessions to the native churches. The character of some of the converts promises much for the future. There is every encouragement to cultivate this immense field with a vigor and liberality beyond any precedent hitherto set.

The Mission to ASSAM has sustained severe afflictions, in the death of Mr. Dumble, who had won in an eminent degree the confidence and love of his associates during his brief service, and of a native preacher concerning whose future usefulness the best hopes were entertained. Mrs. Cutter has returned to this country as an invalid. The enfeebled health of some of the brethren causes deep concern for the welfare of the mission. It calls for succor. Though the fruits of labor bestowed do not immediately appear, yet the soil is breaking up, the good seed is sown, and the Lord of the harvest will not refuse the increase. The Foreign Secretary, by authorization of the Executive Committee, has decided to visit Assam, a step much desired by the mission, and one that it is believed will prove for its permanent advantage.

The Mission to the TELOGOOS is reduced, by the return of Mr. Day in enfeebled health, to a single missionary and his wife. To expect that it should be able to make any sensible progress under such circumstances would be unreasonable. The divine energy is boundless, but works by means. Mr. Jewett has been preserved from discouragement and continues his work with cheerfulness, leaving the future in the hands of God and of his brethren. The efforts made to reinforce the mission, we are sorry to say, have thus far failed of their object.

The Mission to the BASSAS, resuscitated, after long waiting, by two missionary families, presents itself with fresh interest to the view of all who are concerned for the welfare of Africa. The missionaries found, in the state of the church, the schools and the mission property, visible proof of the fidelity of the native assistants in whose charge these had been so long left. They have suffered from sickness incident to the acclimating process, but have been sustained and enabled to rejoice in the lot assigned them. They have already seen some triumphs of the gospel, and look with the patience of hope for multiplied conquests.

The retirement of one missionary from FRANCE, and the declinature of another who had received appointment to that field, leave but one to take the oversight of the work there. Mr. Willard removed in October from Douai to Paris. Outward circumstances still present a forbidding aspect, but the progress already made has evinced the action of a vital impulse which "cannot, but by annihilating, die." There are some tokens of better days in reserve, but of one thing alone can we safely be confident—that the Lord will overrule all events to his own glory.

The churches in GERMANY continue to enjoy a large degree of spiritual prosperity, and make progress in the work committed to them. The King of Prussia has offered a measure of toleration, which, though not yet fully realized, brightens the prospects of our brethren in that kingdom, but some other states have inflicted increased severities on the Baptists within their borders. Recent events attest the growth of liberal sentiments among the German clergy, but the removal of restrictions on worship must apparently be a work of time. The gospel, however, asks no leave of human power to live and act. By the presence of Mr. Oncken in this country, it is hoped that a stronger interest will be awakened in the mission with which he is identified, and that the Committee will be fully sustained in their effort to give it a more ample support.

If the Mission to GREECE exhibits fewer sensible proofs of success than others, it finds in the eagerness with which the treasures of divine truth are sought by the people special encouragement to perseverance. A stronger impulse appears to have been given to the reading of the Scriptures and investigation into its doctrines and precepts. An enlargement of the mission is eminently desirable. The things that remain need strengthening, and greater things ought to be attempted.

Our INDIAN MISSIONS exhibit no marked change externally. Among the Cherokees, as for many years, a steady progress is made by the churches, in numbers and we hope in character and efficiency. The death of two native preachers was a severe trial. One has since been licensed, — may others be speedily raised up! The missions to the other tribes are in a less advanced state. The churches they have planted, however, endure as the present reward of their fidelity and a seed of future increase, of which individual conversions are now the foretoking.

Such, in brief outline, is the state of our missions. In view of their small beginnings, they call for a grateful remembrance of the divine favor through which they have reached their present degree of expansion. But in consideration of the immensely widened field now made accessible, — of the providential signs that beckon to us from the four corners of the earth, — of the resources of our denomination multiplied by years of prosperity, it is impossible to suppress the questions — *What doth the Lord require of us? What lack we?*

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## INTELLIGENCE FROM THE MISSIONS.

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### THE CONVENTION AT MAULMAIN.

We continue our record of the doings of this important body, — reserving two or three reports and resolutions which either are of no public interest, or require special action by the Committee and the Board of Managers. The reports by themselves convey but an imperfect impression of the labors performed by the convention, — the investigation of facts and precedents entered into, the comparison of individual views, and the earnest discussions that sifted every section of these documents.

The selection of new stations and the distribution of missionaries among them, are noted in the "General View of the

Missions," preceding. The last day's session, being on our anniversary week, was spent in prayer for the Missionary Union. The first Thursday in November was designated as a day of fasting and prayer, for a blessing on the labors then to be commenced at the several stations. A resolution was passed expressing the thanks of the convention to the Executive Committee for the presence and aid of the Deputation.

This is not the time or place to comment on the proceedings of the Convention, particularly as their action was not final on the questions before them. The report of the Deputation will present to the Executive Committee and to the Board more ample materials for estimating them, and aid

their judgment on the practicability and the most expedient means of giving effect to the conclusions arrived at. But it should never, for a moment, be forgotten that human might and wisdom, without the divine approval, will be powerless for good. It was the aim of the convention to discover the methods which our Lord and his apostles have sanctioned, to conform to their precepts and example; and to Him who is excellent in working they commit their future weal.

APPROPRIATION OF MONEY CONTRIBUTED  
TO BE APPLIED AT THE DISCRETION OF A  
MISSIONARY.

The committee to whom was referred the topic of the appropriation of money contributed for the special or general purposes of a mission, with permission to apply it at the discretion of the missionary receiving it, would respectfully offer the following report.

It is not to be expected that a heathen people will in any way aid in the work of disseminating the gospel among themselves; nor that a people just emerging from the ignorance and degradation of heathenism, will at once be able to support the ordinances of the gospel necessary to their well being, without foreign aid. The expenditure of money by missionary bodies is indispensable in the prosecution of missionary labors. But we think that *as little* money should be spent, as is consistent with the vigorous prosecution of the work. A careful and economical expenditure, for any department of a mission, accomplishes more good than a careless and lavish expenditure. We believe that individual missionaries, and missions also, have expended funds for particular objects, and commenced systems of expenditure, which with more experience and with a more careful reflection on the worthiness of the objects and on the consequences of the systems, would not have been expended nor commenced. Funds injudiciously spent are in many cases lost, often worse than lost—the occasion of incalculable harm. For instance, if a native church would be able, with the counsel and encouragement of a mission-

ary, to build its own meeting-house and support its own pastor, it would be calamitous for the missionary or a benevolent individual to meet the expense necessary for those objects. The appropriation of money for the purposes of a mission involves grave responsibilities. A sacred trust is committed to the missionary on the part of the society or donor furnishing the funds; and the precedents set, and the influence of the money spent, are serious and lasting.

As will be readily seen from the above view, in the opinion of your committee, the principle on which such money as is referred to in our topic is appropriated, is of considerable practical importance.

Missionaries frequently receive from friends at home, and from the supporters of missions on heathen ground, more or less funds for missionary purposes. All such moneys may be embraced under the three following heads:

1. Such donations as are given without specification, to be expended at the discretion of the missionary receiving them.

2. Such donations as are given toward the support of objects, the expense of which is usually met by the Missionary Union.

3. Such as are designated to a specific object, to be appropriated to that and no other.

Now in these several cases we would recommend, that the missionary receiving the money should consult with the mission to which he belongs, in reference to its appropriation; and that

(a) Where the money is directed to be appropriated at his discretion, he should not appropriate it to *any* object without the consent of the mission.

(b) Where the money is specified for the benefit of an object for which other moneys are expended, as for a school, or for preaching, &c., it should be spent according to the rules observed in the expenditure of other moneys for the same object; and in no case for other and extra purposes, without the consent of the mission.

(c) Where the money is given for a specified object, and *that alone*, as for the erection of buildings of any kind, for the organization of a new school, for preaching in any specified place, or for any object the expense of which is not usually borne by the mission; before such appropriation be made, the subject should be laid before the mission: if the mission approve, well; but if the approval of the mission cannot be obtained for such proposed expenditure, the money should remain in the hands of the receiver, at the disposal of the donor. In case it be impracticable to get the further direction of the donor, said money should go to the mission treasury for the general purposes of the mission. The credits for all such moneys as are above referred to, should, we think, appear in the accounts of the mission treasurer.

The observance of the above recommendation is, from the nature of the case, always practicable. And it is *safe*; because, though one member may be in the right and the body in the wrong, still, as a rule of action, it is safe to be governed by the majority. It can do injustice to no one; because, we believe, the wishes of the donor and the receiver will in all cases have their due weight, and will in all cases be complied with, unless, in the opinion of the mission, such expenditure would be very injudicious or productive of evil rather than good.

In our opinion, any other method followed than the one above recommended, in the appropriation of money coming into the hands of individual missionaries, is irregular, and liable to embarrass the operations of the mission.

In reference to donations made in America for missionary purposes, it is our deliberate opinion that in all cases it would be far better for them to be given into the general treasury, to be disposed of by the Executive Committee as they think will best promote the great missionary work in all parts of the heathen world.

#### THEOLOGICAL TRAINING OF NATIVE PREACHERS.

The committee to whom was referred the subject of the theological training of native preachers, Burman and Karen, and what further provision, if any, is requisite for its advancement, beg leave to present the following report.

The subject is most naturally considered in its historical order. We shall, therefore, begin with the establishment of the first theological school in Burmah, designed for both Burmans and Karens, and then present what was subsequently done in the way of theological training in the Burman and Karen departments separately.

I. *The Burman and Karen theological school.* During the first twenty years of the Burman mission, and while there was only a Burman department, no special effort was made for the education of the native assistants, because they were educated, according to Burman custom, before their conversion to Christianity. But almost as soon as missionary efforts commenced and became successful among the Karens, particularly on the reduction of the Karen language to writing, it became, in the minds of the Karen missionaries, an object of importance to educate to a greater or less extent individuals of promise, in order to qualify them for preachers or school teachers. They, unlike the Burmans, had had no previous education in their own language. They were, therefore, taught by the missionaries, during a part of the year when the rain prevented jungle labor, without any specific directions to that effect from the Missionary Board.

In 1835-36 the Rev. Mr. Malcom was sent out by the Board with special directions, among others, to establish a theological school. On this subject Dr. Bolles, the then Corresponding Secretary, wrote to the mission:—"To Mr. Malcom has been confided the duty of devising with you the plan of a school, to be early put in operation, adapted to the exigencies of the mission. We do not wish a splendid but an efficient establish-

ment, which shall take such converts as appear to be called of God to the Christian ministry, and qualify them for an acceptable and successful discharge of their duties. We will not pretend to define the course of study to be pursued, but request you to propose a plan based on what you know to be the wants of the persons to be taught, and submit the same to us for revision and approval. It will probably be best to embrace in the plan the instruction of school teachers no less than those for the ministry."

In pursuance of these instructions a committee was appointed by the convention of missionaries held in Maulmain in April, 1836, on an "Institution for educating native assistants." This committee reported, that, as a temporary arrangement, the institution should be located at Tavoy, that Mr. Wade should be the instructor, and that the Board should be earnestly solicited to send a suitable man, as soon as possible, to take permanent charge of the institution. The committee also recommended that Amherst be the future and permanent location for the institution; that, as many of the Karens, whom it would be desirable to place in such an institution, do not understand the Burman language, the Karen missionaries should institute a bible class for Karen native assistants; that the branches taught should be a general exposition of the holy Scriptures, rudiments of astronomy, geography and chronology, a sketch of ecclesiastical history, and the English language;—not that each scholar should invariably engage in all these studies, but in so many of them as should be approved by the instructor;—and that, in arranging the studies of each particular scholar, the instructor should be guided, as far as practicable, by the wishes of the missionaries from whom the individual should be sent. It was also recommended that such scholars as were yet young, and were to study the English language, should be placed in some primary school a proper time for that purpose.

The report in which the above recom-

mendations are contained was adopted by the Conference, and a school was commenced at Tavoy without delay, according to the plan thus established. It opened with about twenty pupils, the number of Karens preponderating; five Burmans and about the same number of Karens, were from Maulmain; two Karens were from Burmah, and one Burman and seven Karens from Tavoy. Most of these had already been employed as preachers, and the others were designed to be. Three or four, however, failed of coming up to these expectations after leaving the school. Of the studies specified in the report, that of the English language was never introduced, having been left to the discretion of the instructor and the expressed wishes of the missionaries sending the pupils.

This school continued in Tavoy some two or more years, until Mr. Stevens, sent by the Board to be the permanent instructor, was ready to take charge. It was then removed to Maulmain; after which, according to a clause in the above mentioned report, the Karen missionaries instituted bible classes at their different stations, for the instruction of Karen native assistants.

II. *The Burman theological school.*—Mr. Stevens arrived in Maulmain in February, 1838, with directions to study the Burmese language, that being understood to be the medium through which instruction was to be given in the institution; and in the following year, in March, he commenced a bible class, composed of seven assistants of Maulmain;—six of these were then engaged in preaching, and one in the translating department.

The members of the class were assembled at first twice a week, at 3 1-2 P. M., after they had usually finished their preaching for the day. A pupil being sent up from Amherst shortly after, to be instructed daily, from that date the assistants were convened three times a week; and by the end of July the class numbered sixteen in all, including one Tounghoo, and two Burmans from Ta-



voj. The next year the average of daily attendants was seven, including one Pwo Karen; and the preaching assistants were called together four times a week. In 1841, the year following, the number of students remained about the same, but the preaching assistants ceased to attend.

In August of the same year, 1841, there being an unusual pressure for funds in the mission treasury, and reduction being called for, the school was suspended until the third year following, that is, till June of 1844; when six pupils of much promise commenced the regular course of study. Three of these had already been employed occasionally as assistants. Some of the exercises of the school were also attended by three Pwo Karens. The following year, 1845, Dr. Judson returning to America and the care of the Burmese church devolving on the teacher of the school, his labors were necessarily divided between the church and the students, and this continued to be so until 1847, when the pastoral care of the church was transferred to Mr. Haswell and the teacher's principal efforts were again directed to the school, both in teaching and writing. The next two years there were but three daily students; and after the close of the rains of 1849, the season when a vacation usually occurred, the school was not reopened; chiefly because of new duties devolving on the teacher in consequence of the death of Dr. Judson.

Throughout the whole period of nine years, during which the school was continued, its distinctive character was that of a bible class. The New Testament was the basis of instruction, the four gospels being studied in harmony, as presented in the Life of Christ prepared by Dr. Judson; and the rest of the book, as far as Revelation, being carefully considered verse by verse, with comparison of parallel passages made in the recitation room. It was the constant aim of the teacher, not only to unfold the sense of the Scriptures, but also to show the pupils practically how to make the bible its own interpreter. This

course was especially desirable, as there were no commentaries to which the students could be referred for light. He also aimed to lead them to analyze the several books as a whole, that the main design and general scope of each might be apprehended. The Old Testament was studied chiefly in its historical and devotional parts. In connection with the bible, sacred geography naturally demanded and received some attention. The other studies pursued were a sketch of ecclesiastical history from the birth of Christ to modern times, and the general outlines of geography and astronomy. During the last year of the school, in addition to the study of particular portions of Scripture, the preaching assistants were exercised in the preparation of plans of sermons, a subject being assigned for this purpose with its appropriate text, which the pupils were required to unfold in writing. The plans presented were read and criticised before the class, and the subjects made special topics of consideration at the time.

The embarrassments encountered in giving theological education to the Burmans, have arisen in part from the lack of books adapted to aid the student, out of the recitation room, in coming to a right understanding and a proper appreciation of the revealed word. From this cause they have generally come into recitation on the bible with but little previous study of the portions to be expounded; their time out of recitation hours, excepting what was demanded by other studies, being occupied chiefly in reviewing the portions already gone over, and noting down, when able to do so with advantage, the instructions given on those portions. The want of helps to interpretation, to give a right direction to thought and inquiry, was painfully manifest, the pupils being unaccustomed, as was to be expected, to habits of reflection and of continuous investigation.

But the principal embarrassment arose from the lack of the proper elements of ministerial character in some, who, in accordance with the plan of the school.

had been admitted as pupils. This plan, as laid down in the Conference of 1836, did not confine admission to those only who gave evidence of a call to the ministry. It embraced "the instruction of school teachers, no less than those for the ministry;" and it allowed the admission of "such scholars as were yet young, and were to study the English;" who, as a preparatory measure, might be "placed in some primary school a proper time for that purpose." As a consequence of this complex feature of the plan, it resulted that individuals were sent to the school who probably gave no decided evidence, to those who sent them, either that they were called to preach, or that they would become useful teachers. They were sent rather to be *tried* in the school, in hope that they might, with suitable instruction, subsequently prove themselves entitled to confidence, and worthy to be entrusted with the one office or the other. The consequence was, that a number of persons who had been received as pupils, were found, after a longer or shorter connection with the school, to be unworthy of a place in it; and were dismissed, and subsequently expelled from the church also. Under these circumstances the school could not be expected to bear a name for superior moral character, and it soon became manifest that more caution should be used in the admission of pupils. A theological school, your committee think, ought to be composed of men who have been already approved by the churches to which they belong, as evincing satisfactory signs of a call of God to the work of the ministry. The education of school teachers should be provided for by schools of an entirely different character.

The results gained from the efforts above detailed, have doubtless not answered the anticipations of the original projectors of the school. It has been seen that from year to year the number of pupils was small, and that some of that number, even, it was found necessary to dismiss for bad conduct. Yet

there were among the pupils men who have proved themselves worthy of the labor and expense bestowed on them. Some were men of tried character as assistants before they entered the school, whose qualifications for their work, it is believed, were increased by the more familiar and intimate acquaintance with the Scriptures and the distinguishing doctrines of the gospel, which they acquired in it. Others were younger men of consistent piety and promising gifts, who profited by their opportunities so as to secure the confidence of their brethren and to be entrusted with the preacher's office. The whole number who may be regarded as pertaining to these two classes, is fifteen; four of whom have died, bearing a good testimony to the last; six, we are sorry to say, have within a short time given up their office as assistants, and are engaged in secular work; and five are still engaged in preaching. Besides these, one man was employed for a number of years as teacher of a small school, and others remain consistent and stable private members of the church.

As a part of the results of the school, because growing out of the labors bestowed upon it, several manuscripts have been prepared for assistants; as Comments on parts of Romans and Galatians; References for the New Testament; Notes on the geography of Palestine; a Concordance of the Burmese Bible; and Selections from Church History. A General History, ancient and modern, has also been prepared and printed; besides several tracts and occasional pieces, preserved in the volumes of the Religious Herald. The teacher of the school ever kept it in view, as an important part of his duty, to provide, as far as other obligations would allow, helps to the understanding of the bible, — which should be available to the native preachers in their own tongue, and which should place in a more advantageous position than he himself has occupied whoever might hereafter succeed him in the endeavor to educate the native ministry of Burmah.

The number of candidates for the ministry, from among the Burmans and Peguans, at present demanding theological training, must, we suppose, as heretofore, be small. The several churches in Tenasserim, Arracan and Burmah, do not together contain three hundred members. Of these, fifteen at least are already engaged in preaching; and we know not that there are, besides them, even one half of this number who may fairly be regarded as suitable candidates for the ministry. But whether more or less, if they show signs of a *call of God* to this work, your committee think they ought to be taken through some course of theological training, to fit them for the work before them.

The main objects to be aimed at in this training, we suppose, are a *knowledge of the word of God*, especially the New Testament, and the *ability to use that knowledge* to the best effect in preaching the gospel. If the assistants are to be able ministers of the New Testament, they must understand it; and to understand it, they must study it carefully and with all the lights which they can command, and especially with a competent teacher, that their views of the gospel may not be disturbed, but may preserve a just harmony of proportions.

To facilitate the acquisition of such a knowledge of the gospel, the following works are accessible to the Burmese student, viz.: the bible; the Life of Christ, compiled in scripture language from the four gospels harmonized; a Digest of Scripture subjects, with their appropriate texts; the Septenary or Seven Manuals, compiled for the benefit of native pastors by Dr. Judson,—selected from the scriptures; a catechism of scripture history; a History, ancient and modern, with a chronological table; Aids to church discipline; a catechism of astronomy and geography; the Religious Herald; and the tracts and manuscripts already referred to.

What provision shall be made to secure the needful training for the assistants, is a practical question of great

importance. Shall the candidates for the ministry at each station be instructed at the stations to which they severally belong? Or shall the candidates at the several stations be sent for instruction to one station? These we suppose are the questions to be decided. And without entering fully into the discussion of them, your committee would briefly express this opinion, that where the number of students is considerable, and their age and other circumstances favor, the plan of collecting them together at one station, to be instructed by one of the missionaries, who, for the time they are so convened, shall devote his best energies to this object, is preferable to that of several missionaries at different stations dividing their labors for this purpose. Yet, even with such a general seminary for all the stations, we suppose there will always be some individuals whose circumstances will not favor a removal to a distance for study, to whom a partial course of instruction might be given without drawing too heavily on the time and energies of the missionaries at the stations to which they belong. Among the Burmans at present, while so few candidates for the ministry exist, it is the opinion of your committee that each station, if practicable, should provide within itself its own assistants. If at any station, however, from peculiar circumstances this plan cannot be advantageously carried out, the candidates should be sent where instruction can properly be given.

III. *Karen schools for native assistants.*—It has been stated that after the arrival of Mr. Stevens, the Burmese theological students were transferred to him, and that the Karen missionaries at different stations instituted bible classes for the instruction of Karen native preachers. These classes were taught mostly in connection with the boarding schools of the stations, and continued during the rains only.

1. At Tavoy.—After the Burmese students were transferred to Maulmain, the Karens were instructed by Mr.

Wade or Mr. Mason, and sometimes by both together, for three or four years. Subsequently Mr. Mason alone performed this service, until May, 1846, when Mr. Cross, who had been previously appointed to the work, was prepared to undertake it. During this period, although instruction was given chiefly at Tavoy and in the rainy season, some students were also taught in the dry season at Mata. Including both schools, there were in 1838 twenty pupils preparing to become preachers and teachers; in the following year there were eighteen. Subsequently the number was reduced to ten or twelve, who, however, seem to have been more strictly theological students. This appears to have been the number when Mr. Cross took the charge in May, 1846.

The studies pursued during this period were chiefly the Scriptures. Writing, arithmetic, geography, the use of the globes, original composition, and in some instances the English language, received a share of attention. The pupils were also exercised in taking notes of the sermons they heard, and in public speaking. At one time some instruction was given by Mr. Mason in medicine, geology, and astronomy. Still, the aggregate of instruction enjoyed by each student could not have been great. Mr. Mason in 1842, in writing to the Executive Committee for an additional missionary to teach the native assistants, uses the following language: "Of all the assistants now employed by the Tavoy Mission in the Karen villages, not more than one or two have had twelve months' schooling, and by far the greater part not more than six."

During the first season that Mr. Cross had charge of the school the number of pupils was twenty-three, and the year following twenty-six. Commodious buildings were erected, and a preparatory department attached to the school. The pupils were pledged to remain four or five years in study, and longer if the missionaries thought advisable. The Scriptures, as formerly, were principally

taught, and careful instruction was also given in some of the exact sciences and in geography. But many of the pupils were too young to be recognized as theological students, and the school finally came to be regarded as a boarding school for boys and young men, who were to be instructed according as their capabilities and peculiar circumstances might indicate to be advisable.

2.—At Maulmain. The first instruction of any kind given by a missionary through the Karen language was by Mr. Vinton in 1835. At that time there were about 200 Karen converts in this province. Two of these were "assistants," having received some instruction through the Burman language. Several others manifested a desire to be preachers of the gospel. The first object aimed at was to teach these assistants the simplest truths of the bible, and show them how to bring these truths to bear upon the hearts of their countrymen. The plan was approved of God. The Holy Spirit was poured out upon the simple preaching of these assistants as well as on the labors of the missionary, and converts and churches were multiplied.

Mr. Vinton devoted a portion of his time to the instruction of native preachers for almost ten years. At first all instruction was given orally. As catechisms and portions of the New Testament appeared, they became text books. Such assistants as could be spared from their fields during the rains, and others desirous to become preachers, were taught in a boarding school. But in the dry season, numbers of this character accompanied Mr. Vinton on his preaching tours, and received, as circumstances permitted, further instructions both by precept and example. During these ten years no regular classes were formed, nor any regular course of study marked out. The teacher aimed to adapt his instructions to the capacities of those taught, and to meet present necessities. Some continued in school only a few months, while others remained

several rainy seasons. We have no records showing how many were instructed by the above method, or what was the extent of their qualifications; but *all* the preachers who labored in this province and in Rangoon until the year 1846, useful or otherwise, were embraced in the number. Mr. Bullard and Mr. Moore made some efforts in the same direction among the Pwos of this province between the years 1845 and 1853.

3. At Mergui.—In 1839 Mr. Brayton commenced labor among the Pwos in Mergui district. At that time there were no Christians there. When conversions took place, he adopted a course in educating a native ministry similar to that of Mr. Vinton in Maulmain.

4. In Arracan.—Mr. Abbott settled in Sandoway in 1840, and every rainy season after that period he had a class of young men. At times as many as fifty were present, most of whom were native preachers. A boarding school was sustained during the rainy season. In later years, however, the preachers were not expected, it having been found to be much better to meet them for two months, more or less, in the dry season, nearer their homes.

IV. *The Karen Theological Seminary.*—As early as the year 1840 the missionaries of the several Karen stations began to feel that converts were being born into the churches faster than they were able to take care of them. These convictions were expressed to the Board. In the meeting of the Board in 1843 special attention was given to the subject of the theological education of Karen assistants, and as a result, and with special reference to the training of a Karen native ministry, Mr. Binney was invited to the missionary field. He arrived in Maulmain in 1844, and in the following year opened in Maulmain the Karen Theological Seminary. This was intended to be a general school, open to all the Karen stations.

Mr. Binney taught the school from May, 1845, until April, 1850, when, on the failure of Mrs. Binney's health, he

was compelled to return to America. He was an able teacher, and devoted his undivided time and strength to the one work of teaching his pupils. On the departure of Mr. Binney, Mr. Harris took temporary charge of the school, and was succeeded by Mr. Vinton on his return from America in January, 1851. Mr. Vinton continued in the school until March, 1852, when he removed to Rangoon, and the school was closed. Up to this period the school had been in a flourishing condition, both as to its character and its numbers.

Careful and minute records were kept of the school. We regret that on account of their absence (at Rangoon), we are not able to give all the details in relation to the school with desirable precision. We have gleaned from the scanty records of the treasurer's book, and the recollections of individual missionaries, the following items, which we think may be relied on.

The design had been to continue the school the whole year except two vacations, one of two and the other of six weeks, dividing the sessions into two terms of five months each. But owing to the wants of the churches in the vicinity, this rule was never adhered to. Several terms of the rainy season were continued longer than five months. During the dry seasons of 1848 and '49, there were no sessions. And two other years the terms were shortened each some two months. In all, the school was in session fourteen terms, averaging a little more than four months each. The average number of students in a term was about twenty-eight. The whole number of students connected with the school during its continuance was sixty. Twenty-six, in four distinct classes, pursued a regular course of three years' study; the remainder were in school less than three years. About one third of the whole number belonged to Maulmain; the other two thirds to Rangoon and Bassein, in what proportion we cannot state. All the pupils before admission, except some eight or nine, had

attended the boarding school of Maulmain or Sandoway for a longer or shorter time. The assistants who had been engaged to some extent in evangelizing labors in the Maulmain district, did not, as formerly, attend the boarding, but the theological school. They were regarded as irregular members, and were distributed among the regular classes according to their attainments and capabilities.

During vacations, the younger members of the school occasionally went to visit the jungle and preach in an informal manner; but more commonly were employed at coolies' work — repairing their dormitories and the other mission buildings. When their teacher visited the jungle, several always accompanied him. The older pupils usually spent their vacations in preaching. The oldest class of each successive year, (and in some instances the middle class,) and all irregular members of the school, invariably went out as preachers during the dry season. And hence the school was ordinarily about one third smaller during the dry, than during the rainy season.

With respect to the course of study, the language of Mr. Binney in reference to the first class we believe to be applicable to all the classes. "Their studies have been directed with special reference to their abilities and necessities, and not at all by what is done at home, or what would have been deemed best even here under other circumstances." The following will indicate the subjects and method: — Exegesis of Matthew, verse by verse, with frequent reviews; Harmony of the gospels, followed by the Acts of the Apostles and the Epistles, in chronological order, with exegesis; — the pupils being required to express their own views of the passages studied, and when the teacher had explained the meaning, committing the result to writing, for future reference: — the historical and prophetic portions of the Old Testament; exercises in original composition throughout the course; and in the older classes systematic theology

by lectures, and sermonizing. All the pupils were required to attend one recitation a day in arithmetic, geography or history; but the recitations in these branches were not heard by the theological teacher.

The one great object was to teach the bible and its subjects, and to qualify the pupils to teach the gospel to others. (For a full account of the course of instruction, see *Missionary Magazine* for March, 1846, and August, 1847.) A very fair proportion of the members of this school have devoted themselves to the work of the ministry. We have heard of four or five only who have turned aside to secular employments.

In estimating the results of theological teaching, it would be difficult to draw the line between the effects of individual labor and the results of the schools established for that object. Many of the native preachers have enjoyed the advantages of both methods. Of those instructed by missionaries severally as they had opportunity, it may be said, that as a body they have been faithful and successful evangelists; and some of them have been competent pastors, that is, able to meet the wants of their people. But much the larger proportion have made better evangelists than pastors. Their knowledge of the doctrines of the gospel has been in most cases very limited. They have not known how to draw spiritual nourishment from the Scriptures, to any considerable extent, either for themselves or for others.

How many native preachers have died in the different districts, we have no means to ascertain. The present number employed is as follows: of those taught in Tavoy, two ordained ministers and nine assistants; taught in Mergui, nine assistants; in Maulmain, of those instructed in the boarding schools, one ordained minister and seven assistants; and from the theological seminary, three ordained ministers and twelve assistants (the three ordained were among the best of the assistants before they entered the

seminary); and in Rangoon district twenty-five or more assistants, who also received their education, so far as it has gone, at Maulmain. Several who have attended the schools at Maulmain are laboring in Bassein, one ordained. Two members of the seminary, belonging to the Rangoon district, were ordained about six years ago; one of these has deceased and one has apostatized. Among the number instructed at Sandoway four have been ordained, two of the oldest of whom have lately died. There are now laboring in connection with the Sandoway mission three ordained ministers and fifty-one assistants.

A *few* of the preachers above referred to have been under the instruction of a missionary five years; but the larger proportion from one to two years; some have enjoyed a few months' instruction. On an average, the whole one hundred and twenty or thirty have probably received each about a year's instruction from a missionary.

Some of the embarrassments met in attempting to realize the highest advantages from the theological school were, a want of suitable text books, a want of suitable attainments in knowledge and mental discipline on the part of the pupils, and a want of general coöperation in the missions. No more labor is required to teach large classes than small ones, while the large are equally profited with the small. Whatever hinders the largest practicable attendance on such a school, detracts from its benefits. All the pupils but two were from Arracan, Rangoon and Maulmain. Again, from the districts that patronized the school, the supply of pupils was not equal to the re-demands of the respective fields from which they came.

In answer to the inquiries whether further provision for theological training is requisite, and what; we would reply:

1. In our opinion further provision is called for. The demand for theological training among any people is as the extent of the field needing an educated

ministry, and the number of candidates desiring education.

(a) The field among the Karens is wide. The preaching of the gospel in it in former years has been attended with unparalleled success; we know of no reason to doubt that it will be in the future. Half the churches already gathered are without competent pastors. Without a more rigid supervision of the native pastors on the part of the missionary than it is possible to give at present, or their further instruction, a large proportion of the pastors will not be able long to keep their flocks together.

We do not think it is to be expected that all or even half of the native preachers can obtain a theological education; nor is it indispensable; men may be successful preachers with a very limited knowledge of the bible. But we think that a portion of the ministers, especially among an ignorant and superstitious people like the Karens, in whom there is a strong tendency to mix up traditions of men with the teachings of Christ, ought to be educated. Men possessing correct and full views of the doctrines of the gospel, and understanding how to apply them in practice, are needed to direct evangelizing efforts among the heathen; and still more are they needed to instruct the churches, to be examples as pastors, and to take the lead in the councils of the people.

(b) The present number of candidates of suitable qualifications, who are ready to enter upon a course of theological studies, is at least thirty; ten from Bassein, ten or more from Rangoon, six from Tavoy, and six from Mergui. The number in future years will depend upon the state of the churches and the progress of Christianity among the heathen. We hope the churches will maintain a healthy state and make yearly aggressions.

2. In regard to the provision that should be made, we think that one general institution for the instruction of the most promising portion of the native preachers is required, and that one is all

that is desirable on account either of difference in dialect, or of distance of residence. With the coöperation of the several missionaries at the different stations, all suitable candidates for such an institution may be obtained out of the present field without serious difficulty. The institution, we think, should be for the present at Maulmain, where buildings are ready for immediate occupancy. But the location should be at a central point, and if this hereafter be found to be in some other locality, the removal of the school will be a subject for future action.

Besides the above, we think there should be provision at every station for the partial training of such candidates for the ministry as, for justifiable reasons, do not resort to the general institution. Justifiable reasons, we think, are, 1. When the candidates are needed to supply churches, and cannot without serious embarrassment be absent a sufficiently long time to take a regular course of study,—and 2. When the family relations of the individual are such as to render it undesirable for him to take his family a long distance, nor yet advisable to leave them behind. A large portion of the native preachers for a long time to come, we think, will be such as can have only this partial training.

To secure a proper supervision of the general institution we recommend that it be under the supervisory direction of all the Karen stations; and that a delegation of all the stations meet triennially, or oftener if occasion require, to consult on its interests and objects.

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#### EXPEDIENCY OF TRIENNIAL CONFERENCES.

The committee to whom was referred the expediency of holding triennial conferences of the Burman and Karen missionaries, have considered the subject, and are of opinion that such conferences are desirable:

1. Because they would afford opportunities for missionaries to become personally acquainted with and interested

in each other, and thus serve to promote Christian fellowship and love.

2. They would give opportunity to the missionaries for becoming acquainted with all parts of the field, and the peculiar difficulties and encouragements of the different stations; and thus prepare them more fully to sympathize with and pray for each other.

3. They would give opportunity for mutual consultation, and serve to promote harmony of plans and action, and to correct errors of judgment relative to modes of labor, and thus enable brethren, widely separated from each other, to become helpers of each other's joy and usefulness.

4. Such convocations would be spiritual festivals and seasons of refreshing, and would serve to promote growth in grace and increase of faith in the promises of God; and brethren would return from them with fresh strength and courage to prosecute their labors.

These and other advantages which might be expected to result, your committee believe, would very far exceed all expense of time, money and trouble, that would be incurred; and they therefore recommend such conferences; the first to be held in Rangoon, commencing the last Wednesday in October, 1855, provided the Executive Committee concur. Your committee would further recommend, that the first day be devoted to prayer, and that a sermon be preached in the evening; that the second day be devoted to hearing reports from the different stations; and that the session do not exceed ten days.

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#### THE MISSIONARY'S DEPENDENCE ON THE HOLY SPIRIT.

The committee on the missionary's dependence for success on the Holy Spirit—what is the work of the Spirit,—and on what conditions does he bestow his influences—beg leave to make the following summary report on these very important topics.



I. The missionary's dependence for success on the Holy Spirit.

Here we are reminded of Christ's words to his disciples, John 15: 5, "Without me ye can do nothing." He is the vine, we are the branches; he is the agent, we are the instruments, powerless in ourselves, effective only as used by him. Hence his blessed assurance to the twelve, and to all his ambassadors, sent forth to preach the gospel to every creature. "Lo, I am with you alway, even to the end of the world." Christ spake these words and ascended to the Father; he was no longer with the disciples bodily and visibly, as he had been; but the promise was to be fulfilled in the giving of the Holy Spirit. Hence Christ says, John 15: 7, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you," (14: 16.) "that he may abide with you forever."

The dependence of the missionary for success on the Holy Spirit is also manifest by the Saviour's direction to the apostles to remain in Jerusalem until they should be endued with power from on high. No intellectual gifts, no literary or theological training, no ecclesiastical or civil patronage, could have ensured success to their mission, if unaccompanied by this special endowment. Therefore being assembled together with them, he commanded them (Acts 1: 4) "that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me." "Ye shall receive power after that the Holy Ghost is come upon you, (v. 8,) and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

When he first called and sent forth the twelve, (Mat. 10:) he said, "Behold, I send you forth as sheep in the midst of wolves;—they will deliver you up to the councils, they will scourge you in their synagogues, and ye shall be brought before governors and kings for

my sake, for a testimony against them and the Gentiles;—but take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh in you."

The above Scriptures teach, and the personal experience and observation of every faithful thinking missionary corroborate the sentiment, that it is not by might, nor by power, but by the Spirit of the Lord only, that the missionary enterprise can, and will, be crowned with success.

## II. What is the work of the Spirit?

The missionary is sent to preach the gospel to those who are dead in trespasses and sins. Such are to be quickened and made alive to God. The power to do this belongs to the Holy Ghost. "It is the Spirit that quickeneth, the flesh profiteth nothing;" John 6: 63. The resurrection of the dead sinner to spiritual life being the work of the Holy Spirit as a whole, the process by which it is accomplished is, also, in all its parts the work of the Holy Spirit. It is he who reproves, or convinces the world of sin, of righteousness, and of judgment; it is he who takes away the impenitent heart and gives a contrite one; it is he who takes away the unbelieving heart and gives a believing one; it is he who takes of the things of Jesus and shows them to the convicted, despairing sinner, that he may believe on him and be saved. It is he who takes away the enmity, and sheds abroad the love of God in the heart.

Moreover, as it is the work of the divine Spirit to convert the soul to God, so it is the same Spirit that evermore worketh in the converted soul both to *will* and to *do* according to his own good pleasure; sustaining and comforting him under all his afflictions and discouragements, giving him power against all temptations, guiding him into all truth, enduing him with power to accomplish all the work assigned him on earth, and

purifying the soul, preparatory to his admission among the saints in light.

There were in apostolic times certain special gifts of the Holy Ghost, enabling those on whom they were bestowed to work miracles. "There are diversities of gifts, but the same Spirit. To one is given by the Spirit the word of wisdom; to another, the word of knowledge; to another, faith; to another, the gifts of healing; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, tongues; to another, the interpretation of tongues; but all these worketh the self same Spirit, dividing to every man severally as he will."

Admitting that the time for these miraculous manifestations of the Spirit to be given to the church is past, yet his operations, briefly noticed above, continue to be bestowed on them that believe. Christ when he ascended on high, received gifts for men, and these he confers through the Holy Spirit. He gave some apostles; and some, prophets; and some, evangelists; and some, pastors; and some, teachers. Why? for what purpose? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. ch. 4.

III. On what conditions does he bestow his influences?

On this topic many particulars might be noticed, but they may be included in the following:

1. We must *feel* our dependence on his influences. "God resisteth the proud, but giveth grace unto the humble." Jam. 4: 6. 1st Pet. 5: 5. The treasure of the gospel is put in earthen vessels, that the excellency of the power may be of God and not of us. If a man go forth to the work of evangelizing the heathen in the confidence that by his own intellectual power aided by his literary and theological training,

he shall be able to pull down the strong holds of Satan, he may not hope that the Spirit of God will go forth with him to the battle. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wisdom of the wise; and things which are not to bring to naught things that are, that no flesh should glory in his presence." Hear what the Spirit saith to the angel of the church of the Laodiceans: "Because thou sayest I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see." "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise; for the wisdom of this world is foolishness with God." God hath purposed in the ministration of the Spirit, to stain the pride of human glory, that he that glorieth may glory in the Lord.

2. Another condition on which the Spirit bestows his influences, is, that we ask for them, and ask in faith, believing that we shall receive. "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he give him a serpent? or if he ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" When the Holy Spirit was poured out, on the day of Pentecost, it is said that all the disciples were with one accord together in one place, and this doubtless was for the purpose of prayer. When Philip preached with such success in Samaria, and the

apostles which were in Jerusalem heard of it, they went down and prayed for the disciples, that they might receive the Holy Ghost; then they laid their hands on them and they received the Holy Ghost. Also in other instances it is noticeable that the giving of the Holy Spirit was connected with prayer.

But in order to pray in faith for the special influences of the Holy Spirit, as they are manifested in revivals of religion in our own country, it seems necessary that native assistants and native churches should have some distinct idea of these manifestations, that they may know what to pray for. The missionaries tried for years to explain the subject of revivals to the native Christians, in the hope that they would be able to understand, and pray for such general outpourings of the Spirit in this heathen land; but it seemed impossible for them to get a distinct and clear idea of these revivals, without witnessing personally something of the kind. At length in some of the Karen churches, it pleased God to give these manifestations of the Holy Spirit, in special revivals; since which, they pray for and obtain these influences; and your committee believe that if the Burman churches could witness the same among themselves, and have their minds understandingly directed to pray for this special blessing, they too would ask and receive.

3. Another condition on which the Holy Spirit bestows his influence for the success of missionary labor, is, that the missionary labor in the work assigned him by Christ, and in the performance of which Christ promised to be with his ambassadors always, even to the end of the world. This work is designated in the commission, Go ye, and preach the gospel. If, then, the missionary engage in other work than that to which he is called, or substitute other plans of evangelization for the one that Christ appointed, it may be that the special influences of the Spirit, promised to the performers of this special work, will be withheld. But if we do the work which

Christ has commanded us to do, and in the way which he has commanded, we may, through the Spirit, rely on the fulfilment of the gracious promise, "Lo I am with you."

4. Another condition on which the Holy Spirit bestows his special influences is, that we avoid those things that grieve him. He is holy; our bodies are called his temple; this temple must not be defiled. The church, too, is called his temple; the church, then, must be kept pure, by the avoidance of those doctrines and practices which are contrary to the divine will. "Be ye holy, because I am holy," saith the Lord.

Therefore, beloved brethren, let us with true humility purify our hearts and lives from all sin, and apply ourselves to the special work of our high calling, that with boldness of faith we may ask for and obtain the promised Spirit, on whose influence depend all our success and all our comfort in our work of faith and labor of love among the heathen. Why, your committee would ask, may we not expect and pray for, in the prosecution of our work among the heathen in this latter day, an outpouring of the Holy Spirit equal in extent and power to that which was vouchsafed to the ministers of the gospel and to the church in apostolic times? Is not our work the same? Is not our dependence on these divine influences for success the same? Is not the promise of the Father, respecting the giving of the Holy Spirit in the latter day, the same as to the primitive church? From the holy Scriptures, we have good ground to hope that the time for the universal triumph of the gospel is near at hand. Yet without such an all powerful agency as that which made the gospel triumph over Judaism, and paganism in all its forms, even the power of the Holy Ghost sent down from heaven;—without such an agency in these latter days, when will it be said, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ?" At the present ratio of missionary success, how many ages must elapse before "every

knee shall bow and every tongue confess that Christ is Lord to the glory of God the Father?" True, the Lord hath done great things for us, whereof we are glad; but greater things than these, we believe, remain to be done, and to be done not many years hence. The residue of the Spirit is with the Lord; and if we can have faith to receive it, he will pour it out in our day like the latter rain. We have seen a beginning among the Karens; we have formerly seen, too, among the Burmans unmistakable indications of their conviction that the gospel, listened to and accompanied by prayer, had a power which it is not in man to resist. Inquirers still halting between two opinions, when advised to pray for the Holy Spirit to give them light, have often said, "No, I dare not pray yet; if I pray, I shall be sure to become a confirmed Christian, as I have observed happens to all who begin to pray. No, I dare not pray until I am more fully settled as to the truth of Christianity, lest I become prematurely converted." We have not, it is true, seen many such indications for some years past; but is there not a cause? Brethren, let us inquire for the old paths, for the tracks of the apostles and apostolic fathers; and let us walk in their steps, nothing doubting but that He who went forth with them to the battle against the power of darkness and caused them always to triumph, will go forth with us also to the same conflict and give us like success.

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#### MAULMAIN.

##### LETTER FROM THE FOREIGN SECRETARY.

##### Maulmain as a place of residence.

Maulmain, Aug. 11, 1853.—Although I have been so long at Maulmain, detained by duties assigned to the Deputation, I have sent you, aside from matters official, hardly a passing notice of the place, or of one of the many interesting things that belong to it. We are now about to take our departure for Rangoon, and I

am reluctant to do so without adverting first to a few particulars, and giving you some, at least, of my impressions in regard to them.

Maulmain, in its physical aspects and as a place of residence, more than equals the conceptions I had formed of it. Excepting perhaps Serampore, and Garden Reach below Calcutta, I have seen nothing in Asia that can compare with it in beauty of scenery; and they even are mentioned not as rivalling it, but for want of better illustrations. In *variety* of aspect they are far inferior, as they are also, by repute, in salubrity of climate. With respect to the latter, I see no reason why, with a proper adjustment to the peculiarities of a tropical clime and a due observance of the common laws of health, especially if there be added an occasional renovation by resort to a colder region, any person of ordinary physical strength may not attain at Maulmain to a good old age. Undoubtedly those laws of health must be obeyed. Transgression here does not escape its penalty—which follows hard upon it. And the appliances in order to vigorous health must be rigorously prosecuted. One cannot afford to *exist* merely—nor is it altogether the way of safety. The pulse of life must beat strong.

This last remark applies to all the East. No man nor woman should come out to India or Burmah, certainly not as a missionary, who does not in his own country—for much less can he expect to in this—feel coursing through the frame a *vigorous tide of health*. This is no place for bodily weakness. I do not mean that every one should have *like* physical strength, but *health*, perfect in its kind, and likely to continue when under alternate influences of damps and heats or of both combined. So of persons enfeebled in this country by sickness. It is a very lingering and difficult process here, to regain what is once lost. There is no bracing atmosphere,—no "cool of the morning" or of the evening. Eden certainly was not here. There is some-

times a *chilling* coolness, from which the enervated frame shrinks involuntarily, even at "summer heat;" but no coolness to revive the faint and lift up the bowed down.

**Mortality among missionaries — Its causes.**

I may be dwelling too long on this subject of climate, yet must say a word or two more. In all my protracted connection with the missions, scarcely any one thing has drank more deeply into my whole being than the premature decline and multiplied deaths of missionaries. Maulmain is not an exception. How many are the graves in this cemetery set apart for the mission! — and others have made their bed in the deep sea. Who has done all this? What are the *causes* of this distressing mortality? In the light of known history of the dead, and of what I have seen and heard of and from the living since my coming to India, it is my conviction, painful but consolatory, that mortality so extreme is not an *appointed* nor *necessary* condition of missionary labor. Some have died early who ought never to have come to this field; some in consequence of imprudent exposure; some from excess of labor; some through neglect, till too late, of means known to be indispensable to recovery. There may have been yet another, though less obvious, occasion. It is, to say the least, my own reluctant apprehension, that in some instances this premature ill health and decline has been precipitated by the injudicious construction of mission dwellings. The style of building in this country, I speak of missionaries' houses, has been modelled too much, I fear, on what might be characterized as a short-sighted economy. Not that health has been *designedly* held second to money; but such has been the practical working. I do not believe in bamboo houses in the midst of these rains, nor yet in board houses with open work above all the partitions, outer and inward; nor in the repudiation of glass windows; nor, in lack of these, in the rejection of venetian blinds. I would

like at least one room that I could *shut up*, myself in it with daylight, and the rains and wind out. These rains and wind are no mere "circumstance." A "September gale" is a lullaby to them, and even a March east wind little less than a veritable luxury.

The mission houses in Maulmain, both Burmese and Karen, I am happy to say, with the exception of one or two of the points just alluded to, are good substantial buildings of teak, ample and commodious, and sufficiently plain. The one in which I am now writing was formerly occupied by Mr. Binney, now by Dr. Wade, and is more after my mind, in all its essential features, than any other I have sojourned in, and on the whole probably as inexpensive. With slight modifications to meet one's peculiarities, I would not desire a more comfortable dwelling; — nor would I designedly give one less comfortable to a Christian brother.

**Situation, prospects and population of the town.**

Maulmain was selected for the site of the capital of Tenasserim, as you are aware, on the occupation of the Tenasserim provinces by the Hon. E. I. Company at the close of the Burmese war of 1824-6. At first it was merely a rendezvous for the military and a rival to Amherst, till at length, in 1827, its claims were formally recognized. Among its superior advantages were its commanding military position, lying opposite to Martaban, its facilities for inland communication, at the confluence of the Salwen, Gyne and Attaran, its convenient and safe road for shipping, sheltered, yet not remote from the sea, and its healthful and not therefore the less beautiful inequalities of lowland and hill. An obstruction to its prosperity, it was thought, would be its supposed difficulty of approach for ships not exceeding even 300 tons. Now ships of 1000 tons are built here. For ships of this tonnage, however, the navigation of the river is difficult, and they choose their anchorage ground ordinarily a few miles below. The distance from the sea is about twenty-eight miles; which is traversed by steam-

ers, and sometimes by sailing craft, with wind and tide favoring, in two or three hours. Good service is occasionally rendered by steam tugs—steamers of the E. I. C.—but this is not always at command; and large ships, in crossing the bar, wait for spring tides. Will Maulmain continue to thrive, now that Rangoon is in possession? I see no good reason to doubt it. It cannot rival Rangoon; but it can have a standing and trade of its own not the less because Martaban is added to its jurisdiction.

The population of Maulmain, by the last census (1852), is a little less than 40,000, half the population of the province, exclusive of Martaban. 10,000 are natives of India, 1500 Chinese, and 25,000 Peguans and Burmans. Very many of the Peguans speak Burmese, yet preferring their mother tongue. About 1000 are Europeans, and there are Shyans, Tounghthoos and Malays. The town stretches up and down the river seven or eight miles, from Mopoon on the south to Obo and Daingwoonquin on the northeast. The mission premises (Burman) are in one of the central districts or wards, (Mayangong) and when originally selected were also in the midst of the native population, numbering at the time from 1000 to 1500. Immigrants from India and China as well as Burmah have crowded in, partly displacing the native Burmans, who maintain more exclusive possession of the crossings and outskirts of the city. Peguans and Burmans have not yet learned to compete with Jews, Mohammedans and Chinamen. Still, many remain at their old homesteads, especially the native Christians near the Burmese chapel. The city is well ordered and quiet, at least as it respects the resident population. Brawls are from abroad. Subject to police regulations, person and property are as secure as in other well regulated communities. Heathenism is indeed conspicuous, in its pagodas and priests, worship days and festival occasions; and the Christian Sabbath and the Lord of the Sabbath are unknown save by few.

But to make these known and to abolish heathenism the missionaries came.

#### The Mission grounds.

I should have had little difficulty in making my way to the mission grounds on landing at the "jetty," even if Mr. Bennett, who was in company, had not pointed them out. Not only are they central, but very extensive. At one period, soon after the withdrawal of missionaries from Burmah Proper, the chapel compound was too strait for them; especially in connection with the Karen department, which had already begun to take separate form and dimension. An opportunity had been improved to obtain additional grounds at small cost and partly by gift; and subsequently, in order to unite the two plats and enlarge and protect the first, the spacious and very beautiful intervening compound was purchased, embracing the summit level. The whole constitutes a very large area, divided by broad rectangular streets into five or six compounds, each of ample dimensions and abundantly capacious for all desirable ends. It may be very naturally questioned, indeed, whether the missionaries, in lengthening the cords of their crowded tent, did not spread beyond their need. Doubtless benefits have been realized. In the new partition of grounds consequent on the last purchase, the chapel compound was advantageously enlarged, and in a supposed *possible* contingency there might perhaps be better provision for securing some of the mission building, from fire. There *may* be eventually some pecuniary gain; and missionaries, while excluded from Burmah Proper, have had a place of retreat. Still, this is not the "much land to be possessed." It is an incumbrance. It takes time and thought to superintend. It tends to secularize. Now that Burmah is open and the Karen Mission has its own compounds, it is not *needed* for mission purposes. And the mission will undoubtedly take the first favorable opportunity to reduce its limits. The position will continue to be an eligible one, both for convenience and health.

fulness, and a perpetual gathering-place of very many and precious associations.

I entered the chapel composed at its lower gate, from the main or river street. On my right lay the now vacant grounds where Dr. Judson once dwelt,—these trees were of his planting; and ascending a few steps, this is the Burmese chapel where he preached every Sabbath, and at its further (eastern) extremity, the inner chamber, his daily *oratory*, where he plied his earnest task till with the last leaf of the bible translated he knelt there before God. On the left of the entrance is the baptistery, where many a converted heathen has confessed Christ in baptism, and higher up, opposite the chapel, is the printing office; still ascending, is the home of the printer, and across and beyond, on the summit of that broad area, embosomed in forest and fruit trees, is the central house of the mission, then occupied by Dr. Wade. Here, then, was Maulmain and the Burman Mission. It is now five months since that day. I cannot bring myself to attempt to describe the thoughts and memories and feelings that rushed upon me. But that day was a recompense for my coming to Lurrah, and the remembrance of it, and of all that was linked with it, will be cherished by me as a heritage forever.

#### Dr. Judson.

Coming to this city, the scene of the largest portion of Dr. Judson's missionary life and labors, it has been with me a matter of not altogether vain inquiry, What was his character as exhibited and seen *here*? What was his manner of life among this people, and what is the savor of his memory with them, who saw him daily going in and out before them for more than twenty years? My best expectations have been fully verified. I was never a *blind* admirer of Dr. Judson. I bore no part, I had no sympathy, with any of those well-meant but *excessive* manifestations of homage bordering on idolatry, which, I had occasion to know, were as unwelcome to him as they were unseemly. But I loved and honored him for

his virtues, and for his work's sake, and because God had chosen him as one whom He delighted to honor. And I could not but hope that in coming here I should find confirmation of what I believed, and perhaps a solution of some things but in part understood. And so it has been. Dr. Judson was known and read of all men *here*, as the able, the faithful, the indefatigable Christian missionary. Imperfections he confessedly had, for he had "not attained." But he was pressing forward; and *grace* reigned. I will not go into details; but as the result of all, my heart and mind have settled into a conviction of his pre-eminent worth, alike *sober, assured and welcome*. Not only as a scholar, a preacher, a translator of the Scriptures, in a word as a missionary competent and faithful, was he entitled to the position which he held in the public eye and before the missionary world, but what to me is more grateful still, as a man and a Christian he had found favor with the Lord, and God was with him. He *walked with God*. He was a heavenly-minded and ripe and *glad* Christian; and "God took him."

#### The Burmese church.

The Burmese church, that worships in this chapel, contains 133 members. As a body they are said to adorn their profession, though some have turned out of the way. I am told by some who have means to know, that the church will compare *well* with our American churches. They have lately chosen a native pastor, with the purpose of defraying by themselves, if practicable, his entire support. They have long since made adequate provision for their own poor, and for the ordinary expenses of public worship, and have also supported a native evangelist. The object now in view is every way one of great interest, and if well accomplished, as we have reason to hope it will be, will both set a right example to other churches that are or may be gathered, and place at liberty missionaries and mission funds to send the gospel to the yet unevangelized. To this church

belong several native preachers or assistants, who have enjoyed large opportunities of theological training, compared with their converted countrymen, and are also not a little practised in the actual work of preaching. Some of these, it is expected, will shortly be set apart more formally to the work of the ministry by the laying on of hands of the presbytery. The opening of Burmah has set before *them* also an open door, and no man can shut it; and more than one have exhibited a praiseworthy readiness to enter in, and reap and gather

unto eternal life. Two or more assistants, unordained, will remain in the city to aid the missionaries, Messrs. Haswell and Bixby, who will give themselves especially to the preaching of the word and to prayer. Their field is very broad, embracing the Maulmain Province southward to Yé, and Martaban on the north, too broad, if regarded by itself alone. But Burmah must not be neglected, and Messrs. Simons and Stevens, whatever the demand here, are more needed in and above Rangoon.



#### Karen Mission premises.

I have passed several days at different times with the Karen Mission. Their premises are a mile and a half or two miles from the Burman Mission, on the opposite side of the not very high hill that skirts Maulmain on the east, the road to them crossing the ridge near the Great Pagoda. The grounds are well laid out, and the general arrangement of the buildings seems judicious and in good taste. Opinions have been divided as to the wisdom of selecting these

grounds for a mission station, chiefly on the score of health. They lie low, and at flood tide in the rains are, or were, mostly covered with water. They are exposed also, on the south and east, to the full force of the wind. Thus far experiment has been in their favor; and if not conclusive till further trial, we may hope will eventually be so. I say *hope*, for, after some alternations of feeling, my conclusion is, that, *health granted*, there is no place more suitable for the Karen Mission. (I do not say that when *originally*



proposed it should have been taken.) The compounds, Sgau and Pwo, are furnished with four dwelling-houses, a chapel, school houses and dormitories; in short, with all the appurtenances indispensable to such an establishment for the purposes intended. I should regret their abandonment, to be laid waste. A large Burman population (2000 to 3000) have settled in front of it, but are too separate to cause serious inconvenience; while they furnish a good opportunity for Burmese preaching. Karens have easy access to the premises from the river; their boats are readily moored in them; they know the place and are at home there. In other respects the establishment is more retired than it could be on the Burman Mission compounds, and therefore more free to do its own work,—which is not an evil; while the ingress and egress on foot, not always convenient, is becoming quite feasible. With these statements, Newton, for so the station is sometimes called, is as to outward appearance not to be lightly called a *travesty* of the Newton from which it is named. In sober truth, look which way you will, it is to my perhaps partial eye a place of singular beauty “where every prospect pleases,” of God’s workmanship. But this beauty of the outward has no beauty, in *this* respect, by reason of the inward “that excelleth.” Within this establishment, and to be subject to its moulding and quickening influences, are the germs for the enlightening and saving of the Karen people. Here is the school of the prophets, the future pastors and teachers, to carry knowledge and salvation to the villages of the wilderness, along the water courses and among the hills. The wilderness and the solitary place shall be glad for them. The beginning is even now to be seen, and the end is sure.

#### Changes in the Mission.

The operations of the mission have been interrupted the past year, especially in its theological and normal schools, by the removal of Mr. Vinton to Ran-

goon, and, more late, the return of Mr. Moore to the United States in consequence of ill health, leaving the sole charge to the only remaining member of the mission, Mr. Harris. In addition to this, several changes were being projected in the internal administration of the schools, having in view the more exclusive, and so more effective prosecution of the *primary* ends in view. These changes to some extent have been made, and will, it is expected, go more fully into operation at the opening of the next year. As an almost necessary consequence, the number in attendance at the schools has been diminished, and the courses of study somewhat varied. The theological class, in present charge of Dr. Wade, who at the unanimous request of his brethren consented to take it, now numbers fourteen, including, however, some not fully recognized as candidates for the ministry. Six others are daily expected from Bascin and as many more from Rangoon. The normal school has twenty-five pupils, in care of Mrs. Wade, relieved in English branches by the missionaries recently arrived, who are occupied mainly in the study of the Karen language. These arrangements, in part temporary, were seemingly imperative and to be made without delay. From the causes already mentioned, and others, Karens had taken alarm, and rumors of desertion and abandonment were spreading wide and far in the jungles. To abate this alarm and restore confidence and strengthen the things that remained, appeal was made to one not unknown of old time in the missions, who “naturally cared” for the Karens. Dr. Wade was then pastor of the Burmese church. The appeal was not in vain. He at once removed to Newton, and the schools are sustained. The mission consists at the present time of Messrs. Wade, Hibbard and Whitaker. If Mr. Binney is prevented from coming, Dr. Wade is expected to retain his relations to the mission and the theological school, provided his health will permit.

## New station.

Mr. Harris is among the few designated to Burmah Proper. He leaves for Shwaygyeen in the Sitang valley on the 12th, for the purpose of exploration. Should this prove satisfactory, Shwaygyeen, or Toungoo, a hundred miles further, will be the centre of another wide field, rivalling in richness any now under our culture. Mr. Harris's route is up the Salwen two tides, or about fifty miles, to Kyouk-sarit, thence by Beling creek westward to Sitang river, and by the Sitang or across the lowlands to Shwaygyeen. The "height of the rains" is said to be more safe for travel than their beginning or close, when the evaporation would be greater, and more practicable, as the waters are more abundant. Mr. Brayton, it is expected, will be associated with Mr. Harris, taking the Pwo department. There will also be native assistants, both Burmese and Karen. Shwaygyeen is distant from Maulmain, by the direct land route, about 140 miles; but nearer doubtless to Rangoon and on the direct road to Toungoo.

I must close this long letter — to complete my preparations for departure; — but not without expressing, however imperfectly, the rich gratification I have had month by month in the society of our missionary friends here, not only because receiving so large and unintermitted manifestations of personal kindness, but more especially as gaining daily fresh proofs of their attachment to the cause that brought them hither, and of their reliableness for whatever God may call them to do or suffer for its advancement. While the convention was in session, Maulmain gathered within itself the interest of the entire field. But it has and ever will have an interest of its own. Let it not be forgotten because "Burmah is open," but brought continually, missionaries, churches, schools, and these thousands yet unevangelized, into remembrance before God.

## RANGOON.

## LETTER FROM MR. GRANGER.

## Division of labor by the Deputation.

Rangoon, Sept. 7, 1853. — We came here in the monthly steamer from Maulmain, Aug. 21, and on the 26th I left for Prome in company with Mr. Kincaid. We returned yesterday, having been gone just a fortnight.

I much regretted that I could not have the company of my colleague on this excursion. It had been our purpose to go together. But on reaching Rangoon we found that our time for remaining in Burmah was limited to a single month, and that so much was to be done that it could be accomplished only by dividing our labors for a short period. It was the best thing we could do under the circumstances. Dr. Peck was able to prosecute his inquiries here with reference to Rangoon and the adjoining country, and to make himself acquainted with the working of our missions at this place.

This arrangement necessarily required us to relinquish our original intention to visit the mission at Bassein. But this was justified by the importance to be attributed to our obtaining accurate information of the present condition of those large portions of the newly acquired provinces where no missions at present exist. Besides this, we were informed that the unsettled state of the country rendered it unsafe for us to proceed to Bassein in a native boat across the delta. Although a steamer was then about to leave Rangoon for Bassein in which we might have gone, it was impossible to ascertain when a similar opportunity to return would present itself. Accordingly we decided to write to Mr. Beecher, the only missionary in the field, save Dr. Mason, whom we had not seen, inviting him to come to Rangoon by the first safe opportunity. He has replied that he will be here on the 9th or 10th inst. The result, so far as can now be ascertained, justifies our decision.

## Mr. Kincaid and the English officers.

I esteemed it a great advantage to have the company of Mr. Kincaid. Besides

his knowledge of the country, the people and their language, he has been an eye witness of the recent changes, and was personally known to nearly all the civil and military officers at the different points on the river. Without departing from his appropriate work or compromising his position as a missionary, he was able, during the trying scenes which accompanied the breaking out of the late war, to render valuable assistance both to the authorities and to the cause which he came here to serve. The facts which he was able to communicate respecting the country and the character and policy of its rulers, were made the basis of many of those general operations which have resulted in freeing so large a portion of the empire from the most despotic government in Asia, and of securing the inestimable boon of religious liberty to the future missionary of the cross and to thousands of native Christians. I was repeatedly told by officers of the highest respectability that his representations had been verified in every main particular, since the occupation of the country. The policy of the Calcutta government, it is well known, was adverse to the war. Lord Dalhousie, when at Rangoon, sent for Mr. Kincaid to inquire particularly respecting the number, condition and persecutions of the Christians. The facts were given, and he learned that there were seven or eight thousand disciples in the Rangoon and Bassein districts. "But," said his lordship, "these are adults, who have embraced Christianity from their own convictions. There must be a much greater number, their children and friends, who are nominally Christians." The governor general, I would remark, has had a regular Presbyterian education, is an elder of the Scotch Kirk, and understands the difference between nominal and real Christians much better than too many of the *Southerns* one meets in this country. In reply to all the communications which he received, he frankly confessed that they made the strongest reason why the British government should guarantee to this large body

of Christians protection against such atrocities as had heretofore been shown to them.

#### Divine providences towards Burmah.

The providences of God towards Burmah have been most marked. He has employed the very sufferings of his children as a means of effecting their deliverance. The return of our missionaries was most timely. After meeting innumerable checks and annoyances from the local government at Rangoon, and threats which would have dismayed many a bold heart, a royal order came down from the capital and was publicly read in presence of the governor's court, inviting the missionaries to proceed to Ava, and forbidding all interference with their work.

Our brethren were busily engaged in making preparations to leave, had purchased one boat and were negotiating for another, when Commodore Lambert came up to Rangoon with the *Fox* and an armed steamer. But for the opposition which so long hindered their progress, they would have been beyond the reach of British protection, and the result of the war might have been very different from what it has been.

#### Trip up the Irrawadi.

Our voyage up the Irrawadi was slow. The river is now at full banks, thirty or thirty-five feet above its ordinary level, and the current from four to six miles an hour. We went in a flat, or barge attached to a small iron steamer, and were provided with every needful accommodation. We accomplished the voyage to Prome, a distance of 250 miles, in eight days. Under ordinary circumstances it would have been a tedious trip; but to me, to whom everything was new, and whose object was to see and to learn as much as possible respecting the people and the country, it was the very arrangement I desired. At this season of the year, the country through which we passed could be distinctly seen from the deck of our vessel. From those who ascend in the dry season it is completely

hidden by the high banks on either hand. The steamer always anchored at night, and made frequent stops at the large towns for provisions or fuel, so that I was able to go on shore at most of the important towns on the river. In every instance I sought information respecting the place, its population, healthfulness, &c., and respecting the population in the adjoining country. Much of the information thus obtained will, I trust, be found useful in laying plans for the establishment of future missions.

I have kept full notes of the observations and events of each day, but it would be impossible to send them to you by mail. I can now only speak of those things that possess a present value.

**Burmese towns—Their exposure to robbers.**

Almost the first thing that attracted my attention after leaving Rangoon was the town of *Kee-ming-ding* [Kenmen-dine], distant from the former place about four miles. It extends along the river for three and a half miles, having two, three, and in some parts four, parallel streets, and must contain four or five thousand houses. This gives a very good idea of most of the Burman towns. They have length with little depth. In the villages the houses are planted thickly, close to the water's edge, and it is only in the larger towns that they are set back any distance from the front row. If, as sometimes happens, a small stream enters the river at the place, it affords additional "water privileges," and two rows of houses make off from the river at right angles.

It is this peculiar construction of the towns which exposes them so fatally to the sudden attacks of the numerous robber bands which now infest the whole of Pegu above Hentaday. Troops are stationed at all the principal towns for the protection of the inhabitants. But one or two hundred sepoy, with a gun boat, cannot guard effectually a town from two to five miles in length. Thirty or forty war boats, propelled with great rapidity, make an unexpected dash at

some unprotected quarter in the night, plunder and murder the inhabitants, seize the contents of such merchant boats as may be moored in the neighborhood, and are off before any resistance can be offered;—while numerous smaller towns are lying completely at the mercy of these daring robbers, who are now the real masters of a large part of the country.

**Dacoity, an ancient Burmese "institution."**

I believe that the *Friend of India* is taken at the Mission Rooms. It is the only reliable authority respecting public affairs in Burmah, and from that you will obtain all the important facts as they transpire. But I may as well remark here that the singular and extensive dacoity, which is now striking terror throughout nearly the whole of Pegu, and which is believed by many to threaten an attack on Rangoon itself, owes its origin to what may be termed an ancient institution of the empire.

Dacoits in Burmah are only nominally outlaws. They have been tolerated by the government for ages. In time of peace they live by plunder, and sell their service to the king in time of war, and to usurpers in times of revolution. Thura-wadi ascended the throne through their aid. He was dethroned by his son, and this son by a younger brother, the present king. In the latter instance, the reward to the robbers for their services was the surrender of the city of Ava for pillage. The chiefs of these large bands, scattered in small companies over the country, are always near the court, and generally in the interest of the party unfriendly to the king.

**Present hostile policy at Ava.**

At the present time the public policy of the king is said to be pacific. But it is known that a powerful party exists at Ava, of which the heir apparent, a younger brother of the king, is the acknowledged head, whose avowed object is the recovery of the lost territory. With this individual the famous robber chieftain, for whose head Lord Ellenborough

erroneously stated that the Commissioner of Pegu had offered a reward. Me-at-toon, has lived in habits of intimacy. The policy to be pursued is not that of open warfare, but to continue to pour into southern Burmah small companies of decoits to harass and plunder the people, until the very poverty of the country, induced by rapine and famine, shall compel its English masters to relinquish it.

This opinion, which is derived in the first instance from reports of Armenian and Jewish merchants who come down from Ava, is strengthened by the sudden

rising of dacoits in all parts of the province, and by the fact that a blockade has been established above Meaday to prevent the introduction of rice into British Burmah. The small force now upon the river is acknowledged to be quite insufficient for the protection of the inhabitants, while the whole country east from Prome to Toungoo, is in the hands of the insurgents. I shall have occasion to refer to this subject again in connection with some of the incidents of the voyage.

## RECENT INTELLIGENCE.

### THE DEPUTATION.

Our latest advices from the Deputation are to Oct. 19, at which date they were in Calcutta. Having completed their joint service in Burmah, the Foreign Secretary intended, if passage could be seasonably secured, to visit Assam, in accordance with the concurrent wishes of the mission and of the Executive Committee. Mr. Granger's course was undetermined. It was possible that he might consider it his duty, like the Foreign Secretary, to attempt singly some further portion of the labor originally committed to them as a deputation, but which they were unable to finish together.

### THE MISSIONS.

#### Maulmain.

Mr. Bixby, associated with Mr. Haswell in the Burmese Mission, is acquiring the Peguan language, the native and preferred tongue of more than half the natives of Maulmain. They speak Burmese sufficiently for common business purposes, but religious instruction excites little attention in any language but their own. Mr. Bixby writes, Sept. 17, that he is making encouraging progress in their language, and hopes to be able to preach some another year. Mr. Haswell designs shortly to make an exploring tour, to ascertain the extent and state of the Peguan field. The language will undoubtedly become obsolete, but its use, to an extent not yet defined, is now necessary. Mr. Haswell preaches daily in

the streets and places of public resort. "The time for zayat preaching," says Mr. Bixby, "as a means of reaching the inhabitants of Maulmain, has passed by. The people from abroad are reached through the zayat, and we trust much good is done. But it is very seldom that a citizen of Maulmain is seen in the zayat. The sound of the gospel has become familiar, and the hearts of the people are exceedingly hard. But br. Haswell goes into the highways and the narrow lanes, to their houses and their accustomed gatherings, and compels them to hear."

#### Hongkong.

Mr. Johnson mentions on the 5th September, the baptism of a young man, who received an English education at Pinang, and was about going as interpreter to a party of Chinese colonists bound for the West Indies. He shows a desire to communicate to them "the like precious faith." There were two other applicants for baptism, and the hope is expressed that some of the girls in Mrs. Johnson's school are "born from above." Under date of the 13th, he expresses the belief that, should the insurgents succeed, it will not be "the establishment of Christianity in China. A great door and effectual will be thrown open without doubt for the 'messengers of the churches,' but it will be such a door as the apostle found at Ephesus, and 'with many adversaries.'"

#### Ningpo.

Mr. Goddard, Sept. 5, had just returned from a sojourn on the island of Puto for

health and recreation. He speaks of invigorated health. The New Testament was translated to the end of 1 Peter, and printed to the end of Thessalonians. A tract catechism has been prepared for publication, being a plain summary of Christian doctrine. While at Puto Mr. Goddard had public service every Sabbath, and distributed portions of Scripture.

#### Nellore.

The day school, heretofore taught in a contiguous village, has been removed to the mission compound. "You would, I am sure, be pleased," Mrs. Jewett writes to the Foreign Secretary, Sept. 6, "to see the great improvement in those children since we succeeded (though with difficulty) in getting them here." "We are still in suspense," she remarks, "as to whether any are to come and join us; but must wait cheerfully on the Lord, and though our hands are weak 'He will strengthen our heart':—though none come, we shall still rejoice that we have had such a privilege."

#### France.

Mr. Willard has removed from Douai to Paris. His address is "Mr. E. Willard, Rue de Fleurus, 23."

#### Germany.

A letter from Mr. Lehmann, for which we have not room in this number, gives an interesting account of visits to various parts of the country, movements in the state churches, &c. Things are in a good and advancing state in Berlin and some of the outstations of that church. Two meetings of the Evangelical Alliance were held at Berlin on the same week with the "Kirchentag" of the state churches, one in the Baptist and one in the Moravian chapel, attended by brethren from England, Dr. Merle D'Aubigné from Geneva, Mr. Jacoby, a Methodist minister from Bremen and some evangelical Lutheran clergymen. They attracted much interest and attention.

#### Greece.

Mr. Arnold sends us an account of a tour, in the course of which he visited some church members not resident at Athens, of whom he gives a favorable account as respects their stability and consistency. His public services are uninterrupted. Mr. Buel communicates some account of a newspaper controversy occasioned by an extensive circulation of Scriptures and tracts, the tone of which indicates a growing liberality

and freedom of speech in Greece, auspicious of much good.

### DESIGNATION AND DEPARTURE OF MISSIONARIES.

The public designation of Rev. Messrs. J. L. Douglass, for Burmah, Robert Telford, for Siam, and M. J. Knowlton, for Ningpo, took place in the Tabernacle Baptist church, New York, (Rev. Mr. Lathrop's) on Sunday evening, Dec. 4. Rev. E. C. and Mrs. Lord, of the Ningpo Mission, about to return to their station, and the Rev. Dr. Dean, of the Hongkong Mission, were present. Selections of Scripture were read by the Rev. J. W. Taggart, and the Rev. Dr. Magoon offered the introductory prayer. The instructions of the Executive Committee were read by the Home Secretary, the prayer of designation was offered by the Rev. Dr. Welch, of Brooklyn, the Rev. E. Lathrop gave the missionaries the right hand of fellowship, and the Rev. Dr. Dean addressed the congregation. A numerous audience attended the services.

Rev. A. R. R. Crawley, appointed to Burmah, was publicly designated at Wolfville, Nova Scotia; Rev. Dr. Crawley, commissioned to represent the Executive Committee on the occasion, reading the instructions.

Rev. Messrs. Lord and Knowlton and their wives embarked on the 10th in the ship Ellen Foster, Captain Scudder, for Hongkong, from which port they will proceed immediately to Ningpo.

Rev. Messrs. Douglass and Crawley, with their wives, embarked at this port on Monday, Dec. 12th, for Calcutta, in the barque Lyman, Capt. Pierce. Their destination is Rangoon. Farewell services were held on the preceding evening at the Harvard st. church. The pastor, Rev. A. H. Burlingham, read a portion of Scripture and offered prayer; the Home Secretary made a brief statement of the present aspects of Burmah and the missions there; the missionaries addressed the congregation in an appropriate expression of their views and sentiments, and were addressed in some fitting words of encouragement and farewell by the Rev. G. W. Bosworth; after which the Rev. T. C. Jameson offered prayer on their behalf, invoking on them the divine favor and support in their mission. Religious services were also held on board the vessel on the morning of her departure, prayer being offered by the Rev. A. P. Mason, of Chelsea.

## MRS. MARY C. SERRELL NISBET.

It becomes our painful duty to record the death of the wife of the Rev. J. R. NISBET. Mr. and Mrs. Nisbet, it will be remembered, sailed for Burmah in company with Mr. Haswell and several other missionaries, in September, 1852. Since that time our brother has been compelled to drink deeply of the cup of affliction. His first heavy trial was the sudden failure of health and the decided opinion of his physician and friends that his constitution was not adapted to a tropical climate. Most reluctantly, therefore, he concluded to return to this country, and began to console himself with the hope of being permitted to win souls at home to Christ. In these trials and hopes Mrs. Nisbet most warmly sympathized. After the bitterness of her first disappointment had passed, she was wont to cheer herself and her husband with bright pictures of a pastor's life and duties in this country. But God had a higher sphere of labor for her active and consecrated powers. While her friends were preparing to welcome her to the home and family circle she had left, cherishing the fond anticipation that a circle of eleven brothers and sisters, never before separated, was to be reunited, the sad tidings reached them that she is no more. The intelligence will be received by all friends of missions with sorrow, yet few can realize the severity of the divine stroke which has instantly fallen upon a recently widowed mother and a most affectionate family. For them, and for a bereaved and deeply afflicted husband we may bespeak prayer and Christian sympathy.

Mrs. Nisbet, the daughter of William and Ann Serrell, was born in London in the year 1822, and came to this country in the ninth year of her age. She was religiously educated, became pious in early life and was confirmed as a member of the Episcopal church, with which her parents and family had always been connected. But the convictions of her mind, after earnest and prayerful inquiry, constrained her to separate from that body of Christians, and she was baptized into the fellowship of the Pierrepont street Baptist church in Brooklyn, N. Y., then under the pastoral care of the Rev. E. E. L. Taylor, in November, 1847. This was a step of much self-denial, and called into exercise more than ordinary decision of character. The family were tenderly united, as well religiously as socially, and she was required to separate from them all. Yet when her sense of duty demanded it, alone, with no previous introduction to the pastor

or acquaintance with a single member of the church, she modestly presented herself for baptism. From that day till her departure for Burmah the writer enjoyed frequent and familiar intercourse with her, and never witnessed anything in her conduct or spirit which he could not warmly commend as an example to others. Capable of the deepest and most lasting attachments, she possessed great inflexibility of purpose, self-reliance, uniform piety, and an unshaken trust in God under the most trying circumstances. Love—to Christ and the souls for whom he died—was the moving impulse of her Christian life. To her widowed mother, who on one occasion appeared to be overcome, after her so recent and repeated bereavements, with the prospect of losing the society of her daughter, she promptly replied as she threw her arms around her neck, "Dear mother, to save *one soul* from among the heathen who shall meet us in heaven, will be an infinitely rich reward for any present sacrifice we can make." It was for Christ and the souls of the heathen that she cheerfully made the sacrifice of even life itself.

Taken suddenly ill July 28th, she was deprived of all consciousness before the first apprehension of danger began to be indulged by others, and died on the 29th, surrounded by Christian friends, who did for her all that affection and medical skill could suggest. She was buried, with her young infant, on the following day in the mission cemetery at Maulmain, to await the resurrection of the just. A monument will be erected to her memory in the Tarrytown cemetery beside her departed father and grandmother. She has, however, reared for herself a more enduring monument, for "she hath done what she could," may be said of her as of a woman of old. Let none, in the spirit of Judas, ask, "Why was this expensive offering so soon *wasted* on a foreign shore?" It was for her Lord she offered herself, and from Him she has doubtless received an approving welcome into His joy. "Blessed are the dead who die in the Lord; Yea, saith the Spirit, for they rest from their labors and their works do follow them."

T.

## DONATIONS.

RECEIVED IN NOVEMBER, 1853.

## Maine.

Washington Aso. 28.13; Raring, ch.  
35; Catala, lat ch. 31.57; to conv.  
Theophilus Wilder L. M., per Rev.  
H. C. Estes, Agent, 100.00

York Asso., T. F. Goodwin, tr.: Kennebunk, ch. 8.50; Sanford, 1st ch. 4; Wells, Female Miss. Soc. 29; Lebanon and North Berwick, ch. 6.50; Acton, ch. and Soc. 23.50; Milton Mills, Dea. Swasey and wife, 2; with other donas. to cons. Rev. Leander S. Tripp L. M., per Rev. H. C. E., Agent,	74.50
Saco Asso., J. H. Gowen, tr.: Waterboro', 1st ch. 25; Parsonsfield, 1st ch. 2; Kennebunk and Lyman, ch. 8; Limerick, ch. 5; other friends 1.94; Buxton, ch. 12.82; Misses Bickford 1; Alfred, ch. 12.37; per Rev. H. C. E. Agent,	62.63
Gulford, ch. 12; Bloomfield, ch. 2.60; Paris, ch. 17; Yarmouth, Ladies' Burman Miss. Soc. 70; to cons. Miss Olive Stockbridge L. M., per Rev. H. C. E. Agent,	101.50
Waldo Asso.: Knox, ch. 4.66; Belfast, ch., mon. con. 10.34;	14.00
Bangor, 1st ch., R. Clarke, tr., 100; Ladies' Assamese Orphan Soc., Hannah E. Bradbury, Sec., to sup. Moses Giddings in Assam Orph. Sch. 25; S. Sch., Georgiana Dunning, tr., to sup. Howard Malcom Trask in Assam Orph. Sch., 15;	140.00
	493.63

## New Hampshire.

Portsmouth, ch.	80.00
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## Vermont.

Jamaica, ch. 16.63; Thetford, Silas Follett, per W. W. Baker, 210;	226.63
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## Massachusetts.

Roston, Charles st. ch., mon. con. 11; Lawrence, a friend 10; Brookline, ch., mon. con. for 8 mos. 100; Plymouth, ch., Ladies' Miss. Soc., 21; Princeton, ch. 19; Weston, ch. and Soc. 21.27; Haverhill, a lady, for the German Mission, 3; Chelmsford, 1st ch., Fem. Karen Miss. Soc., Mrs. M. H. Dudley, tr., 20; Jamaica Plain, ch., to cons. E. G. Leach, Lawrence, Litchfield and Charles E. Converse L. M. 8.00;	606.27
Salem Asso., Wm. Heath, tr.: Salisbury and Amesbury, ch., to cons. Benj. Flanders L. M., 138.12; Gloucester, ch. 67.48; Georgetown, ch. 8.50; Marblehead, ch. 51; Danvers 1st ch. 37; Haverhill, 2d ch 11.13; Rowley, ch. 28.37; Beverly, 2d ch. S. Sch. 70.90; Wenham, ch. 1.50;	414.00
Lowell Asso., John A. Buttrick, tr.: Billerica, ch. (of which 25 is for sup. of a child in Assam Orph. Sch. to be named Benjamin Putnam) 31; Townsburry, ch., S. Sch. class 1; Chelmsford, Central ch. 46.26; South Groton, ch. 2.81;	80.57
	979.84

## Rhode Island.

Providence, two ladies of 1st ch., for the German Mission, which (with 300 previously paid) cons. Elisha C. Wells, Mrs. Harriet A. Wells, Miss Henrietta A. Simmons, Mrs. Maria E. Robinson, Miss Mary Winslow, and Miss Caroline Paine Winslow L. M.,	300.00
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## Connecticut.

West Killbuck, ch. 10; Stratfield, ch. 25;	85.00
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## New York.

New York City, 1st ch. Foreign Miss. Soc., for German Mission, to cons. Thomas C. Brown, Mrs. Louisa T. Terry, Spencer Cose Smith and Mrs. Eliza Ann Thomas L. M., 400; Albany, John F. Rathbone for German Mission 500; Springfield, M. S. Chase 1; Springfield, Mrs. Polly Dean, to sup. William Dean in Assam Orph. Sch., 25; Davis Cotes, to sup. Davis Cotes in do. 25;	961.00
Saratoga Asso.: Saratoga Springs, ch. 27.63; Milton, ch. 81.42; Jamesville, ch. 5.15; per Rev. O. Dodge, Agent,	64.20
Dutchess Asso., W. Winchell, tr., per Rev. O. D. Agent,	49.73
Worcester Asso., O. B. Osborn 1; West Worcester, ch. 14; Maryland, ch. 13.87; Warren Goddard 2; Westford, ch. 3.27; Middlefield, ch. 10.40; Master A. G. Parshall 25 cents; Waterville, ch. 5.41; Leesville, ch. 20; per Rev. O. D., Agent,	70.20
Franklin Asso.: West Meredith, ch. 31.27; Franklin, ch. 6.73; Society of Missionary Inquiry in Del. Literary Institute 9; Lewis Peck 1; Charles Aldrich 25; Gilbertsville, ch. 3.88; a friend, towards sup. of Colporteur under direction of Rev. Mr. Thomas, 11.50; Sandhill, ch. 1.37; Oneonta, ch. 18.70; to cons. Charles Aldrich L. M., per Rev. O. D., Agent,	108.45
Hoodack, ch. 15.75; Cambridge, ch. 7.04; per Rev. O. D., Agent,	22.79
	1,266.37

## Pennsylvania.

Braintrim, Phebe Green 1; Springville, "two Misses Taylor" 2; Reading, ch., mon. con. 32.10; S. Sch. 17.90; East Smithfield, ch. 53.87; S. Sch., for Mr. Knapp's Sch. at Akyab, 12.64;	119.51
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## Ohio.

State Convention, per Rev. J. Stevens, Agent,	22.57
Auglaize Asso., per Rev. J. S., Agent, Coshocton Asso.: Keene, ch. 1.50; Clark tp., ch. 4.50; White Eyer, ch. 1.52; Jefferson, ch. 3.12; S. Sch. 75 cents; Warsaw, ch. 1; Tomica, ch. 5; Crooked Run, ch. 1.71; Mohawk, ch. 2.20; J. A. Pierson 50 cts.; a friend 25 cts.; per Rev. J. S., Agent,	22.06
Quauga Asso., by tr., 37.28; do. for Siam Mission, 1.51; Perry, ch. 4; Chardon, ch. 8; Painesville 1; per Rev. J. S., Agent,	51.79
Grand River Asso.: Conneaut, ch. 15; Colbrook, ch. 1; Jefferson, ch. 11.33; Geneva, ch. 5; Sheffield, ch. 3; Madison, ch. 21.75; Cherry Valley, ch. 24.28; Williamsfield and Andover, ch. 4; Kingsville, ch. 6; Individuals 12.28; per Rev. J. S., Agent,	103.54
Huron Asso.: Auburn, ch. 5; Bellevue, ch. 11.41; Townsend, ch. 6; Berlin, Individuals 3.62; per Rev. J. S., Agent,	26.08
Mad River Asso.: Springfield, ch. to cons. Pereg Cotes L. M., 101.65; Union, ch., N. Martin 1.25; per Rev. J. S., Agent,	102.90
Melgo Creek Asso.: Zanesville, 1st ch. S. Sch., to educate two children in Siam under care of Rev. Wm. Ashmore, 56; Good Hope, ch. 5.05; per Rev. J. S., Agent,	61.06



Miami Asso., 19.45; Dayton, 1st ch. 71.72; S. Sch. 25.50; Wayne st. S. Sch. 9.09; per Rev. J. S., Agent,	121.34
Mohecan Asso., per tr., 27.58; Loudonville, ch. 4; per Rev. J. S., Agent,	31.53
Mount Vernon Asso. 29.07; Owl Creek, ch. 2; Radnor, ch. 5.70; Anlty, ch. 6.25; Martinsburg, 4; Beulah, ch. 3.40; Belleville, 3; Norton, ch. 50 etc.; Mt. Vernon, ch. 2.00; S. Sch. 50 etc.; per Rev. J. S., Agent,	67.11
Ohio Asso., coll. &c., per Rev. J. S., Agent,	28.71
Portage Asso. per Rev. J. S., Agent,	34.00
Scioto Asso. per Rev. J. S., Agent,	2.00
Seneca Asso. 13 Amanda, ch. 3; per Rev. J. S., Agent,	16.00
Strait Creek Asso. 6.20; Hillsboro', ch. 1.27; S. Sch. 1.33; per Rev. J. S., Agent,	14.83
Upper Miami Asso., per Rev. J. S., Agent,	15.00
Willis Creek Asso.; Washington tp., ch. 7; Antrim, ch. 2.09; Elizabethtown, ch. 1 Sarchet's Run, 2.25; Salt Creek, ch. 5; Rev. T. Shepard, for Burman Mission, 5; Individuals 15.06; per Rev. J. S., Agent,	37.91
Wooster Asso. 10.12; Wooster, ch. 85.18; S. Sch. 6.77; Mohecan, ch. 3.95; Salem, 1st ch. 5.44; Freedom and Mt. Union, ch. 2.53; Female Miss. Soc. 3.50; per Rev. J. S., Agent,	117.19
Cincinnati, 5th st. ch., C. Trevor, tr., 13; S. Sch. 17; Elyria, ch. 8.54;	33.54
	920.88

## Indiana.

General Asso. 30; Flat Rock Asso. 7.62; Laughery Asso. 8; Sand Creek Asso. 4.78; Tippecanoe Asso. 24; White Lick Asso. 12; per Rev. J. Stevens, Agent,	86.40
Huntington Asso.: Ebenezer, ch. 3.25; Little Flock, ch. 1.50; per Rev. J. S., Agent,	4.75
Vernon, G. D. Hunt 50 etc.; Highland, Rev. J. Shirk and wife 2; per Rev. J. S., Agent,	2.50
	93.65

## Illinois.

Rock Island Asso.: Rock Island, ch. per Rev. J. D. Cole, Agent,	5.00
Rock River Asso., I. S. Boardman, tr.: Rockford, ch. 48; Coral, ch. 22.00; Rock Run, ch. 7; Pekatonie, ch. 4.40; Union, ch. 3; Mrs. S. S. Whitman, for sup. of a Karen boy named S. S. Whitman, 12; Mrs. Abigail Morgan, for sup. of a Karen child named Jacob Whitman, 12; Burritt, Rev. William Gates, 1; per Rev. J. D. C., Agent,	112.00
Chicago Asso., 7.53; Bloomingdale, ch. 2.75; Babcock's Grove, ch. 6; Benton, ch. 2.50; Waukegan, ch. 2; Dundee, ch. 6; per Rev. J. D. C., Agent,	26.78
Fox River Asso. 11.41; Pavilion, ch. 5.44; Aurora, ch. 5.65; Somenauk, ch. 2.50; Newark, ch. 3.25; Plainfield, ch. 2.55; Sewing Soc. 4.45; per Rev. J. D. C., Agent,	35.25
Illinois River Asso. 14.29; Chilli-cothe, ch. 5; Rev. J. M. Stickney 50 etc.; Galeburg, ch. 5; Toulon, ch. 1.20; Tremont, ch. 3.33; Morton, ch. 50 etc.; Brimfield, ch. 9.10; per Rev. J. D. C., Agent,	38.92
Springfield Asso. 18.41; Stonington, ch. 9.60; per Rev. J. D. C., Agent,	28.01

North District Asso. 30.90; Jerseyville, ch. 45.55; Union, ch. 5.19; Carrollton, ch. 1.50; with other donas. to cons. Rev. Wm. Hill I. M., per Rev. J. D. C., Agent,	83.95
Salem Asso. 9.58; New Hope, ch. 7; Rowville, Dea. B. W. Smith 5; Oquawka, Rev. W. T. Bly, 1; per Rev. J. D. C., Agent,	22.54
Quincy Asso. 29.18; Mt. Pleasant, ch. 5.60; Griggsville, ch. 55; Payson, ch. 11.25; R. G. Kuy 5; to cons. Robert Leaborn L. M., per Rev. J. D. C., Agent,	103.05
Chicago, 1st ch, W. W. Smith, tr., S. Sch.	75.00
	539.62

## Michigan.

Lenawee Asso.: Fairfield, ch., per Rev. J. D. Cole, Agent,	1.91
Kalamazoo Asso.: Chinax, ch, per Rev. J. D. C., Agent,	15.00
Lansing, Rev. P. C. Dayfoot, for German Mission, 2.25; Rome, 1st ch. 8; Jackson, ch. 15; Grand Blaine, Rev. Thomas Lowden and wife 4;	29.25
	43.96

## Iowa.

Mt. Pleasant, ch.	7.00
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## Wisconsin.

Walworth Asso. 15.17; Delevan, Rev. N. Boughton, 2; per Rev. J. D. Cole, Agent,	17.17
Milwaukee Asso.: Milwaukee, ch. 5; Waukesha, ch. 10; per Rev. J. D. C., Agent,	15.00
Racine Asso., 13.20; Kenosha, Miss Cecelia Lewis, 1; per Rev. J. D. C., Agent,	14.20
Marquette Asso., per Rev. J. D. C., Agent,	6.25
Lafayette Asso.: Monticello, ch. 2; Coll. at Ann. of the Convention 11.52; per Rev. J. D. C., Agent	13.52
	62.14

## Missouri

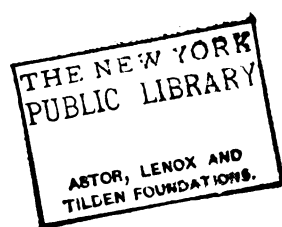
St. Louis, 2d ch., for Hongkong Mission 100; S. Sch., for S. Schools at Hongkong 24;	124.00
	\$6,377.13

## Legacies

Butler Co. Pa., Euphemia Rose, per Samuel R. Stoughton, Exr., in full	10.00
Washington, D. C., Elizabeth Gale, per L. D. Gale, Exr.,	50.00
	60.00
	\$5,367.13
Total from April 1, to November 30	\$35,912.05

## Donations in Clothing and Goods.

Brookline, Ms., Mr. D. Sanderson, 1 box clothing, etc., for Rev. Wm. Ashmore,	40.00
Charlemont, Ms., 1 box clothing, etc., for Rev. N. Brown,	23.75
Rowley, Ms., Ladies' Miss. Soc., 1 box clothing, etc., for Rev. F. Barker.	
Watertown, Ms., Ladies' Sew. Circle, 1 package clothing, etc., for African Mission,	9.50
Brooklyn, N. Y., Ladies of Washington Avenue and Central churches, 1 box clothing, etc., for Rev. N. Brown,	122.98



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THE  
MISSIONARY MAGAZINE.

VOL. XXXIV.

FEBRUARY, 1854.

No. 2.

AMERICAN BAPTIST MISSIONARY UNION.

THE REV. DANIEL SHARP, D. D.

BY THE REV. BARON STOW, D. D.

The readers of the Magazine will be gratified to receive, with this number, a pictured memorial of this eminent servant of God. His name is familiar to them, as it was to their fathers. They venerate his memory, and are not offended by the multiplied testimonials to his excellence. They understand that his character will bear uncommon scrutiny, and his worth become the more apparent by close and minute inspection. He was one of the greater lights of his time, and has passed below our horizon with the regrets and benedictions of thousands. "The righteous shall be in everlasting remembrance."

The numerous proofs which have been furnished by the press of the estimation in which Dr. Sharp was deservedly held, do not supersede the fitness of a commemorative notice in this publication. For many years, before the Magazine became the property of our principal foreign missionary organization, he was one of its editors, and, with such men as Baldwin, Winchell, Wayland, and Ensign Lincoln, devoted to its pages much time and care; and, during the whole period of his residence in New England, he showed himself the earnest and consistent friend and supporter of evangelical missions. For these reasons, especially, it is suitable that this work should contain a record of his life and labors, at least so far as they were identified with the missionary enterprise.

Dr. Sharp was publicly recognized as the pastor of the church in Charles street, Boston, April 29, 1812. Almost immediately, he became associated with the few men of honored memory who were zealously engaged in works of benevolence. His heart was deeply impregnated by the grace of God with love for his fellow men; and his theology, instead of repressing that love, was its stimulant, and, instead of restricting his activities, afforded the broadest range

to all generous tendencies. His views of man's condition, and of the means for its improvement, were eminently scriptural, and he recognized, in its full extent, the obligation of Christians to use the means divinely appointed for human welfare. At an early period after his settlement in Boston, he became an active member of the Massachusetts Baptist Missionary Society, whose object was the evangelization of destitute portions of our own country. In May, 1813, he was elected the Secretary, and he filled that office until May, 1829, writing sixteen annual reports, and conducting the large correspondence. In 1813, the Baptist Society for propagating the Gospel in India and other foreign parts, was formed in Boston, occasioned by intelligence from Calcutta that Messrs. Judson and Rice had become Baptists, and were desirous of commencing an American Baptist Mission in the east. Of this Society also he was appointed the Secretary, and continued to perform the duties, until a more general organization rendered its existence unnecessary. He corresponded with the Rev. Andrew Fuller, of England, with respect to coöperation with English Baptists, and received an answer that led immediately to measures for independent action.

A meeting was held in Philadelphia, April, 1814, and the General Missionary Convention of the Baptist denomination in the United States of America for Foreign Missions, was organized. Owing to providential hindrances, Dr. Sharp was not present at that meeting, but he entered cordially into the plans of the new organization, and gave to its operations his earnest support. At the triennial meeting, in 1817, and, subsequently, at every triennial session, he was elected a member of the Board of Managers, until the Convention, in 1846, changed its name and constitution, and became the Baptist Missionary Union. He then, in consequence of advancing years and the pressure of parochial cares, declined every appointment that would involve labor and responsibility; and, as a mark of special respect, he was elected President of the Union. He had been several times a Vice President of the General Convention, and, after the death of Dr. Staughton, his venerable tutor, he was appointed President of the Board of Managers, which office he held until 1846. From the time of the removal of the seat of operations from Washington to Boston, in 1826, he presided over the Acting Board, in all a period of twenty years. At its meetings, which were frequent, he was generally present, and no man was more punctual in attendance, or applied himself more assiduously to the business of the Board.

Of those who were long his associates in this department of labor, only two are now members of the Executive Committee. Several, as Bolles, Jacobs, Farwell, Knowles, Cobb, Williams, preceded him to their final rest. Those who survive can testify to the uniform urbanity and fidelity with which he presided, and the profound interest which he exhibited in every thing that concerned the advancement of the Gospel among the heathen. He took broad views of every question of policy, and was ever anxious that the enterprise should be so conducted as to lay strongly the basis of a Christian civilization. His principles are well expressed in a sermon which he preached, by appointment, before the General Convention, in April, 1829, at Philadelphia. In this, from the words, Matt. 28: 19 — "Go ye, therefore, and teach all nations," — he makes the command of Christ the foundation of all authority for Christian Missions; and shows that the Gospel is adapted to the necessities of all nations; and teaches that, so far as we know, the truths of Christianity are the only means by which the heathen can be saved; and argues that our confidence in the efficacy and

excellency of the Gospel, as adapted to elevate the moral condition of the heathen, does not rest on theoretical views alone, but also on the success of Christian missionaries. These ideas are vigorously developed, and enforced by appropriate practical lessons.

His theory of Missions was extremely simple. He gave prominence, as did all his associates, to the preaching of the gospel as the chief instrumentality; but he insisted that in the train of evangelical labor should follow the means and appliances of a liberal civilization. He contemplated, as a primary result, the salvation of souls; as a secondary, the improvement of the physical, intellectual and social condition of man. In aiming at the former, he would not have us disregard the latter. He considered the higher as intimately associated with the lower, and that, as God has joined them together, we are not at liberty to put them asunder. He believed that godliness is profitable unto all things, the temporal as well as the eternal, and that consequently the true object of Christian Missions is comprehensive, covering the whole area of humanity, and endeavoring to restore our world to its original loveliness.

In the examination of candidates for missionary service, Dr. Sharp, while very kind, was very candid and thorough. His ideal of the needed qualifications was large, ever including, as indispensable, a liberal supply of common sense and prudence. He insisted, equally with others, upon deep piety and fervent zeal; and his standard of intellectual attainment was as high as the highest; but he was averse to the appointment of any man to such a service, whose temperament and cast of mind and general manners did not promise to secure the respect of those who should send him, and of those to whom he should be sent. He sought for humility united with dignity, gentleness with courage, flexibility with firmness, intelligence with docility, tenderness with fidelity, energy with discretion, independence with submission to necessary rules. Never was he in favor of sending one to the heathen whose recommendations were guardedly expressed, or who, in the judgment of those that knew him best, might not be a respected and useful laborer in any part of his own country. If the candidate did not show a well-balanced mind; if at any point he appeared unsound in his views of gospel truth or church building; if he developed eccentricities; if he was self-confident, or seemed in any respect to be crooked or gnarled in character, he was sure not to have the suffrage of Dr. Sharp. And if, after the utmost care, it became subsequently apparent that a mistake had been made in any appointment, he deplored it as a great misfortune. Ordinarily, he was lenient in his judgments; and, if ever severe, it was in cases of unclerical delinquency. His views of the importance of ministerial purity and propriety were so elevated as to render him impatient of deficiencies which others would tolerate. He wished the heathen, especially, to see the best specimens of Christian character, and be instructed by a ministry whose temper and conduct should commend the Gospel to their confidence. He did not look for perfection; but as he conscientiously held himself, so he stringently held others, responsible for unwavering adherence to principle, and undeviating rectitude of behavior.

The influence of Dr. Sharp in our missionary councils leaned to the conservative side, and, therefore, if not adventurous enough to suit all, it was uniformly safe. Calmly and deliberately he weighed every question, and if he was not so rapid as others in reaching a conclusion, he seldom formed an opinion for

which he could not give strong reasons, and which did not, sooner or later, commend itself as judicious. He was not fond of new experiments or bold measures; he would not act for the sake of acting, irrespective of rational prospects of success; but he was never slow in following the plain indications of Divine Providence. That a new field was open to Christian enterprise, was not to him a sufficient reason for the establishment of a new mission; but if the Board, without injustice to other missions, had the men and the means to enter that field, with the promise of useful and permanent occupancy, his voice was ever for action. He recognized, in its legitimate extent, the necessity of walking by faith; but he did not hold that a missionary organization, any more than an individual, is authorized, on the plea of faith in God, to enlarge its operations or incur liabilities at the hazard of credit. Of reckless trust he was no advocate. "Do right, and then confide in God," was ever his counsel in private and in public.

Those who stand intermediate between the past and the coming generations, as they consider what changes a few years have made among the home actors in our missionary enterprise, have occasion for solemn reflection. Of the thirty-six who were members of the first Convention, nearly the last has gone to his eternal reward. Of those who, for many years, performed the labor, and bore the responsibility of the undertaking, only a remnant remains. The work has descended to other hands; the burden rests on other hearts. May the sons equal the fathers in piety and wisdom, and build well the edifice whose foundations were laid in tears, and faith, and prayer.

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## INTELLIGENCE FROM THE MISSIONS.

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### RANGOON.

#### LETTER FROM THE FOREIGN SECRETARY.

From Maulmain to Rangoon — Mrs. Judson's grave.

Rangoon, Sept. 3, 1853. We left Maulmain by the H. C.'s steamer *Tenasserim*, Aug. 20, at one, P. M. On crossing "the flats," about five miles from the mouth of the Salween, we passed to its eastward side, rounding along and by Amherst beach. A dangerous shoal (Goodwin Sands) stretches on the western side, from the southern extremity of Balu Island, to within two miles of the Amherst reefs, — a series of sunken rocks which extend a considerable distance westward from Amherst Point, or White Pagoda Point, and make the entrance of the river not difficult if the bearings are

known, but sometimes perplexing, especially as there is no lighthouse nor floating light. At White Pagoda Point, it is said, was effected the first landing of the followers of Boodh from Ceylon; and the pagoda was built in commemoration of the event. It is one of the first objects that strikes the eye on nearing Burmah. As we were passing Amherst, we saw for the last time the tall hopia tree that marks Mrs. Judson's grave. It is now a majestic tree, with a broad branching top and abundant foliage, so that in the morning it casts its ample shade on the humble enclosure, which at the distance we held was but dimly discernible. We had visited the spot on our first coming. It is not neglected, but there *might* be to the visitor less perishable signs of its continual remembrance. And where

the spot more fitting for a cenotaph to Dr. Judson?

Early the next morning we were making up toward the broad estuary of Rangoon river. Dark muddy waters were sweeping by. The floating light was soon passed. Elephant point, conspicuous by its two stately palms, on the west line of the river, was close in sight. Forward and eastward a wide expanse of sea, but treacherous with quicksands, on which, a few miles distant, the Moruffer steamer lately stranded and disappeared. Our ascent to the city against the current was slow. At Hastings Sands, a short distance below the city, we waited for rise of tide. To the eastward may be seen the Syrian pagoda. Near at hand comes in the Pegu river; and above it the city, distinguishable by its numerous spires and crowned with the Shway Dagōng pagoda.

We received from the missionaries a hearty welcome. In the evening attended public worship at Mr. Kincaid's, conducted by Mr. Granger. From twenty to thirty present. The English community is not yet very numerous at Rangoon, aside from those connected with the civil or military service; and these have an establishment of their own.

#### Missionary preaching.

Since our arrival at Rangoon, nearly a fortnight ago, my time has been mostly occupied in matters pertaining to the service of the Deputation and preliminary to Mr. Granger's return from Prome. He left for that city by steamer the day but one after our landing here, accompanied by Mr. Kincaid, expecting to be absent about fourteen days. It was a very favorable opportunity to make the ascent; but the time is long and our stay here limited, and it seemed indispensable that we make the best disposition of our strength practicable. I cannot regret my detention. It has given me an opportunity to see many things close at hand and deliberately, of which I might otherwise have been able to catch but a hasty glance.

One advantage that I have secured is the opportunity to ~~pass some~~ leisure the daily routine

meaning here, missionary preaching. While at Maulmain various causes prevented this. I heard of Mr. Haswell going out continually into the streets and lanes of the city, and of the fifties and hundreds that would gather around him as he lifted up his voice and told them of Jesus and the resurrection. And I knew of Mr. Stevens and of the native assistants sitting hour by hour in the zayat, disputing and persuading the things concerning the kingdom of God with the people who daily resorted thither. But I was seldom or never able to accompany them. Here at Rangoon the zayats are near by or at the missionaries' dwellings; and while I sit at my table I hear the continual hum of voices. The verandah is sometimes almost crowded with listeners. I go out and sit down among them, and though I can understand but here and there a word, I can read a language which in all ages and among all people speaks the same things. There can be no misconception here. These men are having strange things now brought to their ears. And to some they have been glad tidings. I have often been in "revivals" at home. There is no revival here. Nor are these intent listeners agonized with distress for sin, nor anxiously inquiring, What shall we do to be saved? Still, they are men intent, men in earnest, men who seek to know, candid men, men who can understand and are not reluctant to receive. They come and go, and come again, and continue to come. And some believe. The missionaries discourse continually. They relieve each other (Mr. Ingalls, and Mr. Stevens who came round from Maulmain in company), and when they are weary, native assistants take up the word. *And still they come.* And this is a shadow of things greater than these. I cannot doubt that God has "much people in this city," and the gospel must be preached to them. But what are two missionaries among so many?

Light spreading — Fruit from seed long sown.

These visitors come from all directions. Some belong to the city, some are from



Pazoondoung adjoining, some are from Kemmendine on the north; others are from Syriam and Pegu, and others still from greater distances, as Donabew and Henthaday, Prome, Shwaydoug, Meaday, and even from Ava. To-day four merchants from Bassein district were on the verandah for hours together, pressing their inquiries. They had often attended Karen meetings at their chapels. They did not understand Karen, but the Karens who preached in Karen conversed with them in Burmese. Thus they obtained some light. But they wanted more light. Coming to Rangoon for merchandise, they had heard of the foreigners in the "foreigners' street," and they had come for light. They wanted the foreigners' books. Thus light is spreading. And the Karens, as has often been predicted, are holding up the light of life to their late Burman oppressors.

Some interesting facts, too, are coming daily to notice, showing that seed sown in past years has not all perished. A day or two since, I had the pleasure of examining for baptism a professed believer in Christ, who for twenty years has been a worshipper of the eternal God. He is a native physician, more than fifty years of age, Ko Byu by name, and of late a resident of this city. About twenty years ago he received two volumes of the bible, and had been searching them, and had believed. I asked him why he had not avowed his faith before. He replied that he had lived away from Rangoon in the Dalla district, had never known till quite lately Ko Thah A, nor any other who professed this religion. Yet he had in some measure made known his religion to others, but they reviled. He now was decided, and he wished to be baptized. His examination, which was extended and close, was eminently satisfactory. To-day a Mussulman was on the verandah, who reminds Mr. Ingalls of his labors here seventeen years ago. All the while the truth has maintained its lodgment, and the poor devotee of the false prophet is evidently ill at ease. How numerous may be the instances of the same character, it is of

course vain to conjecture. But would it be altogether inexplicable if there should prove to be among the Burmans, as among the Karens, a highway already cast up, and the way of the people prepared?

#### Ko Thah A.

I have adverted to Ko Thah A. He is the pastor of the Rangoon church, and partly conducted the examination just alluded to. He is a venerable old man of eighty. I have met him repeatedly, and always I have been constrained almost involuntarily to rise up before him, so apostolic is his bearing, and with unaffected sincerity to do him reverence. He is a good man, full of faith and of the Holy Ghost. He is too advanced in years to lead public worship, but he can counsel; and he knows both how to live a holy example, and how to pray. At the late ordination of two Karen pastors, he offered the ordaining prayer, and it is not difficult to call up the impressiveness of the occasion, as he laid his hands upon them and commended them to the one God, the Father, the Son, and the Holy Ghost. He told me at our first interview, (the day after our arrival,) that he had been a preacher of Jesus Christ more than thirty years. (Dr. Judson baptized him under the title of Moungh Thah A in 1822.) During all this period he had resided in Rangoon. "The teachers have come and gone; I have always remained here. When the teachers left Rangoon the rulers seized me; they commanded me not to preach. They said, 'Do you intend to preach Jesus Christ?' I said to the rulers, 'I shall preach; Jesus Christ is the true God.'" He did preach, and was cast into prison and fined one hundred rupees. Twice he was placed in the stocks, once with his head downward. But his faith had not failed. He has baptized at Rangoon more than 200 believers, including about eighty Karens. Ko Thah A, though making many rich, is exceeding poor. His former dwelling was destroyed during the late war. His present residence is scarcely a *coop* to creep under. He says, "It is enough

me; the teachers have given me a support. I do not ask more for myself. The love of money is the root of all evil." (This he repeated with emphatic earnestness.) "But I have been pastor of the church. Inquirers come to see me. I have no house to receive them to. I have not enough to give them food." I need not say provision will be made for him. A zayat will be fitted up, with a room annexed, and inquirers may continue to come and sit at his feet.

#### Rapid increase of the church.

The accessions to the Rangoon Burmese church since the re-opening of Burmah last year, have been more than thirty; unprecedented, I believe, in any one former year among Burmans. The frequency of the baptisms, and the early, I do not say premature, administration of the rite, have naturally raised an inquiry as to the wisdom of the procedure as the same causes have also suggested it in regard to Karens. The inquiry is a proper one; and withholding baptism does not preclude salvation. Without attempting to answer the inquiry from the few data in my possession, and solicitous that in *all* our missions there be the utmost precaution against hasty and unwarrantable admissions, I have as yet been unable to discover any reason here why the same confidence in the genuineness of professed conversions may not be felt in regard to Burmans as towards our own countrymen. I mean that there seem to be no peculiarities of condition or character that should justly give rise to a singular distrust. There is sufficient intelligence to comprehend what is inculcated, and manliness enough to be honest, whether to accept or refuse.

#### Public worship.

About a week since, Ko Thah A made me his second call. He had waived my proposed visit to him, as he could not receive me.\* He reports many inquirers. "Much inquiry," he says, "is in all Rangoon." He thinks it "a new begin-

\* I have since been to his door and would have bent under his roof; but it would have pained the man, and we turned away.

ning," and that "the religion of Christ will now break forth as light." Before men were compelled to preach and baptize secretly. Yet those who were baptized have been faithful; and when scattered by persecution, they have gone preaching the word. From some of them he has heard, from toward the sea; others have gone to Shwaygyeen, and Toungoo and Ava. The design of Ko Thah A in calling the second time appears to have been to invite me, in western phrase, to "supply his pulpit" the next Sabbath morning and address the church, which I was very happy to do. The morning was wet and lowering, and not more than thirty members were present, besides some at the door and windows. But I discoursed to them with great satisfaction, as to elect brethren, from 1 Peter i, 3, 4, Mr. Stevens interpreting, and Ko Thah A leading in prayer.

#### Examination of a candidate for Baptism.

It had been a part of the intended services of this day to administer the ordinance of baptism, but the storm, and consequent absence of some who would wish to be present, induced a postponement of the rite to the Sabbath following. An examination of the candidate (two others have since been presented) had been held on the previous evening. Her name is Mah O. She is the wife of a head man of one of the city districts who was lately baptized, and connected by birth with relatives distinguished for rank and of proud pretensions. Among the questions and answers proposed and returned were the following, Mrs. Ingalls interpreting.

*Question.* What are your feelings in regard to the Lord Jesus Christ?

*Answer.* He seems to me as my Father and Saviour.

*Qu.* Why does he seem to you as a Saviour?

*Ans.* He came and died for me, and will forgive my sins.

*Qu.* How is your heart towards Jesus Christ? What do you wish to do for him?

*Ans.* I love him, and wish to serve him.

*Qu.* What makes you think he will forgive your sins?

*Ans.* I have love in my heart. I love everybody. I wish all to love Jesus Christ.

*Qu.* How do you look upon your sins?

*Ans.* All my life has been full of sin. I wish to sin no more. I am very sorry.

*Qu.* What reason have you to hope that you will not go back to your sins?

*Ans.* Jesus Christ will help me. I pray to him.

*Qu.* How does Christ appear to you when you pray to him — close by, or far off?

*Ans.* He seems close by, in my heart.

*Qu.* How do you feel towards your countrywomen?

*Ans.* I wish them to become Christians. I speak to them.

*Qu.* What do you say to them?

*Ans.* I consider first in my heart what to say; then I tell them of the incomparable, the eternal God. These pagodas are made of brick and mortar; and the foreigners come and tear them down and pave the roads with them. I tell them of Jesus Christ, who came and died for us. I have persuaded some to come, two to this place (Mr. Ingalls' house) and three to Mr. Kincaid's; and there are three or four more thinking to come.

*Qu.* What do you hope for when you die?

*Ans.* Jesus Christ will take care of me; he will be with me. I hope to go where he is.

*Qu.* Why do you wish to be baptized?

*Ans.* Because I believe in Jesus Christ and wish to be his disciple. Formerly I was ashamed when they reviled me and said that I had been to Jesus Christ's [the missionary's] house. Now I rejoice when they revile me. It makes me happy to be reviled.

This examination was wholly an informal one. Mah O had previously been approved by the church and was to have been baptized with her husband,

but was prevented by sickness. She had been a hopeful inquirer for a year, and for some months given gratifying evidence of faith in Christ.

#### Shway Dagong pagoda.

On Monday of this week I rode out of the city, in company with the missionaries and the city magistrate, to look at various sites proposed for burial grounds. The site must be at least 500 yards from the west face of the stockade which encloses the Shway Dagong pagoda. In returning, we went up to the pagoda by its western ascent.\* The approach, or ascent, is alternately by short flights of brick steps and planes not very steeply inclined, the whole arched over by successive teak roofs, which are storied like so many terraces and supported by four parallel rows of immense teak pillars. Each pillar is a round polished trunk of a single teak tree, covered with a black composition designed for their preservation, and though erected some two hundred years ago, give little sign of decay. On either side, as we ascended, we passed two broad terraces now occupied by troops and military armaments and stores, before reaching the summit area on which the pagoda stands. This is a magnificent structure and imposing, though the gilding, except the upper portion, is embrowned by time and storm. Tharrawadi gilded it anew in his late visit here, 1840-1, and the *tie* or umbrella, and parts adjoining are still bright and glistening.† It is a dizzy height to the top, and the numerous bells encircling it seem exceedingly tiny. Yet they are not so very tiny as they seem to be. Dr. Dawson on one occasion had clambered up the ledges of the pagoda, and near the rim of the inverted cone on one of the upper ledges had

\* There are four entrances, one on each side of the square. The southern is the most magnificent, having greater width, and many of the columns and arches richly decorated with gilding, &c. As in the western, there are four rows of columns, about sixty in each row, distant about three paces from each other.

† It was ordinarily regilded every seventh year, and was to have been in 1852.

found one of the clappers of these diminutive bells. It was a thin plate of silver in the shape of a heart, with rubies set on its surface like a cross, weighing about five rupees and as large as a man's hand,—a specimen, no doubt, of the whole multitude of these silver-toned tongues. They are freewill offerings of merit by individuals; some, it is said, are of pure gold.

We passed around the huge pile. On every hand deserted idol houses, not a priest, not a god\* to be seen. Altars are there, and worshippers continue to lay their offerings upon them. But their pomp is brought low.

#### The great bells—Wide prospect.

Turning to the left of the pagoda, we come upon the far-famed "old bell," weighing, as inscribed on the bell in Burmese, 25,555 viss. (A viss is 3.65 pounds.) Twelve men can comfortably stand together inside the bell. I went under it; (it is raised by a frame about three feet from the ground;) and on standing erect there must have been as many feet space above me. Struck with a fragment of a large Gaudama, it rang out a heavy but clear sound. Much silver was fused into it in its casting. A large silver bar not fully transfused is now to be seen in its broken rim, enclosed in the molten mass. "Tharra-wadi's bell," cast on the occasion of his visit, and now suspended on another side of the pagoda, is still more large and costly. Its outer rim must be eight feet in diameter, and the rim itself is twelve inches thick at the edge. Its tone is sweeter than that of the "old bell." Its reputed cost was £10,000. It is supported by a cross-piece resting on two massive teak pillars, all gilded, and is protected by a canopy or roof supported by four corresponding pillars, alike gilded, the whole having an aspect of regal magnificence. Close by is the royal flagstaff, also gilded, the whole a fitting appendage to the Shway Dagong.

\* On a subsequent visit I saw five or six in tolerable preservation, in a vestibule occupied by an *attache* of the garrison.

The terrace on which the pagoda stands is about 200 feet above the level of the Rangoon river; and the height of the *tie* from the terrace, 336 feet. Length of the terrace, 900 feet; breadth, 685 feet. The view from the amphitheatre in every direction was bounded only by the low horizon. Southeastwardly was the Syrian pagoda, the Pegu river lying between, and nearer still the town of Pazoondoung and its winding creek. On the south and west lay Rangoon, and the Rangoon river, and Dalla and its district beyond. Close at hand are numerous ruined pagodas and kyoungs, and among them, on the east, the pagoda built by the late Rangoon governor, whose exactions in its erection brought on the war. It is now in ruins. Two or three hundred pagodas, it is said, have been destroyed. The idol houses in which the gods were deposited, have been demolished or turned into barracks. The gods have fallen or fled.

#### A baptismal scene.

Sept. 5.—Yesterday was fraught with honor and gratification such as I had never thought to have vouchsafed to me in this dark land; the privilege of burying with Christ in baptism three converts from heathenism, for whom Christ died; Ko Byu, the Taling physician, and two Burmese women, Mah O and Mah Pông. I cannot question the genuineness of their conversion. Mah Pông's examination was no less satisfactory than the others'. And who should forbid water, that they should not be baptized? Seldom has the rite been administered to more thankful recipients, or with hearts apparently more humble, or revealing a deeper joy. As we stood at the water's edge, and Ko Thah A was lifting up his yet sonorous voice in prayer, I could not but mark the reverent posture of the Taling, with his hands upraised to his bending brow, *shekoing* not to an idol of wood or stone, the work of men's hands, but to the Eternal God, "who made heaven and earth, the sea and the fountains of waters." The great Shway Dagong pagoda was full in

view; and around and near by pagodas and idol houses almost without number, but broken and marred, desecrated and tottering to their fall. How different the scene when, thirty years ago, the clear waters of this same still lake were ruffled for the first time, at night and stealthily, in trepidation and haste, by a similar service, and there were none to take note of it but the witnessing angels! We stand here on this shore at mid-day, and though "the spreadings of the clouds" are above us, and "they pour down rain according to the vapor thereof," who of this concourse betrays alarm or is hasted to steal away? There was "none to molest or make afraid." And so we sang a hymn and worshipped the Lord our God, and blessed His glorious name "which is exalted above all blessing and praise."\*

LETTER FROM MR. GRANGER.

[Continued from page 28.]

Populousness of the country.

Sept. 7, 1853. Soon after passing Keding-ding we left the Rangoon river, both for the sake of the shorter distance and to avoid the stronger current of the main stream. The whole delta is a network of streams. At high water, small steamers can go in every direction and find six or eight fathoms, where in the dry season native boats can scarcely pass. By taking these cross streams I had an opportunity to see something of what may be termed the interior of the country not visited by the voyager in the dry season, and could form some idea of its general character. Prepared, as I was, by the

\* Ko Thah A was baptized by Dr. Judson in this lake, and from that time to the present it has been resorted to as occasion called for it, "because there is much water there." Its name is *Kin-lau-gala*, "the little royal tank," in distinction from a larger one at a greater distance from the city. It is partly artificial, the natural outlet being closed by a high-way, but it is fed by living springs, and its waters are clear and salubrious. The grassy banks are sloping, but elevated; partly lined with palms or decorated with other objects of eastern beauty. Nothing that I have seen in the East reminded me in itself so vividly of one of our mountain lakes of New England or New York.

accounts of our missionaries who have penetrated the district through which I was then passing, I had formed too low an estimate of its populousness. We came upon villages at almost every turn;—others were seen from our vessel's deck at different distances, whenever the openings of the tall elephant grass would permit—separated by immense rice fields. To appearance they stood remote from water communications, but probably were on smaller branches of the river which were hidden from our view. Where no village was seen, its presence was often indicated by the spire of a pagoda or the terraced roof of a monastery, lifted high above the huts of the villagers.

Pleasant aspects.

There was much that was pleasing, if not picturesque, notwithstanding the unvarying level through which we were passing. It is only in traversing the smaller streams in the southern part of the delta, that the elephant grass hides any portion from the view. It is a species of bamboo, and is, I think, the same which I observed on the Nile in the neighborhood of Alexandria. Here it grows above the height of the elephant's back, and it is only on that animal one can travel over the great plains, which are covered with it as thickly as a meadow with timothy.

At times, however, in the same district, I found the grass displaced by dense jungle formed exclusively of bamboo, which hung their feathery heads over us and almost embowered the narrow stream. Again these give way to immense open tracts covered with large fields planted alternately with rice and plantains. In many instances we passed for miles, with each bank lined with plantains. It is the region which supplies Rangoon with this valuable fruit. The quality, however, is inferior as compared with the varieties which are cultivated in the neighborhood of Maulmain, and in Bengal and Hindostan. Nothing can be more striking than these tall broad leaf plants fringing the water's edge on either hand. At one time we reach the

point of the confluence of two or three streams, and looking in each direction the banks are lined with plantains. Paths completely shaded by the overhanging leaves, lead between the rows back to some dwelling. Now and then a house or a village is discovered nearly hidden from view by the wild luxuriant plantain and tufts of clumps of bamboo, which look like mammoth clusters of graceful plumes. At the opening of each little path two or three boats are found moored, and a dozen or two of people gathered to watch our progress.

Again we come to a large open field covered with paddy in one part and a herd of buffaloes in the other. The latter are guarded by boys who sit on the backs of the animals, protected by the umbrella of a single leaf of plantain.

Outward distinction of races —  
Yan-donge.

Until we again struck into the Rangoon branch of the river at Yan-donge, on the evening of the second day, we had Karen villages on our right and Burmese villages on our left hand. The two races are easily distinguished, both by their complexion and by their dress. In the construction of their dwellings and the selections of sites for their villages they follow the same general rule, building near the water in line and on posts. The Karens are more modestly attired than the Burmans, the women all wearing a long jacket or loose gown without sleeves, a garment for which Burmese women appear to have very little use.

On the morning of the 25th, Thursday, I found that we had anchored on the right bank of the Penang, precisely at the point of its junction with the Irrawadi, about fifty miles above Rangoon. The river is here about a mile in width, with a strong current that impinges on the fork of land which parts the river from the creek, and is rapidly wearing away the soil, which is a loose alluvium and spongy under foot. At this point are found the barracks of 150 sepoys in charge of three English officers.

\* The town of Yan-donge commences

half a mile below on the shore of the Panlang, and contains from 1500 to 2000 houses. Large villages were seen on the opposite shores of both streams. Here was a coaling station, and we were detained for some hours. I was anxious to go through the town, but the distance and the bad walking prevented. I contented myself with making inquiries of the Burmans, who crowded around us on the shore, and who have established a small bazar at the landing, respecting the size of the town and the number of adjoining villages. From all accounts I received only the same impression respecting the populousness of the country.

Donabew—Important missionary field.

We reached Donabew in the afternoon of the same day. At first I thought that the native town, which was destroyed by Me-at-toon during the late war, had not been rebuilt. It was hidden from us at our moorings by a bend in the river. At the point where we stopped were the English quarters. The only prominent objects were an adjoining grove of tamarind trees, at a distance reminding one of the locust with us, which concealed the native town, and a large pagoda, surrounded with a high brick wall with towers on the corners, and an open gateway in front guarded by two mammoth griffins about twenty feet high looking eastward. The wide plain on the opposite shore was here covered with paddy fields and dotted in the distance with Karen villages. A large Karen town numbering 600 families has sprung up on the opposite bank, formed of companies who have come in and sought the protection of the English. Whenever a Karen mission is established in Henthaday, the Karens in the neighborhood of Donabew will be within reach at all seasons of the year, if we except about two months, including the close and opening of the rainy season.

Westward from this place is a tract of country lying between this and the Bassein river, where several churches have been planted. But eastward, for some distance above Henthaday, over a wide

region in which numbers of their villages are found, the Karens present undoubtedly the most inviting field now open to the missionary. It is a district which cannot be reached, either from Rangoon or Bassein. Henthaday, which stands at the apex of the delta and is a town of the first class, is the natural centre of this district; and it should be an important object to establish there a mission for Burmans and Karens at the earliest practicable period.

Signs of improvement — Merchant boats.

After passing the pagoda of Donabew it was seen that the new native town, beginning about half a mile above, extends along the shore for nearly two miles. As I have said before, the size of a Burman town must ordinarily be estimated by its length. There are at least 2000 houses at this place, which give a population of 10,000. We passed near the shore, so that I could observe it narrowly. The houses are remarkably well built, better than I had before observed in so great numbers, many of them being of teak, but all of one pattern. Indeed, as I ascended the river I could see a manifest improvement in many respects. The people seem taller and more athletic, their cultivation better, their towns more compact and orderly, and the architecture and finish displayed in their religious edifices, pagodas, monasteries and zayats, evincing far more variety, skill and elegance.

Here for the first time I saw numbers of merchant boats, some of them being of forty and fifty tons. They are built after the model of the smallest canoe, the base being an excavated trunk of teak timber, from the sides of which the vessel is built up. At Meaday I saw one of these canoes, which was only the excavated log, without sides, which measured forty feet in length, and seven feet and one inch at its greatest breadth. After the trunk is partially hollowed, fires are built within, and when heated, the sides are easily spread and the desired shape secured.

Sacred grove — An escape.

Leaving Donabew, we kept close to the right bank to avoid the main current of the stream, and passed just at nightfall an extensive and beautiful grove near the shore, in which were mingled the sacred banyan — not the *ficus Indicus* or falling variety, which is not indigenous in Burmah — mangoes, plantains, and clumps of the graceful bamboo. The open spaces showed a monastery and pagoda in the rear, and at once indicated the religious uses of the place.

As night came on we were near grounding, through a mistake of the captain of the steamer. At this height of the river many adjoining nullas and short valleys are filled with water. We had left the main stream and were passing up one of these temporary bays. Fortunately there was a village on the shore, and "the barbarous people showed us no little kindness." Lights were seen, and voices heard along the shore warning us of our danger. Mr. Kincaid interpreted the cry, and we at once anchored, to find our way the next morning back into the river.

Henthaday.

We reached Henthaday on Friday evening, and on Saturday morning I went ashore and examined many parts of the town. On our return from Prome we again stopped here, and I embraced every opportunity for obtaining satisfactory information respecting the place, its healthfulness, population, &c.

Henthaday is unquestionably the first town in importance below Prome, and is the only place which was not destroyed during the war. It successfully resisted the forces of Me-at-toon until the English troops landed and drove the enemy out of the town. It has a population of from twenty to thirty thousand, which is rapidly increasing. All with whom I conversed spoke decidedly of its healthfulness, nor is there anything in the appearance of the country to favor another view. Few rice fields are seen in the neighborhood, but several large groves of mangoes and other fruit trees. Much is now doing to improve

the town; — streets are being laid out and worked by gangs of convicts. The ground is low and raised scarcely two feet above the river's present height, which is the case in all parts of the delta. I saw several officers who have resided here for some months. They represent the place as salubrious and comparatively safe from decoits, and the inhabitants as loyal to the English.

Here we met a very intelligent Burmese Christian from Tavoy, who is employed as a writer in one of the government offices. When we were returning I had the pleasure of seeing a Mr. Harris, who is a civil officer, and whom I found to be a Baptist. He was living in a fine young or monastery, which is a large and commodious teak building, and can easily be converted into a convenient dwelling house. He likewise represented the town to be quiet, and said he had sent for his family to join him as soon as permission was obtained from the governor general for ladies to proceed up the river.

Unsettled state of the country —  
Pagodas and priests.

But although the town may be considered safe for an English or American family, which would reside in the rear, it is by no means to be understood that the natives living upon the bank are yet safe from attacks of the armed war boats. Here we obtained from the officers further information respecting the unsettled state of the country. Henthaday itself is guarded by only forty English and 200 sepoys, a force insufficient to repel an attack upon the natives, unless made in the immediate neighborhood of some detachment of troops provided with a gunboat. Almost daily reports were received of the burning of some town above. All seemed to feel that some prompt measures were called for. The government is bound to protect its subjects from this widely spread combination of robber bands, and if the general impression be found correct, to strike at the fountain head of the evil, the court of Ava.

On our return from Prome, as we again stopped at Henthaday, I visited

several of the pagodas and principal monasteries. Here I observed for the first time the square or pyramidal pagoda. The round pagoda is said to be of Taling origin, and is found most commonly in the southern province. We were received with marked courtesy by the head priest of the monastery, who permitted us to take several small images. He refused to receive any compensation in money, which all priests are forbidden to touch, but intimated his willingness to receive a present of tea, which we were careful to send him from the bazar.

Destruction of a Burmese village.

Shortly after leaving Henthaday, on Saturday the 27th, we met a fleet of about fifty boats, filled with people who were fleeing from their town some twenty miles above, which had just been destroyed by the robbers. Several of the villagers had been slain, others had fled into the jungle, and others succeeded in escaping in their boats. When we passed the site on the following day, the fires were still burning, but every house had been destroyed. Two villagers were seen searching among the ruins, perhaps for some articles of value, perhaps for the remains of some murdered friend. We passed near, but they did not raise their eyes towards us. These, and a few buffaloes which were quietly feeding near, were the only signs of life we discovered in what but a few days before was a large and populous town, — so short and terrible had been the work of the destroyer.

But to return. As we met the flotilla, one boat of six men, bearing a white flag, hailed us. They entreated to be taken on board. A rope was cast to them and they were soon upon our deck. Their story, interpreted by Mr. Kincaid, was the common one. Their village had been attacked by twenty war boats, carrying three or four hundred men. The villagers rallied and a short engagement followed. After their ammunition was gone, they fought with swords and spears. When finally overpowered, they took to the jungle and concealed themselves in



the long grass and water, until the enemy had left. A few of the inhabitants had succeeded in getting into their boats. One poor fellow, with tears and a voice choking with emotion, said that his brother and brother-in-law had been killed at his side. They begged for protection, which was of course promised, and they finally accompanied us to Prome. I was particularly struck with the fine appearance of the head man of the company, to whom all the others showed marked respect. He was a man of powerful frame, open countenance, and high massive forehead, and was altogether one of the finest looking men I have seen in Burmah.

#### Preaching to the fugitives.

As evening drew on, Mr. Kincaid gathered the strangers about him, and preached to them the gospel. It was altogether a curious scene. Mr. Kincaid sat in his chair on the deck, with the men seated on the boards before him, and gradually led on to the subject of the necessity of a new heart. After a little conversation the hearers evidently became absorbed in the subject and listened in silence. As he proceeded they drew nearer, and nearer still, until, forsaking the sitting posture, they were prostrate on the deck, their heads only supported by their elbows, and their upturned faces gazing intently on the teacher. It was the first time they had ever heard the gospel. They had indeed heard that some of their countrymen had embraced the new religion, and that the teachers were coming. They said that all to which they had listened was good. They knew that they had bad hearts, wicked hearts, and that their old religion could not cure the evil. "All Burmans," they said, "are alike in this respect. All have bad hearts, and no one can tell his neighbor how to obtain a good heart."

I never was more convinced of the susceptibility of adult heathen minds to the power of the simple truths of our blessed religion. Why should not the gospel be preached to the people as they are? Why should we not believe that

the word of truth, applied by the Holy Ghost, will cut its own way through the rude masses of heathenism?

#### A practical error.

This has been our theory, but practically we have sometimes denied it. I have met those in the East who seem to have lost faith in the regenerating power of the gospel, unaided by another and preparatory work. We must begin with the children only, and advance by the slow, and, as thus far it has proved to be, the almost fruitless method of a long educational process. Thus while we say that the gospel has power to save the most degraded, to rouse the most depraved consciences, we practically retreat from the experiment and confess the powerlessness of the truth. We invert the order of nature and the gospel method, and seem to say that as are the children so are the parents. Since coming to the East, I have felt that if the theory of Christian missions to which I have alluded should prevail, it will be at the sacrifice of our faith in the divine power of our holy religion, by discarding the appointment and the acknowledged example of the Saviour himself. Did I accept that theory, I should be obliged to accept it with the logical consequences involved, the surrender of all I hold dear in the distinctive peculiarities of the religion which I love, and to say, what an intelligent Hindoo said whom I was invited to meet at Calcutta as a fine specimen of the mental training afforded by the schools there: "I find much that is good in Hindooism. There is more in Mohammedanism; and more still in Christianity. I accept the good wherever I find it, and reject the bad in whatever system. I know nothing of a divine religion established by the authority of the Deity."

#### Effect of the preaching.

The day following was Sunday, Aug. 28th, and at eleven o'clock I preached to the officers of both vessels, and to five or six English soldiers. In the evening, Mr. Kincaid preached again to the Burmans on board. They listened ap-

parently with all their first interest in the subject. At the close, the head man of whom I have spoken, and who had been reading a copy of Luke's Gospel during the day, said, "My heart falls in with all that you say. I have decided what to do. I have lost all my property, but it is well, for it has brought me here, to learn this new doctrine. On arriving at Prome I shall offer my services to the governor to go in pursuit of these robbers. When that is over, I mean to go down to Rangoon to learn more about this religion. *I must have a new heart.* I do not care for the loss of my property now. I do not want to become rich. I want to be prepared for another world!"

It was impossible to question his entire honesty. His open and earnest countenance expressed the thought and feeling which had been for the first time awakened. Subsequently he added that he had an aged mother at Rangoon whom he wished to see. She is now a religious, that is, a Boodhist nun, "wearing the white cloth." He said that the only earthly thing he desired was to see his mother and have her learn the new religion, that she might die with a *new heart*. Then he could see her buried without grief. Of the men who came on board, this was the only one in whom, as Mr. Kincaid remarked to me, faith seemed *mixed* with the word. The others listened, but as is too often the case in other parts of the world, they did not seem to apprehend and to apply the truth.

#### Prevalent anarchy.

At evening we met the steamer *Ma-ha-nud-dy*, with the commissioner, Captain Phayre, on board, conveying a fleet of about a hundred merchant boats down the river. The commissioner had been ascertaining the state of the country by personal observation, and he confirmed all which we had before heard. He represented the whole country lying east from the Irrawadi to the Sitang as lost, and at the mercy of the robber bands. The villages and cities are constantly pillaged, nor is there

any force in the province to protect the inhabitants and to punish the robbers. Every thing goes to confirm the view I before gave respecting these bands. It is no effort of the people to recover their independence. It is an attack upon the people themselves. The English remain unmolested. These are the old robber bands, who, although nominally outlaws, have been tolerated on account of the public services they render in effecting the revolutions which have marked the rise and fall of kings and dynasties. They are plunderers by profession, of their own countrymen, and are ever ready to sell their services to the government, or to any ambitious chieftain who aspires to the throne. It was one of these same bands of robbers into whose hands Mr. Kincaid fell some years ago, above Ava. He subsequently saw their chief received with honor at court.

#### Ka-noung — Famine prices — Boodhist superstition.

On Monday, August 29th, we were opposite the town of Ka-na-ong, or Ka-noung, which extends along the right bank for about four miles. The dacoits had been busy here likewise. The northern and southern portions had been pillaged and burned. A small force is now stationed there. We stopped for two hours at the northern end, where the most of the houses and monasteries had been burned, and the adjoining palm and cocoa-nut trees, valuable property with all Eastern people, had been killed. In other parts the town is beautifully shaded by fruit and ornamental trees. These are always found planted thickly in the old towns, and cultivated not only as affording fruit, but as a defence against fires. Here we procured wood for the steamer, and our Captain purchased a fine fat bullock for five rupees — about \$2.25 — which our mussulman crew soon slaughtered and brought on board. The people gathered round with looks of hunger and entreaty, and gladly seized the offal and the skin for food. Their

religion forbids not the *use* of animal food, but the *act* of killing. And although this is done secretly, multitudes will suffer famine rather than take life. In ordinary times rice is one rupee a basket, though often below this. A basket contains about two bushels. But now, when rice is worth eight rupees, a price which puts it beyond the reach of thousands who are compelled to live on plaintains, roots and wild fruit from the jungle, a large bullock can be purchased for five rupees! This fact shows how the popular faith holds the conscience of the people.

Occasionally I meet with those who think that Buddhism is a very harmless and beautifully philosophical system, and no degrading superstition at all! The people worship images, to be sure, but only as the representatives of certain great and good ideas. But I have seen enough to convince me that there is no truth whatever in this apologetic view. Idolatry is something real to the mind of the worshipper. He does not refine upon the act. He takes it in its obvious import, and, driven by his fears, surrenders mind and conscience to its crushing despotism.

#### Famine in a monastery.

At Ka-noung we went ashore, and to get a better view, took a narrow path which led back from the river nearly half a mile, through a thickly planted grove of fruit trees of the largest class, mangoes, jack and tamarind, to a large monastery. We thought it deserted and went in, passing between two huge lions, or griffins, which guarded the entrance. Usually a large number of the priests, with shaven heads, and wearing the sacred yellow cloth, are found within and about the place, and at this hour of the day, which was early in the morning, one hears a dozen of them reading Pali in loud sing-song, or more likely the voices of forty or fifty boys, who all vociferate their reading lessons at the same moment. Nothing of this was in this instance heard. The building was a fine one, of teak, with ceiled sides, and richly ornamented

within and without with carving and gilding. Within we found only one man, a priest, who was sick from famine. He was sitting on a mat near a bed, and made an effort to receive us with courtesy. An old woman, gaunt and horrid from famine, was there to ask for rice. He told her that he had sent out a young priest to beg for food, and if any was procured he would give her to eat. We gave the poor creature some pice, with which she hastened off to the bazar, but the priest, although I offered him a rupee, would not touch it,—solely from religious scruples. I doubt not he would have died of starvation first.

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### MERGUI.

#### JOURNAL OF MR. BENJAMIN.

##### Salong beliefs and customs.

The journal from which the following extracts are taken records observations made in several visits to the Salong tribes from August, 1852, to February, 1853, but was only recently transmitted, owing to attendance on the Maulmain convention. But the information it communicates, makes it, though late, interesting and acceptable. By these excursions Mr. Benjamin, without the ability to preach much, gains familiarity with their language and customs. The place first visited was Döng, the most northerly haunt of the Salongs in the Mergui archipelago. (See last vol., pp. 43, 81.)

Aug. 27.—Early in the forenoon we came to a party of Salongs encamped on Macleod's island. There are eight or ten families here, and some two miles distant on the same island, there is another company about as large as this. Engaged as teacher, for the time being, an old man who is employed by government as a sort of police magistrate among the Salongs.

28.—The morning lesson brings out a curious Salong belief. They say,—“When a man dies, if he does not fall into hell, God carries him into the land of M'kah, where he again comes to life. There, silver and gold, and houses, and delicious fruits, and whatever else the

heart desires, are produced spontaneously. There is no sickness there, no *drunkenness*, no vice of any sort. There men live with God and are happy. When they die the second time they become like wind."

29. — Endeavored to unfold the way of salvation by Christ to a few Salongs who came to the boat to hear.

A wild hog which was killed and brought in by one of the men, was distributed according to custom among the company. The distribution devolved on the oldest man present. I had observed this custom before. When turtle, fish or game is taken, it is considered as common property. But *biche de mër*, shells, wax, and all other articles of barter, as also clothing, rice, and whatever else any one has purchased, are strictly individual property.

Siamese Salongs — Marine currents.

There are a family of Salongs and one single man here from the Siamese coast. According to their report, the Siamese or Shyan Salongs are more numerous and more civilized than those of the Mergui Archipelago. Unlike the latter, they dwell in permanent villages and cultivate the soil.

Went to the neighboring encampment, where we found in the possession of a Salong a gutta percha bucket, part of a cork life preserver, and several fragments of a wrecked vessel. As the fragments were of pine, oak and ash, and wore a very familiar look, I at first feared the vessel must have been American; but the wrought nails which I afterwards observed in some of the boards convinced me she was English. We could learn nothing of the place of the disaster or the fate of the crew. Made an ineffectual attempt to prevail on the Salongs to go and search for the wreck. They say they dare not go in their small boats to the windward of the outward islands at this season of the year.\*

\*The fragments were undoubtedly floated over from the Andaman islands, where, as we afterwards learned, an English vessel was wrecked and went to pieces just before the above date, — the crew es-

Mr. Benjamin returned on the 31st Aug. to Mergui, where he arrived on the following day. A few weeks later, Oct. 20, he set out for the southern part of the Archipelago.

A character — Discouraging congregation.

Oct. 21. — Had rather a hard day's work. After dark we saw lights on a shore not far off, and steered for them. As we drew near, several men commenced yelling at a furious rate, and I soon perceived that a drunken Salong was threatening to flog our crew, while a chorus of six or eight voices pitched on the very highest key endeavored to allay any anxieties we might feel on the score of the threatened invasion. The belligerent party presently paddled out to us in a small canoe. On learning who we were he said he had mistaken us for Malays or Chinamen. "He hoped I would not be angry with him; in fact he desired that I would get the governor to appoint him head man over all the Salongs, — a post to which, on account of his manliness and other good qualities, he was peculiarly adapted!"

28. — Arrived at Observation island, which is the usual resort of the Dong tribes during the time of the highest spring tides. Here we found a company of 150 or 200 Salongs, and a number of Chinese and Malay arrack pedlars. They were all assembled on a little rocky islet not more than 200 yards in circumference, with three hills of unequal dimensions rising out of it. In one of the hills are several caves which afforded a fine shelter from the heat to those who were wise enough to occupy them. Most of the Salongs, however, seemed to prefer their *Kajang* sheds out on the gravelly beach. (See last vol., p. 46.)

24. Sabbath. — Made repeated attempts to get the attention of the people, with but little success. The presence of the arrack pedlars is unpropitious, as this most drunken of Salong tribes comprises but few individuals who are ever caping in the boats. The circumstance seems to indicate a current setting this way from the Andaman islands, a fact I had not previously known. Pieces of wreck are often stranded on the seaward islands, throughout the whole length of the Archipelago.

in a state to be reasoned with when they can get the means of intoxication. We spent some time in conversing with an aged couple who were occupying one of the caves. The old man was preparing some opium for smoking, and his wife was weaving a mat. In the course of the conversation I asked him what would become of him after death? "How can I tell?" he replied. "We Salongs know nothing about it."

**A questionable evangelist—Lord Wm. Bentick's Island.**

25.—The people all drunk, except the younger women and children. I was for a moment amused to see my helmsman feeling the pulse of some who complained of being ill. "Now," said he, "if you will take the medicine and believe the teacher's religion, you will not only be sure to get well, but you will receive plenty of rice and clothes." I forbade his talking any more in that strain, and told the Salongs that we had not come to bring them rice and clothes, but to show them the way of life. Had another long conversation with the old couple in the cave.

26.—Sailed to the southward in search of the Jacet Salongs. Our course lay down the west side of Lord William Bentick's island. As there are no other islands of any size near this on the sea side, the southwest monsoon has faced off the whole west and southwest shore into majestic cliffs rising precipitous and bare out of deep water. Densely wooded mountains slope off from the brow of the precipices. Although the line of cliffs is curved and folded so as to promise many a sheltered nook, yet for miles together there is hardly a spot where the waves do not break with undiminished force against the steep rock, and splash and thunder through the deep caves which they have everywhere worn deep under the precipice. We landed for dinner at about the only place where landing was practicable on the northern half of this shore. Here the cliff recedes a short distance, leaving a beach of coarse shingle on which considerable drift-wood had been stranded, including several

fragments of wrecked vessels. A small stream of water comes down through a mountain gorge and falls over the cliff in a pretty cascade. I climbed with some difficulty to the brow of the precipice, and found the rivulet issuing from beneath a coppice of low brushwood so thickly set and so even at the top that one might almost walk over it on snowshoes. Two long lines of similar but higher bushes, like the well trimmed hedge-rows of a wide lane, mark the bounds of the stream when swollen during the wet monsoon to a furious mountain torrent.

We passed on, still feasting our eyes on the new combinations of beauty and grandeur that were presented at every turn, until night set in. As our boat was small and crazy, and the sea a little rough, it was with no little pleasure that we at length rounded a bold promontory and passed into a quiet haven, where we lay until morning.

27.—The harbor proved to be a very pleasant one, entirely sheltered though rather shallow. It lies about midway of the island. In pursuing our course southward we found a much larger and finer bay narrowing into a creek, which we followed up for two or three miles in the expectation of finding a passage through to the east side of the island, but were disappointed. Returning, and passing on to the southern extremity of the island, we entered one of the most beautiful bays I ever saw. It has three entrances and several very long beaches of white sand, is large enough to accommodate quite a fleet and completely sheltered against any wind that blows.

**Recent origin of the islands.**

I have remarked on this, as on most of the large islands of the archipelago, that the mountains are much more abrupt and precipitous on the western than on the eastern slopes. The ranges run north and south, and are continuous in the islands lying on the same north and south line, so that from Tavoy Point to St. Matthew's Island there is the appearance of a mountain chain broken up

into islands. Most of the islands have been separated from the main land during the present geological period. This is proved by the occurrence of tigers, bears, rhinoceroses, wild hogs, several species of deer, and various other animals in the islands and on the main land of identical species.

**Fishing—An old acquaintance.**

28. — Passed on to Bushby's island, where we encamped and waited for a number of Jaet boats which were out at the seaward islands after shells, and were expected to return the next morning.

29. — The Salongs arrived early. Several of the boats had quite an exciting chase after some large ray fish. In the prow of each boat stood a man balancing in his hand a long pole with a small harpoon attached to the end. As the boat came within a convenient distance of the game, *splash* went harpoon and man into the water, and those in the boat presently hauled in the line and brought up a fish weighing as much as a small hog. Sharks abound in these waters, and it seems somewhat remarkable that the Salongs are never molested by them.

30. — Went over to a small island lying directly south of "the Elephant," and encamped on a short sand-beach in company with over a hundred Salongs. Jelong, a man whom I formerly employed for a few days as a teacher, (see last vol. pp. 83, 84,) came to us to have a poultice applied to a severe gash given him in the arm by another Salong named To-un, in a drunken quarrel.

31. Sabbath. — Jelong says he pities the friends of To-un and is willing to forgive him if he will behave himself properly hereafter. While we were conversing on the subject, several of T.'s friends and relatives came up to urge Jelong to "heal his heart" and not drive T. away from his friends by informing the magistrate against him. I endeavored to tell him how Jesus teaches us to treat our enemies.

Employing Jelong as a guide, Mr. Benjamin visited Lampee, where he fell in with a company of Tawaie Salongs, a tribe apparently more enterprising than the Jaet. Mrs. Benjamin being taken seriously ill, they returned to Mergui, Nov. 11th.

**Visit to Lampee and Zadek—Favorable traits of the people.**

Dec. 11. — Started for the Salong islands with the intention of visiting, if possible, some of the Shyan Salongs.

13. — Found a company of Salongs on a small island lying several hours westward of Domel. A sort of yam, which forms an excellent substitute for the Irish potato, grows here in great abundance.

The head man of this company is unusually tall and fine looking for a Salong, and seems to be one of the most influential of their head men. I asked him to-day what would become of him after death. "I don't know," he replied. "Our ancestors have told us that the wicked will fall into the boiling cauldron down below, and the good go up into the sky to live with Tooda (God). But we, Salongs, have no books and know nothing about it." Quite a number of the people are sick, and a *potee* (see last vol. p. 88,) lighted a wax candle and chanted prayers in their behalf a long time.

14. — Spent a good part of the day up among the trees where a spring of water bubbles out from the rocks, and near where a number of women were braiding mats. I called the whole encampment around me by playing on the melodeon, and in the lively conversation which followed gathered a good many new words.

15. — Sailed to the southward down the west side of Domel island, and towards evening found a party of Salongs encamped on the beach in a bay which deeply indents the island just north of the southwest promontory.

16. — Spent most of the day on shore. Towards evening the Tawaie head man, who with his tribe ranges east of this among some islands lying near the main land, came up with several boats. At the

request of the people I had the melodeon brought on shore, when about 180 persons seated themselves around me; but as it was their time for cooking rice, most of the women soon went away. This facility of gathering Salong congregations, who seem ever ready to listen to what you may have to say, ought not to be overlooked. Often, on these beautiful shores, during the pleasant evenings of the dry monsoon, you have only to raise your voice to call around you a congregation of from one to three hundred souls, who are not idolaters, and whose ideas of a God are as definite and pure as those of the Karens.

**Progress in the language—Preaching.**

17.—Nearly all the men are off in search of the *kaoo*, a large fish of the ray family, whose flesh when dried in the sun is purchased and highly prized by the Burmans. Many of the young men, I observe, wear in their ears small cylinders made from the tusk of a species of seal found in these waters.

Had a good lesson from some old men who remained at the encampment, and another in the evening on board our boat from Jelong and the Tawaie head man.

18.—Made tolerable progress in the language. I learn that the potee professes to obtain his power of expelling evil spirits from the sick by means of intercourse with the soul of some deceased friend. Jelong and the Tawaie head man seemed much interested in an account I gave them of the creation and fall, and of the work of Christ.

20.—Passed over to Jaeet. Coasted down the side of Sir J. Malcolmson's and Sir Edw. Owen's islands, and anchored at night off a beach about midway of the latter, where a number of families had encamped; but a violent east wind drove us from our anchorage to seek shelter lower down.

21.—Lost our anchor among the rocks. Went back to the Salong encampment. All the men were absent during the day on a bee hunt. In the evening I preached to the people at

some length. Some of them listened with serious attention, others with ill-suppressed mirth.

**Lampée—Encounter with Malays.**

23.—Went over to Lampée in a strong east wind, the waves tossing our little boat violently, and exciting feelings which reminded me of those that came over me about the time I took my last view of the American coast. We sailed rapidly however, and were soon at Lampée, and after coasting some distance down the west side passed through an opening into the large central bay. This bay, which is formed by an elbow in the north end of Lampée with a chain of small islands shielding it on the west, contains many square miles of sandy bottom in shallow water, affording large quantities of *biche de mër*. The mountains are not as high as some on the more northerly islands, but they roll up beautifully from the water, and the scenery I have hardly seen equalled.

24.—Sailed southward along the western side of the island. Early in the day we observed a boat a long way off on our right, which appeared to tack about as if to intercept us. We soon made her out to be a Malay, and were not much pleased with the prospect of being overhauled by her in these unfrequented waters. Some time in the afternoon she came up with us, lowered her sail, and two or three of her crew immediately boarded us. One of them handed me a port clearance from Singapore intended to prevent piracy, worth for that purpose just so much blank paper. There were six of the crew, dirty, ruffianly looking fellows, and all kept up a most deafening jabber not a word of which could I or any of my crew understand. Their violent gesticulations were sufficiently intelligible, however, and I soon saw that they were begging with more of menace than entreaty for rice and clothes, and anything and everything they saw. One of them repeatedly pointed from the miserable rag about his loins to several articles of clothing that were hanging in our cabin. But his eye rested on a

couple of muskets with which our assistant commissioner had kindly furnished me, and a sudden ebb in the tide of outlandish vociferation took place. They then offered to barter some mother-of-pearl and turtle shell for rice, opium, &c., but for this I had neither means nor inclination. Some of the coolies gave them a little rice and we finally got clear of them.

**Panic on shore**—*Preaching to a small company.*

An hour or two after this adventure we heard a voice hailing us from the shore. We could not at first make out from whence the sound proceeded, as there was no boat nor any sign of an encampment visible. But on nearing the shore we saw three or four men on a rocky point under some trees. They went off before we came near enough to speak. We passed within the point and a little way up a creek,—the men still keeping in sight, though at a cautious distance. As we passed on, however, they ventured nearer, and as soon as we came into water sufficiently shallow waded out to us. We had come upon a party of Salongs who were hiding from the Malays. They had drawn up their boats among some mangrove trees, and cut down branches and placed before those which were still exposed to view from the sea. There were ten or twelve families of Salongs and two small trading boats from Mergui. Their immediate cause of alarm was the violent begging of the Malay crew we had just parted from, and they were intending, should the latter discover their place of concealment, to leave their encampment and flee with their wives and children to the jungle. I asked why so many of them were afraid of only six Malays. "O," said they, "we could not possibly hurt a *Jeshoaden* (piratical) Malay. He takes a medicine which makes his skin so thick and hard that we could not pierce it with a spear, even though he should lie down and allow us to do our best."

In the morning the Malay boat also came up the creek and anchored near

us. The crew behaved much more civilly than when we first met them, and one of them gave me several sea shells.

25.—An armed Burmese boat came into the creek. It carried two jingalls or Burmese swivels mounted on the side, which look formidable and are therefore a protection, but for any execution they might do in case of attack they are nearly worthless.

Went on shore and had a long talk with the Salongs. The head man, who wore a look of intelligence and amiability, asked me for what I had come. "Not to trade," was my reply. "I do not wish your mats, your wax, your shells, nor do I bring either money or goods to exchange for them. But I come, at the command of God our Creator, to make known to you the way of life." I then gave them some outlines of the Christian religion, and concluded by saying, "I do not understand your language well enough to tell you all about these things now, but I hope to, hereafter. In the mean time do you pray God to give you light and incline your hearts to seek him."

**A better class of Salongs**—*Malays—Edible birds'-nests.*

Learning that a much larger company of Salongs were at Lord Loughborough's, island, lying some thirty miles to the southwest, Mr. Benjamin went in quest of them. He anchored in the evening at a small island adjoining Lord Loughborough's, and the next morning proceeded to their camp.

26.—A large company was gathered on a short beach where a Malay trader has built a house and planted cannon before it. These Salongs appear to be a more thrifty class than those who range nearer the city. They are better dressed, have better boats and more conveniences of various kinds. In the evening I called the whole encampment together and addressed them on religious subjects.

27.—The Malay merchant established here is from Pinang, and in his port clearance is styled *Shalik Ahamad*. He has come up in a vessel



of fifty or sixty tons manned by nineteen Malays, and brought piece goods, cleavers, fish gigs, dates, sugar, opium, &c., which he exchanges with the Salongs for the products of the archipelago.

Shaik Ahamad and his men are not what the Salongs call Jooboaden Malays. The latter are a seafaring piratical class without settled habitations, who speak a dialect peculiar to themselves, and are not mussumans like the more civilized Malays. They seem in fact, in every thing but their piracy and bloodthirstiness, very closely to resemble the Salongs, and quite likely are but another branch of the same family. Ahamad himself stands very much in awe of these rovers. They have committed several petty piracies in the archipelago this season, and by threats and violence excluded the Salongs for the time from some of the best of their fishing grounds. I engaged some of Ahamad's men to pilot us to Zadek, or St. Luke's island, to-morrow.

28.—Passed down to Zadek. Our course lay about S. W., leaving on our left several high isolated mountains in which edible bird's-nest caverns are found. The nests in these and similar caverns throughout the archipelago are farmed out to a Chinaman at a rent of 3000 rupees. The business of gathering them is extremely difficult and hazardous, the entrance to the caverns in many instances being at a height of several hundred feet in almost perpendicular precipices. It fairly makes one dizzy to see these climbers, and dilutes one's strength and courage not a little to think of climbing to that terrible height supported by a ratan cable not larger than your three fingers. It was dark before we rounded the N. E. extremity of St. Luke's and got a shelter from the east wind under a small islet.

Zadek and Siamese Salongs.—The people pray for the "teacher."

Passed down into Hastings harbor and found encamped on the shore of St. Luke's a company of 150 or 200 Zadek Salongs. These are among the most in-

telligent and respectable Salongs in the archipelago. Yet they have the characteristic vices of their people, and several of them begged for opium and arrack. One old man, with the profile of a monkey, said there was nothing so good for a man as to get thoroughly drunk. There is a Chinese trader here.

Hastings harbor, or Fish harbor, as it is named on some maps, is very large and well sheltered, and it is said the whole British navy might be accommodated in it. Some of the surrounding mountains are high and bold, especially one peak on St. Matthew's island, which is nearly 5000 feet high, I should think.

In the evening I called the people around me [and endeavored to make known some of the all-important truths of revelation.

30.—Had considerable conversation with five Siamese Salongs. They say their people live along the streams of the Siamese coast not far from the sea. They raise crops during the rains, and during the dry monsoon go out to sea and get shells and slugs. Their Siamese governors oppress them with heavy taxation and various arbitrary impositions, so that many of them have formed the design of settling on some of the Mergui islands.

In the evening I again gathered a large group around me and addressed them on religious subjects.

On the 31st, Mr. Benjamin set out upon his return. He had desired to go further south and visit the Siamese Salong settlements, but for want of guides could not attempt it. A slight but affecting fact was incidentally brought to his notice on the return passage.

Tom, our Madras cook, says:—"The Jaeet people wery much afraid for master. They said they worship God every day *pashoos* (Malays) not kill him." That their fears in our behalf are real I cannot doubt. It is pleasant to feel that they take an interest in our safety, and still more pleasant to know that they understand what is meant by praying to God, the great Disposer of all events. This is a scintillation of light by which we may spell out a hopeful prophecy.

Few are there on these dark coasts who know as much as this. The idea of praying to the God of providence, strange and unheard of in Boodhistic lore, may well clear the way in the mind of the Salong for that more glorious idea of prayer to the same God as the God of grace.

On the following day, the first of 1853, having reached the Malay trading house on Lord Loughborough's island, he witnessed at night what he suggests might be termed a "Mespérie dance."

Preparatory to the scene a mat was spread on the bamboo verandah, with a pillow at one end. Several articles of gaily colored clothing were brought out and placed near, a fragrant gum was dropped on burning coals and a sheet was saturated with the smoke. A young man who was to perform the part of the dancer then took his seat on the mat, and five or six others, provided with a gong, a drum, and other instruments of noisy music, ranged themselves around him. One of them fanned the fragrant smoke into the ears and nostrils of the dancer, frequently pressing his temples. The dancer presently fell back upon the pillow and was carefully covered with the perfumed sheet. The Malays ranged around then commenced singing a sort of chant and playing a noisy accompaniment, while two of them gently rocked the dancer, and an old man, who seemed to be the presiding genius of the occasion, frequently patted him over the region of the heart. This was continued, I should think, about an hour, when the dancer, after starting and struggling for a moment as if in convulsions, sat upright and began to make dancing motions, at the same time keeping his eyes closed and having all the appearance of being in a sound sleep. He was then raised to his feet and dressed in the gaily colored dancing clothes, and when the music recommenced began to sway his body and wave his hands according to the eastern idea of dancing, still looking as if in a placid sleep. The Salongs crowded around in mute admiration. One of the old men informed me that the Malays by

their singing had called a dancing spirit, and prevailed upon it to take possession of the performer for the time being. The performance continued an hour or more, and seemed to be highly relished both by Malays and Salongs.

Mr. Benjamin alludes to one of the noticeable

#### Deficiencies of the Salong dialect.

It is difficult to find Salong words to express spiritual ideas. The Salongs say, for instance, that when a man dies he becomes a *katoey*, or spirit. But they use the same word to designate the powerful genii who are supposed to inhabit rocks and mountains and to inflict calamities on those who offend them. They also speak of calling to the *Katoey*, when they mean praying to God. Now, shall I adopt this as the word for soul, or give the preference to *Katie*, (literally, liver,) which in Salong is equivalent to our word *heart* as expressive of various attributes of the spirit? The objection to the latter term is that the Salongs never use it to designate the soul as existing distinct from or independent of the body.

Mr. Benjamin returned to Mergui, reaching there on the 10th. On the 26th he set out on another brief visit to Jaeet. Upon a beach of the large south-western bay of Domel he fell in with a party of Salongs and there preached to

#### An extraordinary congregation.

Feb. 1. — In the evening I went to a mass of rough bare rocks which rose above water near the centre of the bay, and there preached at some length to an attentive audience. The bronzed forms and faces of men, women, and children, scarcely distinguishable by the dim light of my lamp from the dark rocks among which they sat or reclined, half starved dogs cowering on the lee side of a stone or under the slight platforms, to shelter themselves from the cold east wind, and growling, despite the heavy blows dealt out to them, at the pale faces which they had learnt to associate with the idea of a beating; the dark rugged surface of rock, with only one stunted bush to represent the vegetable world, and the waves break-

ing and dashing around us, — were the prominent features of a scene unique and striking. And the black desolate islet of hard rock seemed an apt emblem of the night-enveloped immortals resting upon it. Their minds seem as barren, as destitute of soil into which you may hopefully drop the seeds of truth. And yet the solitary shrub of the island, with its own obstinate gnarled roots and little spiracles, breaking and decomposing the granite and gathering around itself a little soil in which other seeds may germinate, how like is it to that hopeful truth still left in the Salong mind — the creation and government of the world by a personal God! From a far-off land, most precious seeds from God's own garner are brought to be scattered at the roots of this foundation truth, which has so tenaciously kept its place for ages amid a desolating atheism and innumerable idolatries and superstitions. And those bronzed countenances gazing at me so intently, as I speak of our heavenly Father and of his atoning Son, Jesus Christ, show that we may sow in hope that the precious deposit will not be permitted to die.

After one or two days' observations, he returned home, "the Salongs, for some reason more affectionate than usual, repeating their farewells till he was out of hearing."

#### NINGPO.

##### LETTERS FROM DR. MACGOWAN.

The following letters, more fully explaining features in the great movements now agitating China, need not to be specially commended to the attention of any reader. The first is under date of June 28.

##### The Insurrection.

One of the most remarkable events of the day is the religious and revolutionary movement in China. The ancient capital of the empire and one of the principal cities of Asia is in the possession of an army which professes Christianity and which seeks the expulsion of the Manchus, the suppression of opium smoking, and the establishment of

the Christian religion. For three years the imperial troops have been endeavoring to suppress the revolt, but defeat has almost invariably attended all their efforts, and now the patriots are firmly entrenched, nearly a hundred thousand strong, in the centre of the empire. The subjoined proclamation will serve to give some idea of the nature of this movement. There is so much sameness in these documents, that a single one will suffice.

##### A proclamation of the Pretender.

"YANG, the Eastern Prince, and SIAN, the Western Prince, appointed of Heaven for extirpating evil spirits, giving peace to the world and peace to the people.

"According to the Old Testament Scriptures, the Heavenly Father and great God made the world in six days — heaven, earth, mountains, seas, and mankind. The great God is the Father of spirits and the Father of souls, almighty and omniscient, evidence of which is to be found in the records of every country under heaven.

"Tracing back to the creation, it may be seen that He has frequently manifested righteous anger against the world, of which you people are not yet aware. The first instance of his great displeasure was when he caused rain to fall forty days, causing a great flood. The next was when he descended to rescue the Israelites from Egypt; and afterwards he sent the Saviour of the world, the Lord Jesus, to be born in Judea and to suffer in atoning for the sins of the world.

"Again, in 1837, the great God became angry with the world, and sent an angel to bear up our celestial prince to heaven, whom he appointed to be lord and saviour of men, commissioning him to destroy demons and to give peace. Also, in April, 1848, the great God compassionated the world, (which, being reduced by demons, was in danger of destruction,) and descended; and in the month of October the Saviour of the world, the Lord Jesus, descended; on

which occasions many miracles were wrought and a host of devils exterminated.

"Moreover it is stated, that the great God is much incensed with the world for worshipping depraved gods, for its lusts and great disobedience to its heavenly laws. O people, why are ye yet unawakened? How great is your happiness in being spared to this day, to behold the glory of the great God! How great is the happiness of having such peace in your day! Awake! awake! Those who obey Heaven can be preserved, those who offend shall be lost.

"That impish dunce Hienfung, [the reigning emperor] originally a Tartar slave, discards the true and embraces the false, and sins heinously against the great God, so that Heaven will not spare him; and it is reasonable that he should be destroyed.

"Alas! ye militiamen, not knowing the root of the tree nor the source of the fountain, you have disgraced yourselves for a mite of paltry gain; by serving the enemy you have become enveloped in the serpent's coils; forgetting gratitude, you oppose your chief. It appears that you belong to the Trinity corps. Why is it you do not remember having smeared your mouths with blood at Hungmung, swearing to be united in heart and strength for exterminating the T'ing dynasty. Never before has such a thing been heard of as that of sworn brethren laying down their swords and serving the enemy.

"We, the generals, strongly hope that scholars and students, the heroic and patriotic of every province, will unanimously unite in this righteous rising and resolve on the utter destruction of the Manchus. Ponder on this: the true Lord gave you existence; you are therefore bound to be faithful to Heaven's dynasty. These important instructions are addressed to all our scholars and people, urging them to return and to reflect, to worship the true God and to discard vicious gods, to renounce the class of devils and to

regain the human class;—thus you will be on the road to eternal life and to the enjoyment of the happiness of Heaven. If you persist in being deceived, refusing to be awakened, you shall be crushed in undistinguishable ruin, when repentance will be too late and unavailing. A special proclamation.

"Great Peace Dynasty, Celestial King. March 19, 1853."

#### Origin and character of the movement.

The whole history of the Kwangsi insurrection, from first to last, is involved in great obscurity; but it would appear that a few families in that province embraced Christianity under the instructions of a man named Hung Siu Tsuen; that on being persecuted by the authorities they rose in rebellion, joining a party already in the field against the government. Fanaticism and ambition took the place of the little piety and knowledge they had, and thus stimulated, they have placed the Manchu rule in extreme peril. Their ultimate success is more than problematical. Much of their belief and worship is drawn from the Old Testament, which is chiefly shown by their adoption of the last day of the week as the Sabbath, and permitting polygamy in their chief. Hung Sui Tsuen, the leader of the revolt and the candidate for imperial honors, (the same alleged to have been taken up to heaven) received considerable instruction from our brother and former associate, Rev. I. J. Roberts. At least, there is good reason for believing so.

What tends to throw most uncertainty on this strange affair, is the appearance of there being a party amongst the insurgents, whose object is the reëstablishment of the late dynasty, which is purely pagan or Confucian in principle. Whether there are really two parties amongst the revolutionists, or whether the proclamations purporting to come from a descendant of the Ming dynasty are part of a political artifice, are questions which cannot now be determined. I incline to the former opinion.

Should success attend their efforts, Christians will have imposed upon them a task of no ordinary magnitude. Without preachers of the word in great numbers, a sort of Mormonism will take root in the land, more difficult to eradicate than idolatry or atheism. The eyes of Christendom cannot but be intently fixed upon China, and we hope that, more than ever, *Sinim* will share in the prayers of those who desire the universal reign of our adorable Redeemer.

#### Aspects of the insurrection.

Ningpo, Aug. 18, 1853. — The revolutionary party now in possession of Nanking, the ancient capital of China, is becoming daily more formidable to the government of Peking, and new courage has been infused among them by the failure of a large fleet of foreign schooners and lorchas to make any impression on their batteries at the junction of the Grand Canal and the Yangtz'. These vessels, manned by foreigners and hired by the tautai of Shanghai, have returned from the seat of war where they could effect nothing, and the motley force has been disbanded. It is not easy to see how the Manchus can much longer retain their sway over the empire; three years of successful warfare have served to inspire the Christians with great confidence and enthusiasm, while the imperialists have been almost paralyzed. It is, of course, in a qualified sense that the term *Christian* is applied to the insurgent patriots: — they have adopted the Christian faith as far as they with their imperfect instruction were able to comprehend it. There is, unhappily, not only much imposture, superstition and fanaticism among them, but they are addicted to those numberless acts of cruelty which characterize Chinese warfare. Some extenuation of this may be found in the treatment which they themselves experience at the hands of the government, and in the fact also that they were driven into revolt by persecution. It is supposed that their sanguinary proceedings were occasioned by the tortures and

cruel death which one of their captured chiefs met with at Peking.

What renders the patriots most formidable is their contempt of danger. This has been illustrated by the late imperial commissioner Seu in a memorial to the court. "The Protestants," says his excellency, "are fundamentally the same as the Roman Catholics. They never recant, and care nothing about death, which they call 'going home.'" Europeans who have been in the subsidized fleet testify to the same effect, stating that the patriots, when captured suffered death at the hands of the imperialists with such composure as to astonish the spectators, Chinese and foreign.

#### Political and religious consequences of a revolution.

There is certainly a sublimity in their aims which may well inspire heroic devotion, and which cannot but enlist the sympathies of every generous mind. They seek,

1. The expulsion of their foreign oppressors;
2. The prohibition of the traffic in and use of opium;
3. The suppression of image worship.

In a religious point of view it is not easy to predict the consequences of a revolution. The Chinese are so fond of forming sects or clubs, that the small amount of sound knowledge in the country may exert little influence on the masses. It augurs well for those who are at the head of the movement, that the chief Taping Wang, who aspires to the empire, has invited his former instructor, br. Roberts, to Nanking, in the capacity of chaplain general of the forces, an undesirable post in the present unsettled state of affairs. Mr. Roberts is at Shanghai, endeavoring to find his way to the insurgent camp.

As the hot season is unfavorable for active missionary exertion, this mission spared its chief native assistant, Chiu, to proceed to Nanking, to distribute books, to preach, and to procure information respecting the spiritual state of these

militant Christians. He has just returned without accomplishing his object, in consequence of an injury he received on the journey by a fall. The other assistant, br. Giu, petitions for permission to go, but whether he will be sent or not is as yet undetermined.

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### GERMANY.

#### LETTER FROM MR. LEHMANN.

##### Favorable state of things at Berlin.

Berlin, Oct. 14, 1853. — The state of our churches continues to be pleasing. At every monthly celebration of the Lord's Supper for some time past we have received new members baptized on confession of faith in Jesus. Exclusions have of late been rather scarce, harmony prevails amongst the members, and we thank God and take courage.

Our dear br. Bues continues to co-operate very zealously in the work of the Lord, and I have in him at once a cordial brother and a judicious adviser in all important cases for decision. I have been thus enabled to take in hand more our work generally, to which I was more particularly called by circumstances to be detailed below. I may add that almost every day I have to write one or more memorials, remonstrances and similar documents to king, minister, or authorities, in behalf of our brethren in Prussia or elsewhere.

##### Conference for religious freedom at Homburg.

The assembly of a great many of the clergymen of the Protestant churches of Germany, called the "Kirchentag," has been held here in Berlin on the days of the 20th — 23d of September, and as I had written to you, the intention had been on that occasion to crush the Baptists, if possible, by a special proposition to this effect. I had invited our English brethren for our assistance, and had received the assurance that Dr. Steane, Mr. Hinton and others would come over at that time. This assurance had been made in accordance with a plan already

pursued by friends of both the Protestant and the Evangelical Alliance in England, for coming forward in aid of such as are persecuted for conscience' sake, composed chiefly of such as had already been engaged in efforts for the liberation of the Madias. According to this plan a conference was held at Hesse Homburg (near Frankfort on the Maine) on the 23d, 24th and 25th of August, the Earl of Shaftesbury presiding, and Sir C. E. Hardley and a goodly number of other distinguished Protestant Christians being present. Under date of the 28th I was informed by Dr. Steane, who was also in Homburg, that himself and the Rev. T. R. Brooke, Rector of Avening, a clergyman of the Church of England, were deputed by the Homburg Conference to travel through Germany and Switzerland and gather all the information they could obtain on cases of religious persecution, and that under this commission they intended to go at once to Zurich, whence our br. Bues was banished last year, and that then they would go to all the places in Germany which I had specified. He requested me at the same time to meet this deputation somewhere in Germany and accompany them on their mission, as they both did not speak German.

##### Tour with the Homburg committee — Saxe-Meiningen.

I joined the deputation in Bamberg, Bavaria, on the 10th of September. We first visited Hildburghausen, where our few brethren had to undergo severe trials and were watched with the strictest vigilance, so that they were compelled to meet very stealthily on Prussian territory in a forest by night, where, on the green turf under the canopy of heaven, they celebrated the Lord's Supper. The deputed brethren saw the dear friends and comforted and encouraged them. But we were told that nothing could be done in this place, but that the seat of government was in Meiningen. We therefore proceeded directly there in the night, and in the morning waited on Mr. Oberländer, minister of the Duke of

Saxe-Meiningen. He received us very politely and gentlemanlike, and gave us all the information that we wanted. He stated that the old laws against Anabaptists were still in force, and showed us special decrees recently enacted in this matter. He received with good humor representations of the injustice of such acts, and promised to lay before the council of state a written application for the relief of the Baptists, if presented to him, and dismissed us with courtesy.

#### Hesse Cassel.

Then we entered the Hessian territory and went first to Hersfeld, where the church under the pastorate of Mr. Beyebach was entirely forbidden to meet anywhere, and many vigorous measures had been taken against them. All Hesse is still under martial law, and the consequence was that, scarcely had our passports been sent to the police, by which it was found out that I am a Baptist, when at once I was summoned to appear before the landrath, chief magistrate of the district. My friends accompanied me, and thus I was leniently treated, but strictly forbidden to hold any meeting here or to enter into any communication with the Baptists in town. Our English friends then entered on their business with the landrath, who was extremely surprised to see a clergyman of the "High Church" (as he said) advocating liberty for the Baptists. But he became gradually so polite as to offer to the deputation to show them the remarkable ruins of an old cathedral, erected by Lallas, a disciple of Bonifacius the apostle of the Germans, and went himself with a gentleman of his attendance to show us these remains of antiquity, which are indeed very remarkable. But his dislike of the Baptists was inveterate.

On the same day, and after having seen Mr. Beyebach in our hotel and inquired much into the affairs of this church, we left for Cassel, where we had to stop three days to get admission to the government. We saw the general-in-chief of this country, which is all sub-

jected to his sword, and were very courteously received by him. He only regretted that he could do nothing for the relief of our brethren, as he was only the executive, and we must go and see the ministers. We then had an audience of the prime minister, Von Hassenpflug,\* but he was very coarse and ruffian-like in his demeanor, rude and tyrannical in his words and sentiments. He did not mind at all the letter of introduction from the British ambassador; and all remonstrances against the hard measures toward the Baptists, in which Dr. Steane was very persevering and tenacious, he rejected with disdain and irony. It was obvious that nothing could be obtained from such a man, and our British brethren got an impression of our rulers at which they were indeed astonished. Our time having been so far consumed, and as the brethren were bound to be at Berlin previous to the meeting of the Kirchentag, we were obliged to return and leave our remaining investigations to a later time. We arrived in Berlin late on Friday the 16th.

As to Cassel, I have still to observe that we saw several of the brethren there, especially Mr. and Mrs. S., who told us that in quite a private way they met for worship, and had not recently been disturbed by the police, probably from their not knowing of it. Under all such pressure, it was stated, an increase was experienced, and several had been baptized lately.

#### Evangelical Alliance at Berlin.

The Kirchentag created a very great stir and sensation, not only in our city but also in our church. The presence of not much less than 2000 clergymen and Christian friends brought also a goodly number of our particular friends, and we had great delight. On Sunday the Rev. J. H. Hinton of London preached in English, which was translated into German by me. In the evening we had an extra meeting of

\*For a notice of this worthy, see *Miss. Mag.*, vol. XXXI, page 76, *Note*.

friends of the Evangelical Alliance, at which a number of foreign brethren were present and took part in the proceedings. Our choir first sung a hymn, after which I introduced the subject and invited to speak, first, the Rev. T. Plitt of Heidelberg, a Lutheran minister, then Mr. Brooke, and Mr. Jacoby, a Methodist minister of Bremen. Dr. Steane concluded. Others, for want of time, could not address the meeting, which was very crowded, and very much gratified as well our brethren as our visitors. This meeting has had a very good effect on Christian people as I heard, and will do much for the credit of our church.

On Wednesday a large meeting was convened in the hall of the Moravian Brethren, when the Revs. E. Kuntze of Berlin, Dr. Steane, Mr. Brooke, Mr. Plitt, Dr. Scheele of Brussels, Mr. Sudhoff of Frankfurt and Dr. Merle D'Aubigné took part, Mr. Kuntze and myself interpreting for the English brethren. The impression was a very blessed one.

#### The Kirchentag.

Of the Kirchentag I should like to give you a detailed report, but it would demand too much time and space. The first subject was the recognition of the Confession of Augsburg by all members of the Kirchentag, which was very eagerly pressed and at last carried almost unanimously; so that henceforth a very large part of the Protestant clergy will be considered as agreeing in this confession. This fact was considered, and rejoiced at, as a most wonderful sign, and gave great satisfaction to the whole body.

For us the second day was remarkable, when the question was discussed, "How shall the church deal with separatists and sectarians, especially with Baptists and Methodists?" The proceedings in this matter were much less disadvantageous for us than could have been anticipated. This favorable result may be due in a great measure to previous efforts of liberal-minded men, and to the appearance of the Homburg depu-

tation to plead for religious liberty. Though neither the theses presented on this subject by the referent (Dr. Snethlage of the cathedral church, Berlin), nor the whole tenor of the speech of that gentleman, were favorable, yet it was explicitly declared that no interference of the state should be called for by the church. In this all the succeeding speakers agreed with the exception of Professor Stahl, who shrewdly suggested that it might notwithstanding be the duty of the state to interfere, if by emissaries and in an aggressive manner sectarians should attack the church. Still, no resolution on that subject was brought to a vote, but Dr. Stahl, who presided on that day, declared that as speakers generally had agreed with the theses of the referent, these could be considered as the sense of the assembly. No objection was made to this.

When the Homburg deputation was presented to the meeting by the president, Mr. Von Belhman Hollweg, Dr. Merle D'Aubigné was the speaker, who very nobly advocated the great object of the Homburg conference and spoke also in favor of the Baptists, it having been agreed upon that the deputation should not take part in the discussion of the preceding day. The president also acted very courteously, and brought to a vote the great object of the conference, which to my surprise was carried unanimously.\*

On the whole the Kirchentag seemed to be very well satisfied with its proceedings, and there was indeed no bitter feeling nor strife to be observed. The king and queen were present on one day, and many services and meetings were held in connection with the conference, so that a great stir was created in our town.

Dr. Steane had applied for an audi-

\* A more extended report of the proceedings, in the *London Evangelical Christendom*, shows that the courtesy of the President and of the meeting did not in fact lay their prudences asleep. They voted against persecutions by Roman Catholics, but took excellent care not to renounce for themselves the privilege of substituting force for logic.



ence with our king, but concluded that he could not wait for that, as a reply was delayed. He accordingly left Mr. Hinton to act in this matter, and requested me to accompany him in his further tours to investigate cases of religious persecution.

#### Visit to Mecklenburg-Schwerin.

Setting out on Saturday the 24th of September, we arrived at noon in Ludwigslust. We saw first br. Wegner, from whom on the previous day they had taken his cow to satisfy fines imposed. Though strictly forbidden to hold meetings, yet they continued in a secret way and had not been recently molested. Much was told of the hard measures against them, and our English brethren (Mr. Brooke was again with us) took a deep interest in all and encouraged and comforted the dear brother, handing him five pounds contributed by a friend in England, which would just do for another cow. We then endeavored to get an audience with the grand duke, who was then here at his summer residence; but this was refused, and we were sent to his ministers in Schwerin. On the Sabbath however we saw the chief magistrate and judge, who gave a very good character to Mr. Wegner and to the church generally, but said that their creed did not agree with that of the country and that consequently they could not be tolerated.

On Monday we proceeded to Schwerin, and presented letters of introduction from the British ambassador at Berlin to the minister, Mr. Von Bülow, who sent us after a short conversation to Mr. Von Schrödter, conseiller of state, and minister of the *cultus*, who received us very politely and Christianly. He indeed seems to be a true Christian, but, like professors Stahl and Hengstenberg, he has not the least idea of religious liberty but keeps up the most rigorous system of territorial church rule. All Mecklenburg, he said, was Lutheran. In the whole duchy there were only one Reformed and two Roman Catholic churches, all quite small and existing

only by the special permission of the grand duke. Wegner of Ludwigslust, a master turner, assuming the bishop's title, could by no means, any more than any master shoemaker or tailor, be recognized by the state as a Christian minister. Besides, the tendencies of the Baptists were destructive, opposed to clerical and political order. These tendencies had indeed only been carried out at Münster and by Thomas Müntzer, but they were fundamental in all Baptists. He was very explicit in his declarations, and anxious to make a strong impression on the deputation. He said that the Christian (evangelical) party just now hoped to arise from the state of infidelity and rationalism so long prevailing, when they were prevented by these movements of Baptists, of Roman Catholics and of *Mormons*. In general he seemed well informed of all our views, proceedings and personages,—which was quite natural, after his seizure of all br. Wegner's papers and books. Our British brethren did not fail to make due representation of the propriety and equity of the principle of religious liberty. Mr. Von Schrödter promised to receive and give attention to any written document which the society for promoting religious liberty would present.

#### Buckeburg—Universal persecution justified.

We left Schwerin in the afternoon and arrived at Hamburg late in the evening, where we had the pleasure of being met at the hotel by brn. Schauffler and Braun. On the following day we had protracted conversation with these two brethren till noon, when we left Hamburg for Hanover. Being arrived there late in the evening we endeavored the next morning to find out br. Bolzmann, but he had left for Bückeburg. We arrived late in the afternoon and sent for Mr. Tecklenburg, the principal disciple here. We had long conversation with him till late in the evening on all the persecutions which had taken place here. The next morning we saw

Mrs. Tecklenburg with her babe, who had been in prison with the other female members of the church four weeks. They were all encouraged and comforted by our visit and its object.

We then tried to get an audience of the prince hereditary, who was now here, but this we could not obtain. Several high officers also were not to be seen. We called on the Rev. Mr. Reichauer, who took part in the conference which was held previous to the imprisonment of our brethren with a view to change their minds. He received us politely and we had a long conversation. He maintained that chiefly the *aggressive* movement of our Baptist brethren was the reason of their being persecuted, but said that *he* had not advised government to employ power and such measures. After that we saw the Baron von Lauer, the president of government, from whom chiefly all those hard decrees were issued. He was polite in his demeanor, but very cold and without any feeling. He had not the slightest idea of religious liberty. The argument so often proposed by our British brethren, that interference in cases of persecution on the part of Roman Catholics against Protestants was always repelled by the allegation that Protestants also persecute each other, he met with the observation that *Roman Catholics are quite justified* in persecuting Protestants, and that there must be in every country a dominant system of religion. He therefore fully justified the proceedings against the Baptists; and I admired Dr. Steane, who was so tenacious in bringing forth always new arguments against the president.

#### DONATIONS.

RECEIVED IN DECEMBER, 1853.

##### Maine.

Cumberland Asso.: Portland, Free st. ch., two friends, for German Mission, 6; Auburn, S. Sch. 2; per Rev. H. C. Ester, Agent, 8.00  
Boudoinham Asso., W. B. Prescott, tr.: Hallowell, ch. 12.86; West Gardiner, ch. 2.62; Litchfield, J.

Dennis 5; Mrs. Abia Stinson 1; Mrs. Polly Lord 1; J. Perkins 1; E. Perkins 1; William Bartlett 1; Leeds, 1st ch. Fem. Miss. Soc. 6.10; Stephen Hackley 1; per Rev. H. C. E., Agent, 32.08  
Portland, a friend, 5.00  
45.08

##### New Hampshire.

Concord, ch., J. A. Gault, tr., to cons. William Dole L. M., 100; Milford, Mrs. Anna H. Bolles 5; 105.00  
Newport Asso.: Newport, ch. 17.50; New London, ch., to cons. Richard Heath Messer L. M., 100; per Rev. E. A. Cummings, Agent, 117.50  
222.50

##### Vermont.

West Haven, two friends 4; Hinesburgh, Mrs. Maria G. Bostwick 2; Putney, ch. 100; Swanton Centre, D. M. Walker 2; 108.00  
Vermont State Conv. 157.79; Mt. Holly, ch. 6; North Springfield, J. D. Heald 54 cts.; to cons. Mrs. Miles J. Knowlton L. M., per Rev. E. A. Cummings, Agent, 104.33  
272.33

##### Massachusetts.

"A friend to Missions" 1000; Boston, Union ch., George W. Chipman, tr., 100; Ashland, ch., Female Miss. Soc. 15.50; New Bedford, William st. ch., L. G. Hewins, tr., to cons. Amasa T. Thompson L. M., 100; Pocasset, ch. 5; Rehoboth, ch. 12.81; Haverhill, 1st ch., Geo. Appleton, tr., 500; North Reading, ch., "the dying gift of George W. Hewes," 10; Dudley, James A. Clark 2; Jamaica Plain, ch. S. Sch., to educate a Siamese child named Charles E. Capen, 25; South Braintree, S. Sch. 2; Frammingham, ch. and Soc. 50; Newton Upper Falls, Fem. Miss. Soc., Miss Lydia Bixby, tr., 11; Miss Eliza Jameson's Inf. S. Sch. class, for Mrs. Jewett's Sch. at Nellore, 150; North Uxbridge, ch., mon. con. 2; Lowell, 1st ch., J. W. Pease's S. Sch. class, to sup. Otis H. Merrill in Assam Orph. Sch., 25; East Bridgewater, a friend 1; Old Cambridge, ch., J. B. Dana, tr., to cons. Mrs. Elizabeth M. Pryor and John Greenleaf L. M., 271.95; 2135.78  
Boston South Asso.: Boston, Independent ch. 2; Foxboro', ch. and Soc. 12; Fem. Miss. Soc. 24.14; 38.14  
Wachusett Asso., L. H. Bradford, tr., to cons. John Powers L. M., 108.75  
Worcester Asso., H. Ayres, tr., 121.13; Worcester, 1st ch. 78.87; 200.00  
Berkshire Asso.: North Adams, ch., to cons. E. D. Whitaker and Thomas A. Brayton L. M., per Rev. E. A. Cummings, Agent, 200.00  
Amherst, ch., per Rev. E. A. Cummings, Agent, 8.00  
New Bedford, Mr. and Mrs. Nehemiah Leonard, per Rev. J. Aldrich, Agent, 10.00  
2700.66

##### Rhode Island.

Woonsocket, ch. 40.00

##### Connecticut.

New London, 1st ch. 43; 2d ch. 7; Jonathan Smith 2; Huntington st. ch. 93.17; Thomas Potter, for the Salong, 20; to cons. George W.

Rogers L. M. Waterford, 1st ch. 44.75; mon. con. 8.50; S. Sch. 2; East Lyme, 1st ch 55.25; John L. Smith, to educate a child of his name in Assam Orph. Sch., 25; 2d ch. 45; Penn. Benev. Soc. 5; Calvin S. Manwaring, to educate a child of his name in Assam Orph. Sch., 2; to cons. John M. Chapman and Calvin S. Manwaring L. M., per Rev. J. Aldrich, Agent,

875.67

## New York.

New York City, 1st ch. For. Miss. Soc., towards exp. of Deputation to the Asiatic Missions, and to cons. Eli Kelley, Mrs. Emily Kelley, Frederick M. Kelley, James W. Henley and Mrs. Laura P. Taylor L. M., 500; Brooklyn, Central ch., Samuel R. Kelly, tr., to cons. Mrs. Margaret Wernham L. M., 100; Lumberland, Ten Mile ch. 15; Masonville, ch. mon. con. 6; Hamiliton, 1st ch. Ladies' Benev. Soc., S. B. Church, sec., to sup. Linus M. Peck in Assam Orph. Sch., 25; Killawog, C. Salisbury 1; 647.00  
Saratoga Asso.: Clifton Park, ch. 22.44; Glenville, ch. 6.65; per Rev. O. Dodge, Agent, 29.09  
Hudson River North Asso.: Cocksack, ch. 8; Rondout, ch. 5.25; Rosendale, ch. 15.37; I. Thompson and family 3.18; Kingston, ch., with other donas. to cons. Mrs. S. S. Relyea L. M., 51; Rebecca Bishop 2; Saugerties, ch. 10.37; Catkill, ch., to cons. Wilson Page L. M., 100; Athens, ch. 25; Hudson, ch. 43.49; Russell Forsyth, to cons. hims. L. M., 100; T. M. Burt 10; John Dodge 25; West Hillsdale, ch. 13.75; Schoharie, ch. 20; to cons. Mrs. Lydia W. Sanderson L. M.; per Rev. O. D., Agent, 432.83  
Franklin Asso.: Milford, 1st ch. 3.31; Nathan Sisson, to cons. Rev. Ransom Hunt L. M., 100; per Rev. O. D., Agent, 108.31  
Stephentown Asso.: East Hillsdale, ch. 13.5; Samuel Luddington 3; Henry N. Smith 3; per Rev. O. D., Agent, 19.65  
Dutchess Asso.: North East, ch. 22.75; Pine Plains, ch. 6; Stamford, ch. 13; per Rev. O. D., Agent, 41.75  
Worcester Asso., E. G. Rice, tr., 40.74; West Worcester, ch. 19.50; Rev. A. Butler 2; Richmondville, ch. 3.18; Westford, ch. 7.50; Leesville, ch., with other donas. to cons. David W. Warner L. M., 30; Waterville, ch. 35.87; Luther J. Rice 3; to cons. Daniel W. Rice L. M., per Rev. O. D., Agent, 152.74  
1430.92

## New Jersey.

Newark, 1st ch. 200.00  
Cape May, 2d ch. 31.87; Canton, ch. 25; Bordentown, ch. 32.25; Rev. B. H. Lincoln 12; Burlington, ch. 16.27; Cape May Court House, R. Thompson 2; Dennisville, Rev. T. S. Styles 50 cts.; per Rev. Lyman Wright, Agent, 169.80  
369.89

## Pennsylvania.

Monongahela Asso., C. Vance, tr., 121.48  
Bridgewater Asso., M. S. Will-on, tr., 63.00  
Upland, John P. Croser, to cons. Elizabeth Croser L. M., 100; Easton, ch. 8; Thomas Mitchell 1; Minersville, Welsh ch., mon. con. 5; Tiooga, ch. 5; 114.00  
506.48

## Maryland.

Reisterstown, Rev. Daniel Cumming, for Karen Mission, 3

## Ohio.

Perryville, A. Runyan 5; Auburn, ch., mon. con. 3; Antrim, David Marshall 17.75; West Barre, S. Sch. 5.70; Ashtabula, S. Sch. 3; 34

## Indiana.

Herman, Samuel J. Alden 3

## Illinois.

Bethel, ch. 14 15; Elder Joseph Lemmen 50 cts.; Mrs. Polly K. Lemen 1; Mrs. Eliza J. Lemen 5; Peter Bowler 1; for Burman Mission, less 15 cents paid for premium on draft, 21.50  
Elgin, Mrs. Jane W. Barker, for the Mission Sch. at Gowahadi, 12.00  
33

## Michigan.

Pipestone, William Boughton 4; Kalamazoo, Miss Hudson, for German Mission, 1; 1

## Missouri.

St. Louis, 1st African ch. 7

## In Foreign Countries.

Calcutta, G. T. Thomas, Esq., 22.73; a stranger 2; Hon. John Lewis 45.45; for the Burman Missions, 70.18  
Greek Mission ch., mon. con. 42.27; Mrs. H. E. Dickson 14.06; 53.33  
126  
\$5,976

## Legacies.

East Weare, N. H., Willis L. Eaton, James L. Eaton, Exr., per A. J. Prescott, Tr. N. H. Convention, 100.00  
Chelsea, Ma., Daniel Cummings, per Charles F. Eaton, Exr., 1,000.00  
Sweden, N. Y., Barnard M. Howard, per Henry M. Howard, Exr., 29.00  
1,120  
\$7,096  
Total from April 1, to December 31, \$48,007.51.

## Donations in Clothing and Goods

Derby, Vt., per Mrs. Persis K. Patch, 1 box clothing, for Rev. M. H. Bixby, \$14.71  
Ashland, Ms., Female Miss. Soc., 1 box clothing for Mission Sch. Bexley, Africa, 12.00  
Providence, R. I., Joseph Robinson, 1 box clothing, etc., for Rev. Chas. Hibbard, 15.00  
Rochester, N. Y., H. M. Hooker, 1 box clothing for Rev. H. L. Van Meter, 98.50  
do. do. 1  
kag, dried fruit, for Rev. H. L. Van Meter, 5.00  
Philadelphia, Pa., S. Sch. 1st ch. Schuylkill Branch, 1 box stationery, etc., for Mrs. Dawson's Sch., 8.00  
do. David Jayne, M. D., 6 boxes medicines for Maulmain Mission, 391.00  
do. Rev. J. H. Kenard, 1 box books for Rev. E. Kincaid, 24.15  
Philadelphia, Pa., Am. Bap. Pub. Soc., 1 box books for Rev. E. Kincaid, 12.00

*J. A. Bond*

THE

# MISSIONARY MAGAZINE.

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## AMERICAN BAPTIST MISSIONARY UNION.

### RANGOON.

#### LETTERS FROM MR GRANGER.

(Continued from page 48.)

**Mean-oung and Kyan-Khan — Idols  
"belong to no one."**

We were off before breakfast, and at noon were opposite Mean-oung, which is about two miles long and must have a large population. Here we overtook a fleet of fifty boats, convoyed by Assistant Commissioner Latter's armed yacht, ascending the river. They were going with all sails spread, and presented a picturesque appearance as they stretched across the wide stream nearly in line.

At five, P. M., we reached the large town of Kyan-Khan, more than four miles in length, compact, and abounding in pagodas, monasteries, and zayats. Here, too, the destroyer had been busy. Although there were 200 sepoys with English officers, the fleet war boats had just made a successful attack upon the more exposed parts of the town, and effected their escape in safety. Once beyond the reach of grape shot they are safe in the

almost impenetrable jungle and numerous small streams. Here we anchored for the night and went on shore. We found a large bazar near, and a great crowd of people on the bank. The town has several parallel streets, with brick pavements in the centre for ponies and walking. It is sufficiently above high water, and is said to be a healthy town. It is perhaps the most important place above Henthaday below Prome, and about midway between the two. In the course of our walk we came to two large monasteries, which I entered, where I found larger collections of images than I had before seen. Besides those which exhibit Gaudama in the usual sitting posture, there were others which represent him as reclining, as standing, in the act of preaching, seated on an elephant, as prostrate, with hands and hair extended above his head. They were made of wood, marble, and papier maché, many of the latter being of beautiful workmanship. I offered to purchase. The priests replied, "We do not sell — we do not give. They are not ours. They belong

to no one. They are offerings. If you like, take. No one will complain." These answers confirmed my previous views. The building of pagodas, the setting up of images in *zayats* and monasteries, like their offerings of fruits and flowers on worship days, are *acts of worship*. When offered they cease to be property. The act of religious merit is exhausted in the gift, and the entire surrender of the gift is essential to its religious value.

**The Assistant Commissioner — Fine Sepoys.**

Here we found Capt. Latter, now the assistant commissioner for Prome under Capt. Playre. He has resided for some time in the adjoining British provinces, and has written a grammar of the language. He was raised to his present honorable post because of his knowledge of the language, and in consideration of his gallant conduct in leading an assault at the taking of Rangoon. He confirmed all that we had heard respecting the disturbed state of the country, and said that there was no force at their command to put an end to the mischief. He thought the report well founded that Me-at-toon, the robber chieftain, has been in communication with the court of Ava, and that ere long he will be down with an army.

Before leaving, we took on board a hundred sepoy from one of the north-west provinces of India. I was struck by the fine appearance of these men. They have all the prominent features of the western, or Indo-European races, and on many of them I observed the peculiar, high aquiline nose, delicate chin and lip, and high round head, of which among Rhode Islanders the face and head of an eloquent U. S. Senator has long been the prominent example. They were much above the average size of the Hindoos. Several on measurement were found to be five feet eleven inches, the tallest invariably having the eagle outline of face.

I subsequently saw at Prome a company of mounted Sikhs, from Afghanistan,

known as the irregular cavalry, who have rendered the most efficient service in the late war. What an illustration is this of the might of this growing empire! Here are companies of soldiers from a country bordering on Persia, and with which the English were so recently at war, volunteering to go nearly 3,000 miles eastward, to extend the dominion of Great Britain nearly to the confines of China.

**Akouk-toung — Remarkable images.**

We left Kyan-Khan on the morning of Tuesday, August 30th, and at noon were opposite Akouk-toung, where spurs of the Arracan hills, which had been seen for two or three days before, make down to the right bank of the river. Here the country, which had been gradually changing in appearance after leaving Henthaday, loses the unvarying aspect which it wears in the delta. The banks of the river are high, and hill and valley mingle on either hand. At Akouk-toung, which is noted for the numbers of images carved in the precipitous limestone which rises from the river's bank seventy-five or a hundred feet, the stream comes down from the west, winding around the rocky point until it recovers its southerly direction. The position on the promontory at Akouk-toung is an admirable one for defending the pass, and the wonder is that the Burmans did not use it better. They had fortified themselves at this point and were prepared to guard it with twenty-eight guns. The Hon. Company's steamers Pluto and Mahamuddee came up here with troops in July, 1852, and keeping close to the west bank and beyond the range of the enemy's guns struck into a small nulla known as the Young-Zeray, which connects with the river above and is navigable only at full banks, and leaving both banks of the Irrawadi on the left, passed completely around Akouk-toung, and entering the river again, proceeded immediately to Prome, which surrendered without resistance.

In order to avoid the strong current we went up by the same cross stream, so

that I failed to see the remarkable groups of images cut in the rock, to which I have alluded. When returning, we kept to the main stream and passed within a few feet of the naked rock which here faces the north. There is one continuous line of images extending about half a mile, at an average height of twenty feet from the river at high water. Many shorter lines extend above and below the main one, and single ones are scattered over the whole wide surface. In most cases the images, with the recesses in which they are, are cut from the rock. The figures are of all sizes, from one or two feet in length to twenty feet. One recumbent Gaudama is at least twenty feet long. The sitting posture is the common one, but I observed all the other attitudes which are classical with the Burmans. Many of them are gilded and evidently wrought with care; a few only are of marble. I noticed several successive rows, of seven and nine in a row, which constitute a group — the central recess and image being the largest, and the others right and left being gradually smaller.

Increasing splendor of idolatry  
northward.

As we ascend the river, the monuments of superstition increase in number, variety and magnificence. Just before we entered the nulls, we passed the ruined town of Senywa. Pagodas, monasteries and zayats, the latter with roofs of seven terraces surmounted by a gilded pagoda-like spire, crowd upon the banks, intermingled with palm trees and extensive gardens of fruit trees. The bank is here about twenty feet in height, with the ground rising from the shore.

After passing up four or five miles, we came to the largest Gaudama I had then seen in Burmah. It is near a pagoda and guarded by two griffins, invariable accompaniments of all the more costly religious structures of the country. Adjoining are several smaller pagodas and a monastery. The image, judging from the neighboring palm trees, is about thirty-five feet in height, and occupies the sitting posture. It is of

brick, covered with a beautiful white stucco, which in this climate is uninjured by the weather, and has the appearance of polished marble. It is flanked by two immense buttresses of naked brick, which reach to the ears of the image. The latter fronts the nulls and overlooks the plain which separates it from the river. The site must command a fine view of the water, plain, town and jungle, and the distant Arracan hills on the west.

Shway-doung, "the Oxford of  
Burmah."

Shortly after passing this image we again were in the main stream, and towards evening the long line of hills back of Shway-doung and extending up to Prome came in sight. The golden pagoda, which crowns the northern terminus of the range at the city of Prome, twelve or fifteen miles off, was glittering in the sun like fire upon the distant hill top.

Shway-doung, of which we shall hear more in future years, for it will doubtless be the seat of the Prome Mission, is one of the most remarkable places in the country, and has been called the Oxford of Burmah, in allusion to its being a noted seat of learning, and the head quarters of what, by an awkward reference to western ideas and terms, may be called the high-church Boodhism of Burmah. The present town is eight miles south of Prome, with which it is soon to be connected by a fine carriage road, which is completed for one third of the distance. The line of hills commencing at Prome, as it extends south, retreats from the river, so that at Shway-doung it is separated from the town, which lies upon the bank, by a plain four or five miles in breadth. Over this plain, extending from the river back to the hills, are several parallel and apparently unbroken lines of pagodas, monasteries and zayats. The monasteries are residences of the priests and of their hundreds of pupils, who for the time being adopt the sacred yellow cloth. The zayats are for the temporary accommodation of pilgrims.

Nowhere else save at Prome—and there the number cannot be so great—have I seen such rude splendor in architecture. The great pagoda at Rangoon has no rival in all Pegu, but the accompanying religious edifices, which strike the stranger with so much astonishment there, are much inferior in size and ornament to the sacred edifices of Prome and Shway-doung.

**An important mission field.**

Opposite the latter place is Pa-doung, from which, as I shall afterwards have occasion to notice more particularly, a military road is to be constructed across the mountains to the Arracan coast. Pa-doung contains at present about two thousand houses, Shway-doung at least a thousand more, and Prome is estimated to have not far from ten thousand, making in all, including three or four small villages in the immediate neighborhood, a population variously estimated at from 75,000 to 100,000. Each of the three towns is now garrisoned, and they will make three important centres for missionary labor, of easy and daily access through the entire year, whichever point may be selected as the place of the missionaries' residence. I shall hereafter speak more particularly of the advantages which Shway-doung offers as the centre of our operations in this district.

The river at this point is three miles in breadth, but contracts rapidly as we approach Prome, being there hemmed in by hills on both sides. There are two islands near Shway-doung, one of which has a small village of fishermen. The other has a much larger village, with fruit gardens and rice fields. I regretted that we were unable to land at either Shway-doung or Pa-doung. Going up, we passed near the latter place, and returning, kept near the left bank, which gave us a fine view of the town. At Prome, however, we had opportunities for obtaining reliable information respecting the three places.

Going up, the steamer forsook the left bank after Shway-doung, came in sight,

and passed to the opposite side of the river; but not until I had observed the general features of the country below the town. It was formerly much larger than it is at present, and extended several miles below that part which remains. Under the protection of the new government, if it does not regain its former limits, it will approach them. Below the town are extensive fruit gardens extending two or three miles. The river banks are not high, but the elevated plain of which I before spoke is sufficiently elevated in high water for comfort and health.

**Healthfulness of mission stations, comparative only.**

When I speak of the healthfulness of any place in this country, I do not speak absolutely, or with our American standard in mind, but relatively, as compared with other inviting fields for missionary labor within the tropics. The missionary who would make health a prime object must fail in his efforts to reach the people. The masses, the great centres of these hundreds of millions of Asiatics, do not live in what, to an American or Englishman, are *healthy* places. The man who would, with Christ's help, save this people, must not count his life dear unto himself. This applies both to the selection of a field of labor, and in a measure also, to questions as to sites for residence and exposure to discomforts. The good of the heathen is the main point. It is easy to live in this country, and to be a missionary to the heathen, and yet to live so remote from them as to deprive one of the power of doing them good. However physically near, his social position, his style of living in their eyes, however moderate and frugal in fact, place the missionary at a social distance from the people, which is only to be overcome by kindness, condescension, and labors of love. He should never add to these obstacles the almost insuperable one of a distant residence, which is either separated from the lowly huts of the people by his own broad acres, or is

pned on some remote and salubrious hill. The sentiment which I believe prevails at home, and which certainly governs the policy of our Board, invites the frequent return of the missionary to his native land to recruit his wasted energies. It cheerfully justifies the large expense thus incurred. But this is because it is believed, and the belief is well founded, that the faithful missionary who gives himself up to his appropriate work of preaching the gospel does not, while in the field, make the question of health a prime one, — that he is ready to lose his life, if need be, for the sake of Christ and the heathen.

I do not think a residence in the East necessarily unfavorable to health and long life. I have met those who have resided in India forty years and who have never been at home, who exhibited all the marks of a vigorous old age. Engaged in secular pursuits, they can select their residences with no eye to the native population, and make everything to contribute to health and comfort. There are no toils in the school room through the long hot months, for the females, no constant labors in the *zayat* and from house to house for the men, no anxieties like those which press upon the faithful servants of Christ.

While this is true, it is also true that it is our duty to seek, other things being equal, those places of labor which are least objectionable on the score of health. Of two adjoining towns, like Shway-doung and Prome, for example, it would be our duty to select the one which has the most to recommend it in this particular.

**Colossal Gaudamas — Pa-doung —  
Elephant brigade.**

But I have diverged from the line of my narrative. Before we left the shore below Shway-doung, I observed the remarkable image, or rather, images — for there are three visible — standing near the bank of the river. They are taller than the image of which I before spoke, by several feet. Each represents Gaudama preaching in the standing

position. It is probable that there is a fourth image which was hidden from our view on the river. They face the four points of the compass, and are separated from each other and defended on the right and left of each image by immense walls of brick, which rise above the heads of the figures and are united at the top. Each image is said to be forty feet in height, — of brick overlaid with the fine white stucco I before noticed.

We crossed over to Pa-doung and proceeded up the river. I thought it bore the appearance of more cleanliness than any town I had seen in Burmah. The natives crowded in great numbers down to the water's edge to watch our progress. Beyond them were the sepoys, who hailed their fellows in our vessel, and on the banks above, English officers anxious for news from below. Just south of the town is a bridge, a mile or more in length, stretching back over the plain, and used in times of inundation; and above, a large grove freed from all jungle undergrowth, where I saw feeding a part of the "elephant brigade," which originally consisted of 150 animals, brought by land to Prome over the Arracan mountains.

**Prome — English opinion of the  
Burman Mission.**

A short distance above Pa-doung our steamer cast anchor for the night. Early the next morning we reached Prome. In my next letter I hope to be able to tell you something respecting Prome and the country above as far as to Meaday, which latter place I had an opportunity — quite unexpected — of seeing, through the politeness of Captain T. E. Rogers, I. N., Superintendent of Marine on the Bengal and Madras establishment, an office which answers to that of Secretary of the Navy with us, or First Lord of the Admiralty in England. Captain Rogers was a fellow passenger with us, and on our arrival at Prome invited us to go up to Meaday in the Hon. Co.'s war steamer *Medusa*.

The mention of his name recalls a conversation the evening before our arrival



at Prome, which I here advert to, because it is an illustration of a class of opinions which I have often heard expressed by intelligent Englishmen who have visited Burmah, and who have learned, as they all do, something respecting our missions in this land. I may remark in passing, that Capt. Rogers has been in India since the close of the first war with Burmah (1826), and saw Mr. Judson at Amherst, soon after the death of his wife at that place. He spoke of the points of the Burmese character and life as showing their advantages for improvement over the Hindoo races, — a superior civilization, freedom from caste, the non-interference of the priesthood, the pure character of their literature,\* the enfranchisement and equal social position of woman, and the sturdy independence of the people. The conversation then turned on the extension of the power of England in the East, and its connection with the future welfare of the races and nations over whom its equal rule extends. We spoke of the abolition of suttee, infanticide, and thuggism, as marking the spirit and aims of government of late years, and observed that Divine Providence must have some great and good ends to accomplish through the instrumentality of a power which is now firmly established and is daily extending. Abuses still exist, but as the recent discussions on the renewal of the charter of the Company show, the whole policy and administration are open to the review, and amenable to the correction, of the most enlightened and Christian government in Europe. He acquiesced, but added: "Our motives, after all, are worldly. Our object is gain. The good done is incidental. The most wonderful thing I know of is the interest which Christians in your country have taken in Burmah for forty

years past. Their motives must be altogether disinterested."

The late war and the annexation of Pegu have lifted the veil which has so long concealed the missionaries and their converts, and for the first time the world has learned what our devoted brethren have been permitted to accomplish. They find scores of churches and thousands of disciples, raised out of heathenism by the foolishness of preaching. Among serious and liberal men who have been in Burmah on the public service, I have not seen one who did not speak approvingly of those measures of strictly evangelical policy which have given to our missions all their success, and which, however lightly esteemed by the wise and the disputer of this world, are the basis of all successful efforts in behalf of the heathen nations of the earth, our joy and rejoicing in view of the past, and our only safe guide for the future. We have one point to guard with unceasing vigilance, that we attempt not to be wise above what is written. It is ours to preach the gospel directly to these people. Let us be faithful to *our single work*, and to Him whose unerring wisdom has appointed it, and leave to God the bringing, in his own way and time, of whatever accompanying advantages his gracious plan enfolds.

#### Insalubrity of Prome — Recent growth and improvements.

A letter dated a month later continues the narrative.

We reached Prome on the morning of Wednesday, Aug. 31, and went at once on shore. The entire day was devoted to an examination of the town and the suburbs, and I returned to our vessel at night more completely jaded than I remember to have been by any other single day's work in the country. I find, since my return to Rangoon, that there were heavy rains at this place almost every day of my absence. Above Henthaday, however, we had no rains, excepting an occasional shower at night. While the upper country is cooler in the dry season, the excessive heat is un-

\* Capt. Latter, in the preface to his Burman grammar, estimates their literature at 70,000 volumes, on history, poetry, and religion. He says that no *impure* passage has been found. Mr. Kincaid confirms this view, with the exception of one of the ethical treatises, for the priests only, which *forbids* many impurities, which are described with an offensive particularity.

relieved by the refreshing rains which fall in the delta during the summer months. Prome itself is more unfavorably situated in this respect than other places in its immediate neighborhood. The hills on both sides of the river obstruct the southerly winds and reflect the sun's rays. At Shway-doung, on the other hand, the river widens almost into a lake, the hills retreat several miles from the shore, and the town has a fine exposure to the southwest monsoon.

Prome is a walled town, surrounded by a wide moat which was dug in the time of Thurrawadi, and which has added to the insalubrity of the place. The wall is about twelve feet in height and thirty feet in width at the top, built of brick, and covered with earth and grass, and in some places with the huts of the poorest class. It has several "gates," which are nothing but openings in the wall. Since it has been in possession of the English it has increased in population. The entire area within the walls is now occupied, and the people are building without, above the north gate. Many improvements are in progress. The city has been surveyed and laid out into wide and convenient streets, the cheap houses of the natives being removed and rebuilt at small expense. Mogul and Armenian merchants from Ava and Rangoon are erecting more substantial buildings of brick. The wall, or *bund*, which encircles the town, is being swept of its rubbish, the top levelled, and converted into a broad promenade. It will be fortified at the northwest corner, at a point which commands the passage of the river, and perhaps at other places.

#### The pagoda hill.

We landed just below the walls and moat of the city and directly opposite the great golden pagoda, which is about half a mile from the shore crowning the northern terminus of the hills running from Prome south, and commanding a fine view of the river, city, and the plain north and east. On the heights beyond the pagoda a large part of the troops are quartered. The sepoys are mostly in the

plain below. This is at present the head quarters of the army in Burmah. Owing to its insalubrity it will be abandoned as head quarters, although a small force will remain here. The governor general has appointed a commission to select a more eligible site, of which I shall again have occasion to speak. By a rule which holds good for all travellers on entering a town for the first time, to make their way in the first instance to any place which affords the widest view, and then to examine localities in detail afterward, we proceeded at once to the pagoda hill. A road, elevated several feet and paved with brick, extends in a direct line from the river to the foot of the hill and to the entrance of the western staircase which leads up to the pagoda. The road lies across portions of the wide moat of which I have spoken, and which is partly filled with stagnant water — the fruitful cause of the fever and dysentery which have proved so fatal not only to the English troops but to the sepoys stationed here. Of 500 "Royal Irish," 200 have perished from these diseases alone. The evil is however greatly aggravated by the loose habits of living adopted by the men, and the free use of the poisonous arrack of the country. Numerous expensive and ornamental *zayats* line this road on either hand. They were originally built as acts of merit by wealthy families or individuals, and were intended for the accommodation of pilgrims and worshippers from the adjoining towns. These buildings have until recently been occupied by the soldiers, the most of whom have removed to their new quarters on the heights.

#### Spectacles of famine — Unwise taxation.

Passing along this road, for the first time in my life, I saw the horrid spectacle of famine. The war, the failure of the rice crop, and the predatory assaults of dacoits, have done this. Thousands have flocked into and around Prome for protection and alms, and many perish daily from actual starvation. Near the foot of the hill we found about a thou-

sand of these unhappy creatures, old men, women and children, ranged in lines, to receive the morning portion of rice which is furnished by the generous contributions of the English officers. Many, however, perish, unreached by this charity. Government holds that it can do nothing directly for their relief. It does, however, multiply its public works, and thus furnishes employment for many who would otherwise be without any means of support. But this does not atone for the evils growing out of the too hasty imposition of a capitation and land tax. This, upon a starving people, whose rice fields are destroyed, and whose property and lives are at the mercy of armed bands of robbers scattered over the whole country, from whom government can at present afford its subjects no adequate protection, although originating in good intentions, has proved to be an unwise policy. It should have been deferred until the country had become settled, — or, in other words, was conquered in fact as well as in name, and until labor and enterprise had begun to reap their fruits, and society had in a measure adjusted itself to the new political rule.

**Reaction against English rule — Relations with Ava.**

As it is, this state of things tends to spread the disaffection which, without doubt, has begun to react against the good will with which, in the first instance, the English rule was accepted in exchange for the irresponsible government which had so long oppressed the people. The evil is increased in other ways. The Christians come in and assure us that emissaries from Ava are abroad in every direction, who tell the people that the stay of the English will be short. Their object is money, and the king is about to pay them a large sum, with which they will consent to depart. Then those who aided them and entered their service will be punished. Thus to disappointment are added the worst apprehensions respecting the future. An army of native subordinate officials, too safe from

the scrutiny of their masters, are practising much of that petty tyranny and extortion, which always marked the Burman administration. The people, who have never dared to remonstrate in former days, and who cannot at once shake off their hereditary fear of the presence of authority, naturally shrink from the self-imposed duty of complaining to the commissioner or to his assistants, and even of testifying in their own favor when called upon.

Thus the evil goes on. The end of this war is not yet. Government will be compelled ere long to retreat from the position that there is peace without a treaty — to break the Burman blockade of the Irrawadi at the boundary above Meaday, which alone prevents rice from flowing in abundance into Pegu, — and in all probability to strike an effective blow at the real cause of the most of the evils which its subjects in the lower provinces now suffer, the court of Ava. In conversing with one of the commissioners appointed to select a new place for military head quarters, he spoke of the superior advantages of a site in the immediate vicinity of Meaday. I remarked that it was too near the frontier for a central depot. "That is an objection now," he replied, "but it will not be an objection two years hence." Such is the opinion I have uniformly heard expressed as to the probability of an early renewal of the war. The reasons for the opinion are those which I have given. I allude to this, and to other connected points, because I suppose they may prove of some service in laying plans for the establishment of missions.

**Wide prospect — Singular miasma.**

But I must return from this digression. We ascended, by brick steps under terraced roofs, to the area of the pagoda. The latter is gilded to the summit, and is about a hundred feet high. It is surrounded on all sides by courts, *zayats* and image houses almost without number. At this point we had a fine view of the city and country. A wide plain extends north of the town. The view on

the west embraces a long line of fruit gardens, 220 in number, which formerly paid a tax to government. They have always, for some unknown cause, proved remarkably unhealthful. On inquiring of some intelligent Burmans whom we afterwards met, they said that no native of the town, unaccustomed to labor in the gardens, could remain there two days without having fever. For a stranger, though a native, to sleep there, is deemed certain death. I heard something of this peculiar miasma at Maulmain, from one of the native preachers who had been at Prome. These opinions must have some foundation. What I now allude to, in connection with the stagnant waters of the moat before mentioned, doubtless explains the sickliness of the place. I ought, however, to add that the town was deemed malarious until after the moat was dug, a few years since. It will doubtless be drained, and the city of Prome may then become a desirable place for the residence of missionaries. But, for the reasons now alluded to, were there no others, the missionaries to this station should for the present reside at Shway-doung.

*The pagoda — Heathen and Christian liberality.*

We descended through the covered stairway on the north side, which is the main entrance. The roof is a long succession of terraces, richly ornamented without, with carvings and mythological figures in bas-relief. It is supported by pillars, some of which are carved and gilded, and encircled near the base with the twelve signs of the zodiac. The ceiling within is ornamented with carved gilt rosettes, and the sides illuminated with innumerable figures illustrating scenes in the life of Gaudama. The entrance at the foot of the hill is guarded by two griffins, about forty feet high, the one holding a bullock in his mouth, and the other crushing a tiger, each of the size of life.

When we again stood upon the plain, and I looked back over the hills covered with sacred buildings and crowned with

the glittering pagoda, and glanced along the many-terraced roof, so strangely carved, with gilded spires and crimson vanes planted at every angle, I seemed to realize some fancy picture of barbaric splendor, — splendor without elegance. "See," said a Christian friend unconnected with the mission, with whom I subsequently visited the same spot, "how these misguided people lavish their wealth in aid of their religion, while how hard it is to persuade *Christians* that it is their duty to do anything, to make any sacrifices, in aid of the cause of their Redeemer, and to give these people the knowledge of the true God!"

The pagoda at Prome has been compared with Shway Dagong, the pagoda at Rangoon. The latter, however, which is 366 feet above the terrace on which it rests, is much the largest. In most other respects it is inferior to the one at Prome. It has not the numerous statues, and figures in relief. Its covered staircases are not so finely and expensively wrought, nor on so large a scale. The entrances and zayats, which at Prome are crowned with seven stories, at Rangoon have but three. Altogether, the sacred hill of Prome affords a much better idea, certainly at first view, of wealth and splendor in Burman architecture. Still, there are parts of the group at Shway Dagong superior to anything of the same kind at Prome, such as the two bells, the king's hall of audience, Thurrawadi's flag staff and the chamber which holds his bell.

*The town — Abject poverty — Priests.*

Leaving the hill we passed to the north side of the town, which we entered, and through which we returned to our vessel. This gave us a good idea of the interior of the town. Its population, including that without the walls, is about 50,000. Many of the people, however, are wretchedly poor. Before entering within the walls, we found numerous huts where the people were pounding in their rice mortars the dried wood of the palm tree for food. Here, and in the deserted zayats, we found many of the poor people

who were perishing with the fever induced in so many cases by famine.

At one place I found a number of priests, old men, who having been driven from their monasteries by the war, are now living in huts like the poorest of the people. The priests are usually very courteous and communicative, and always had received me with apparent pleasure. But in this instance, although I spoke to them kindly through an interpreter, they were evidently annoyed by my presence, and one man, whom I found sick on a mat, signified by impatient gestures that he wished me to depart. I was struck by this, and by the fact that so few priests were seen in the streets. Subsequently I learned from a variety of sources much that may perhaps explain some of the facts I allude to.

The popular faith shaken — The  
paramats.

Owing to the war, and perhaps from causes which I have not learned, *the popular faith of the country has received a shock.* The pagodas are in many places almost deserted, and the priests go unfed. Many of the latter, from the mere necessity of the case, have cast off the yellow cloth that they may seek other means of subsistence. The conquerors of the country have everywhere regarded the monasteries as public property and have forcibly expelled their occupants, while the soldiers have shamefully rifled the pagodas in searching for treasure. It is remarkable with what apathy all this is regarded by the people, especially when it is remembered that these sacred places have always been respected in all their civil wars, and are usually untouched by the most desperate among the robbers. There is a general feeling induced, as if the old religion had been broken down, — more especially in those parts of the country above Rangoon where little was previously known respecting the foreigners. Great numbers have recently avowed themselves to be *paramats*, a class of freethinkers who abjure Boodhism.

The founder of this sect, who was a re-

ligious teacher and philosopher, suffered martyrdom at Ava about fifty years since. Bow-dau-pi-yá, the great grandfather of the present king, was a convert to this teacher. He was at one time a bigoted Boodhist, and began the building of the great pagoda at Ava, which he abandoned on the occasion of renouncing the faith of his fathers. When he entered upon the examination of religious questions, he first required the Boodhist priests to read and to explain their sacred books in his presence. But his scruples were not removed. He then sent for the mussulmans, and afterwards for the brahmins, and successively pronounced Boodhism, Hindooism, and Mohammedanism unsatisfactory. He then embraced the tenets of the *paramats*, whose leading doctrine is that *there is one self-existing and eternal law of right*, to which it is the duty of all men to conform, and in which alone resides the sum of man's religious duty. This law is a perfect rule, and is known only by the voice of conscience which proclaims it. During the remainder of the reign of this king, Boodhism was proscribed and the temples forsaken. Many of the Christian disciples at Ava were from this sect, which, though small in numbers, has continued to exist. Now that Boodhism has apparently received a check, as the natural consequence of the political changes which have been effected, multitudes avow themselves to be of this sect, in many cases, doubtless, with a very imperfect knowledge of the creed they embrace. They relinquish the worship of pagodas and images, cast off the rule and support of the Burman priesthood, and at once, without further inquiry, are ranked as *paramats*.

The hour for action.

The shock to the prevailing religion of which I have spoken is accidental, and will soon cease to be felt. It affords a present very favorable opportunity, not for those missionary measures which are slow in their plan and remote in the benefits they promise, but for the direct and open preaching of the gospel to the adult population. Unless the minds of

the people, now remarkably open, are soon instructed in the simple truths of Christianity, they will return to their former unquestioning faith in Boodhism, more unquestioning and more bigoted than before. Thus it has proved in the old British provinces of Burmah, where idolatry has now a stronger hold upon the public mind than it has in Pegu. 'The present is *the hour* for action. If we neglect the opportunity, either from the want of men to use it, or from want of faith in the preaching of the gospel as the *sufficient* means for the conversion of Burmans equally with Karens, years must pass before we can regain the ground now open for us.

The gospel preached in Prome —  
Encouraging tokens.

We met, during our walk in Prome, the Christian disciple, Moungh Dwey. He was baptized by Mr. Kincaid in Arracan about ten years since. He is not a preacher, but has been employed at Rangoon as a teacher of the children connected with the Christian families, and is now in the employ of the assistant commissioner at Prome on a salary of twenty-five rupees a month. He is learned in the Burman books, and in the Pali. Capt. Latter, the assistant commissioner, spoke to us of him in high terms of approbation, and said that he accepted his offer only on the condition that he might be allowed to spend a part of his time daily in giving religious instruction to his countrymen. We found that he had large gatherings of the people nightly at his house, to whom he is accustomed without opposition to read and to explain the Scriptures. Moungh Dwey assured us of the readiness of the people to listen to the preaching of the gospel. He had recently come from Rangoon, and knew the state of religious inquiry in that city, and thought that there was even greater encouragement connected with the state of the public mind at Prome. I believe that his opinion is well founded. I see no good reason why we should not expect the work of the Lord to advance among the Bur-

mans, as it has *formerly* advanced among the Karens. I say this deliberately, as I must, for it involves a change in my opinions. I do not see why the same means should not be attended with essentially the same results in both cases. My observations and inquiries for five months past in Burmah, respecting the causes of the different results in both cases, have wrought this change of views. What I have seen of the remarkable work of grace, which is now progressing in Rangoon and its vicinity among the Burmans, has confirmed the opinion on this point which I expressed before leaving Maulmain.

Mr. Kincaid brought with him to Prome, a disciple from Rangoon, a man of good education and sound judgment. He was several days in company with Moungh Dwey, and spent the time in preaching to the people. He confirmed all which had been told us respecting the readiness of the people to receive religious instruction, and the falling away from the old faith. I could give many other confirmations of this view.

Trip to Meaday.

On returning to our vessel at night, we found an invitation from Capt. Rogers, of whom I have before spoken, to accompany him to Meaday in the war steamer "Medusa," which was to leave early the next morning, an unexpected opportunity which we did not hesitate to embrace.

We were on board the Medusa before sunrise Thursday, Sept. 1st, and received a cordial greeting from Capt. Rogers and the commander, Mr. Frazer. Here we found the members of the commission appointed to select a place for military head quarters, consisting of Brigadier Ford, Major Frazer, of the Engineer corps, and Dr. Montgomery, at the head of the medical staff in the country. The latter confirmed all I had before heard respecting Prome. He said, "The place at first seems inviting, both from the river and on ascending the banks. But we have experience and the testimony of the natives to show its unhealthiness. We can have no better proof."

From Prome to Meaday, a distance of forty-eight miles, nearly every important town has been destroyed by the dacoits, who still hover about it, protected by the jungle and their knowledge of the creeks and nullas. Our progress up the river was slow, in consequence of the strength of the current, so that we did not reach Meaday until evening.

**Ka-neá and Tha-rét—Thrilling recollection.**

At eleven o'clock we were opposite Ka-neá, and in the afternoon passed close to the shores of Tha-rét, both on the west side. These are the only towns of any size which remain. When the country becomes quiet, Ka-neá will be easily accessible from Prome. It is a large town, noted for its healthfulness, and may yet become an important station for a native preacher and the occasional visits of the missionary. At this point the high hills on the shore divide, leaving a plain nearly a mile in width, through which a nulla comes down from the west. Near the shore are the native houses, beyond which, on the same level, but nearly two miles back from the river, are seen the tops of a large cluster of pagodas, zayats and tall fruit trees, to which more sacred retreat the native town doubtless extends. On the sides of hills near the shore I counted thirty-three pagodas.

Tha-rét is also on the right bank, commencing about four miles below Meaday. It was formerly several miles in extent, but has been wasted by the war, famine and dacoity. Still, several thousand inhabitants are found at the place.

Many at home must remember the thrilling account given by Mr. Kincaid in Philadelphia, in 1844, at the annual meeting of the American and Foreign Bible Society, of his interview at this place with an old man, who, hearing that a white "teacher" had anchored for the night at the place, sent messengers to him to ask for Christian books. It was late when they arrived, and wading in the water to the spot where his boat was anchored, they roused the mission-

ary from his slumbers with the strange cry, "Teacher! teacher! have you got the Gospel according to John?"\* We passed near the spot and I again listened to the recital of the scenes of that eventful night. Subsequently one Burman was baptized at this place, I think by Mr. Brown, now of Assam. I am not aware that any other missionary visits have been paid to this distant place, which will hereafter be an inviting and accessible point.

**Meaday — A populous and inviting mission field.**

We reached Meaday at seven, P. M., having accomplished the voyage from Prome in fourteen hours. With the exception of the two places I have named, the country seems forsaken of inhabitants in comparison with that below Prome. There were visible, however, the marks of numerous towns which will be rebuilt after these troublous times are past. Numerous pagodas on both sides, often in groups of ten or more, stand like watch towers within signaling distance the whole way. So frequent are these lofty structures that it would seem to be easy to erect telegraphic signals on them to communicate at once between Rangoon and Ava.

The Meaday of which we speak now, and which is occupied by the English forces, is three or four miles above the principal pagodas near the centre of what was formerly the main town. Meaday north was a Burman fortress. In consequence of a bend in the shore it commands the whole river, facing the south, like Rangoon.

The site of the former town is remarkably good. The banks at high water rise about six feet from the river, with a gradual ascent from the shore and a fine exposure to the southwest monsoon. This location was particularly

\* Mr. Kincaid remarked to me, that during his long residence in Burmah this was the only instance that had come under his personal notice, of a hopeful spirit of religious inquiry awakened by the perusal of our religious books unaccompanied by the preaching of the gospel. Whether in this case it ended in the man's conversion is unknown

examined by the commissioners, the day succeeding our arrival, and their favorable judgment I have already intimated. Nothing definite can be known until their final decision has been reported to government. It is altogether probable, however, that this will become the centre of British power in the annexed provinces. The effect of this will be to encourage the native population to come in. Tha-rét, on the opposite shore, will regain its former population. With Meaday, Sen-ding-goop, and other towns in the neighborhood, it will become what Prome is now, a most important centre for missionary operations. Including Henthaday, there will then be on the Irrawadi, above the delta, *four* important centres at distances of about fifty miles, each with an immediate population of from 50,000 to 150,000: namely, Henthaday, Kyan-Khan, Prome and Meaday. With the exception of the latter place they could all be occupied to-day, had we the men to send there. Each would have a Burmese population, at or near the station, greater than is accessible at any one of our stations in the old provinces, and quite equal to the entire Burmese population in the Tavoy province. At least an equal number could be found in the villages twenty-five miles in each direction north and south, which can be reached at all seasons of the year. These are of course only general estimates, so far as distances are concerned, but they are a near approach to the true statement. The other figures are moderate. Many would much increase them. I leave out of view, also, the numerous towns and villages in the interior, Burmese and Karen. — In these brief statements you have what I think is an unexaggerated view of the extent of a most important section of the new field now open to us.

#### A state of siege.

Meaday is at present infested by dacoits. No officer goes out of the fort without a guard. No private ventures alone a mile from the stockade without danger of losing his head. The spot was

pointed out to me, not half a mile from the colonel's quarters, where but a few days before, an English soldier having incautiously exposed himself, was set upon by some Burmans from the jungle and decapitated. Under the protection of the guns, a few Burmese families live without the stockade, where is a small bazar, for the troops mainly. Of course this is no place for a missionary as things now are. He would be shut up within the fort, and could not even reach Tha-rét, the only adjoining town, with safety.

Thus, for a distance of 150 miles, from Henthaday to Meaday, the most populous section of Pegu, the whole country, with the exception of the few fortified posts I have named, is in the hands of this secret but active foe. The people are perishing, exposed to constant assaults. Agriculture is suspended, and famine comes to the aid of the sword. The British forces are unable to extend protection against an enemy which seems almost ubiquitous, and which, without being exposed to their guns, effectually shuts up the troops in their garrisons.

It was too late to go on shore that evening. Col. Apthorp, commanding at the station, came on board and gave us much of the information I have noted above. During the day firing had been heard in different directions, and the *dawk*, an armed boat which had preceded us from Prome, had been attacked. Here are 900 troops, doing, so far as I could learn, absolutely nothing,—unable to reach the enemy or to protect the country.

#### An invalid — Practical suggestion.

The next morning, Sept. 2, I went on shore in company with Capt. Rogers, and visited all parts of the town, calling in the first place at Capt. Apthorp's quarters. I was happy to find a young friend, my room mate from Suez to Madras, who came out as a cadet and found his regiment at this distant place. He came out, a mere lad, from the gentle associations of a good English family, quite ignorant of the realities of a vol-



dier's life in Burmah, and altogether too delicate for the service and the climate. I found him sadly changed, from three attacks of fever since landing at Rangoon in March last. Speaking of this case, Col. Apthorp remarked to me that no reliance can be placed on any European who has once had the peculiar fever of the country. Attack succeeds attack, and the service gains nothing by retaining him, *after a recovery on the ground*. A short sea-voyage is deemed the only adequate cure. This agrees with opinions I heard expressed by physicians in Maulmain. The poison of the disease is only eradicated by a sea exposure, and a short voyage usually is found sufficient.

These opinions are generally held by medical men. I think it would be wise in us to act upon them. Missionaries are liable to fever, and after one attack are encouraged to return at once to their work, but only, in instances which I could name, to be gradually weakened by successive sicknesses, until with broken constitutions they are compelled to leave for America. The greater expense would be avoided, and valuable lives saved, if, after the first attack, a short voyage were made, for example, from Maulmain to Tavoy or Mergui, or from either of these places to Arracan. An incidental advantage would be the opportunity thus afforded to a missionary to compare the modes of labor at two or more stations.

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#### BASSEIN.

##### LETTER FROM MR. BEECHER.

##### Karen "anniversaries"—Ministerial conference.

The following account of the "anniversary week" of our Karen brethren in the Bassein mission was written, as will be seen, at Rangoon, in a visit of Mr. Beecher to that place.

Rangoon, Sept. 18, 1853.—I have much pleasure in sending you an account of the Ministerial Conference and meeting of the Home Missionary Society, which

was held at Bassein just before we left for this place. The meeting commenced on the morning of the 3d inst., and closed on the morning of the 6th. It was a season of deep interest to ourselves, and we have never seen the Karens enter more heartily upon any enterprise than they did upon the great objects of the meetings.

There were present about forty native preachers, a good number of delegates, and on one occasion a congregation of about 500.

The first half day of the conference was spent in devotional exercises. The remainder of the day and evening in listening to verbal reports of the native preachers, of their labors for the past six months, or since the last meeting of the association.

The object in requiring these reports, was to learn definitely from each their views of their responsibilities and duties, as pastors and preachers of the gospel,—the manner in which they spent their time, and the standard of discipline which they endeavored to maintain in their churches.

The facts which were brought out in these reports afforded us the very best opportunities for correcting what was erroneous,—encouraging and promoting what was right, and suggesting what was deficient. While these reports showed that some of these pastors have very inadequate views of their high calling, others again afforded us the highest gratification by the evidence given, that they have a just sense of the sacredness and solemn responsibilities of those into whose hands are committed the interests of immortal souls. So in regard to church discipline; some of the pastors had been negligent, while others, and the larger portion, had endeavored to follow the Scripture standard in promoting the purity of their flocks. All who were present seemed highly pleased with the plan for the pastors thus meeting in conference, and after the subject had been fully discussed, voted unanimously to meet hereafter once in three months,

though twice in the year the conference will be held at the same time and place with other meetings.

We hope that these meetings, by affording us frequent opportunities for inquiring after the labors and progress of the native preachers, — frequent opportunities for praying with them, instructing and exhorting them, will tend greatly to increase their love for Christ and for each other, as well as to greatly increase their efficiency; and it will certainly enable us to improve our time to much better advantage than we have hitherto been able to do.

#### Home Mission Society.

The meeting of the Home Missionary Society, after being opened with appropriate devotional exercises, was occupied for the first half-day in listening to the reports of the labors of some of the missionaries, who had been sent out the past season. Nearly all of them had been into fields that seemed white for the harvest, and many who had listened to their preaching were pressing into the kingdom of Christ. The manner in which they had been received and their instructions listened to, is worthy of particular notice. Two young men who are candidates for the ministry, Quebeh and Thahpah, on arriving in the District of Laymyenah — about three days north of Bassein, found that the children of some of the villages were anxious to learn to read their own language, and though their parents were somewhat averse to it, yet gave their consent. One of these young men commenced teaching these children, while the other visited and preached in the neighboring villages. The children were taught, as the first and great thing, the story of Jesus, and their duty to believe on and worship him. They did soon believe, and wished their parents to worship as the new religion taught them; but were told to wait till next year, as they (their parents) were not ready yet. The children then told their teacher, "Come to us next year and teach us again, and if our parents still wish to

worship the *nats*, they may do<sup>o</sup> so, but we shall worship God." Soon after these young men returned from that district, a Karen family that they had visited professed conversion to Christianity.

The Society was reorganized by the election of officers from their own number. More than 230 rupees were collected at the meeting, being wholly the contribution of the churches, and that in a year when the scarcity of rice almost amounts to a famine. Four missionaries were appointed for the next six months, and others will be appointed as soon as the season will favor their travelling in the jungles.

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#### BASSAS.

##### LETTER FROM MR. SHERMER.

##### The mission broken by death.

The African mission has been again sorely dealt with. Two of its members have fallen asleep, and a third is taken from them. Mr. Shermer's letter is dated

London, Eng., Jan. 13, 1854. — You are doubtless surprised at receiving a note from me, so far remote from the scene of my labors. Indeed it is as much a matter of surprise to myself, not only that I am here in this great metropolis, but that I am even in life.

In my last I informed you of the sickness of the mission family. At that time we hardly knew who would be the first to die, but thought probably sister Crocker would be the one; but God, whose ways are inscrutable, saw proper to call home my beloved wife first, though apparently the healthiest of us all. After she had partially recovered from the fever and was pronounced out of danger, she was taken with the dysentery, so fatal to the European constitution in Africa.

Her condition, combined with the character of her medical treatment, rendered her very miserable and weak, so that after all stimulants failed to raise her, she sunk from sheer debility.

I was suffering from the same complaint at the time, and my death was

looked for every hour, but my time had not yet come. The privilege of following my wife to the grave was denied me, and indeed I saw the place where they laid her but once, and then had to be borne to it by some of the brethren; yet I feel thankful that I was able to be present when she breathed her last, and gave in her testimony to the truth and preciousness of religion. For several weeks before her death she seemed to be drinking largely from the wells of salvation, and ripening fast for heaven, and when the summons came she seemed to be in readiness to go.

She loved the work in which she was engaged. The scholars loved her, and feel her loss equally as much as the rest of us. They cry for *mammy*, and ask me if she won't soon come back, and love them again as she used to do; referring no doubt to the manner of putting her arms around them, when she led them into her room to commend them to, and seek upon them, God's blessing. But she has gone to her rest, never to return, and we are left to mourn. The dispensations of God are often severe, and especially is it so to be bereft of the wife of one's youth; but I must say, God is good and righteous in all his dispensations, and has graciously sustained me. I mourn for our mission, for no one is left to take charge of the female department; sister Goodman from domestic cares being unable to give her undivided attention to it.

About six weeks after the death of my wife it was apparent I was sinking daily, for, in addition to general debility, I was seized with a cardiac affection which endangered my life, and rendered it more precarious every moment I remained in the tropics. The doctors told me there was a possibility that, if I left at once, and got into a northern, bracing climate, I might recover, but that I never could live in the tropics with disease of the heart was certain. This came to me like a thunder clap, for I entertained

fond hopes of recovery, and had laid my plans for usefulness among the poor Bassas, and hoped for many years and a long life in Africa. I resolved to consult the physician in Monrovia. He also gave it as his opinion that it was a cardiac affection produced by general debility and over exertion.

The members of the mission advised me at once to return, if there were any possibility of saving my life, and to take the first steamer to England, as no American vessel would sail under three months. Sr. Crocker had already determined to go *via* England, and, after much hesitation and prayer, I came to the conclusion I would go with her. The thought of leaving was truly painful, but I was enabled to take leave of the dear mission, in whose interest my soul was wrapped up, and for whose salvation I would willingly have spent my life. The thought of lying by, unable to do anything, and being an expense to the Board, was not endurable; and with these feelings I left the mission in company with sr. C. on the 28th of October last. We went to Monrovia to await the steamer, — here I was again attacked with fever, and lay dangerously ill for several weeks. After reaching Monrovia, sr. C. was taken with the remittent form of fever, and died on the 23d of November, just two months after Mrs. Shermer's death, and was buried beside her husband. So that I was left to pursue my journey alone. After remaining there about six weeks, I took passage in the steamer "Forerunner" to Plymouth, — thence to London, and if possible shall embark next week in a sailing vessel for America. My health has somewhat improved, but in consequence of heavy seas, after leaving the tropics, the ship was constantly deluged with water, and we, sleeping or waking, were wet and damp for nine or ten days. This has thrown me back, and obliged me to remain here awhile, until I can recover a little strength to complete my journey

**Great mortality among African missionaries.**

This will account for my addressing you from this place. I learned from Bishop Payne, of Cape Palmas, that during the past twelve months, six missionaries of different denominations have died, and eight have been and are obliged to return to America. All these went out within the past year. This is indeed a fearful mortality among African missionaries. Yet God has a people there, and if the white man cannot live to evangelize them, he can and will raise up other agencies. Educated colored men, in all probability, must and will be the only instrumentality employed in the conversion of Africa.

But I must close, hoping soon to see you, and explain more fully things connected with the beloved mission at Bexley.



**FRANCE.**

**LETTER FROM MR. WILLARD.**

**Appeal to the Emperor for toleration.**

The following facts will be read with interest, but it is obviously premature to indulge in any definite anticipations of good to flow from them.

Paris, Dec. 13, 1853.—In October circumstances rendered it favorable for our brethren\* to wait on the Emperor by a deputation. The Emperor was at Compiègne. A deputation of ten or twelve persons, among whom was the grave and venerable patriarch Hersigny, requested an audience of his majesty, and were received on Sunday, the 16th of October. They were permitted to read their petition in the imperial presence, which was listened to attentively, and the Emperor declared himself a lover of liberty of worship, and handed the petition to the minister of worship. A day or two after, Mr. Lepoids obtained an audience of said minister, who received him politely, and expressed himself pleased with the interview. As yet

nothing has resulted from the visit of this deputation, and as nearly two months have elapsed since its reception, I hope for nothing. Indeed the probability is that the minister is decided not to do any thing in favor of the persecuted Baptists. At present there seems to be no hope of favor from man. Our brethren obtained from the mayors of their respective places of residence, certificates of good conduct and good morals,—perfectly and entirely exonerating them from the charge set forth in the prefectorial decree, as a reason for shutting their places of worship. Yet all this is of no avail. If there were fifty or sixty thousand of the Baptists, it might be thought necessary to grant them some privileges; but they are so few in number, that it is no doubt considered politic to crush them at once. Conscience is of no account in this country;—political power is the great desideratum of all parties, even of the sect of levellers, or communists, who are at least as great tyrants as any others. All things are contemplated through this medium, and made to bend to the distorted or unjust views thus obtained. Of course, all sorts of organizations, not absolutely in their most intimate management at the control of the dominant power, are necessarily looked upon with jealousy, and their destruction sought. No worship is so pure and heavenly, that it would not be sacrificed to the considerations named above. It is not strange that this should be so,—for, as the Catholic religion is ever and in all countries an aspirant for political power and influence, of course it is natural to suspect all others. Yet a slight inspection of facts would show that Protestant denominations are not, in this country at least, political cabals. It would be difficult to say to how great an extent the conduct of the present government is influenced by the papal clergy, or to what extent it would show itself intolerant and unjust to Protestants, to please or conciliate that clergy; but it is greatly to be feared that this element is not wanting. Upon the demand of the clergy, Protestant schools are closed,

\* Of the Département de l'Aisne.

chapels are shut, and even the pastors of the national, salaried, and of course governmental churches, are in some instances prosecuted, for holding meetings in places where no house of worship is established by government, and often the declaration is made that there are no Protestants in the communes, when those who exist happen to be neophytes, or of not long standing.

**Gross violation of justice, and of humanity.**

In one case the grossest violation of justice has been committed of late. It was in the village of Chelles, Department de l'Oise. There was one baptized brother in that village, and other persons listened to the gospel with pleasure, Catholics to be sure, but serious persons who became interested in their souls' salvation. One of them, named Andru, died in the month of September, hoping in God's mercy through the mediation of Jesus. Two of the baptized brethren, a pastor and an evangelist, at the summons of the relatives of the deceased, repaired to the place to inter him. Owing to the opposition of the curé of the village, it was near night before the interment could take place. It is needless to relate the disgraceful conduct of the curé; let it suffice to say that a piece of earth for the grave was purchased by the friends of the deceased, and the use of it unmolested for fifteen years paid for, at the price fixed in such case by the Préfet of the Department. The population of the village, entirely Catholic except this family, was extremely indignant at the conduct of their curé, and expressed their indignation in no very measured terms. The account which follows I translate verbatim from the Archives du Christianisme, having been communicated to the *Espérance* by Mr. Castel, national pastor, the national churches having thought the affair sufficiently grave to undertake to obtain justice.

"The Presbyteral Council of the church of Ageux to the members of the Consistory of the Reformed Church of Paris, — Les Ageux, 20th Oct. 1853.

"Gentlemen:—An attack of the grossest character has just been made upon our rights, and upon the equality of worship in the Department de l'Oise.

"A Protestant of the most honorable standing having died at Chelles, arrondissement of Compiègne, was buried, as the law prescribes, in the common and only cemetery; the family of the deceased having even acquired a concession for fifteen years, at the price fixed by the Préfet of the Department. The inhumation was effected with the greatest order and seriousness. The Mayor, a very great part of the members of the municipal council, and almost the entire population of Chelles, all Catholics, who were present, testified loudly, by their presence and their words, to the consideration and esteem which our co-religionist enjoyed.

**The sanctity of the grave violated.**

"Three weeks after, and when nothing caused any one to foresee or suspect such a measure, the Mayor of Chelles received from the Sous-Préfet of Compiègne the order to have the body of Mr. Andru, Protestant, immediately exhumed from the Catholic cemetery, and to have it buried in the place reserved for Protestants; and this place reserved for the Protestants was, in the opinion and intention of the Sous-Préfet, the place where children dying without baptism, persons killed in duels, executed criminals, and suicides, were put. This functionary expressed himself before the pastor, Mr. Castel, in a manner to leave no doubt, no uncertainty in this respect; he repeated twice that that infamous place was the only one where the Protestants of Chelles could be interred, there being in a cemetery but one place, blessed and reserved exclusively for those of the apostolical and Roman Catholic religion.

"According to the order of the Sous-Préfet, the Mayor of Chelles set immediately about the disinterring the body of Mr. Andru, and, with the setting in of night, and that too, one of the darkest and most tempestuous, in torrents of rain

which continued without interruption till the next morning, and in presence of a great number of the Catholic inhabitants, whose indignation was poured forth in words, and was near breaking out in acts, they began the grave; and this work of darkness could only be continued and finished with a great supply of brandy. They hastened to finish it; they were but too much interested to do so, for they were not ignorant that several Catholic inhabitants of Chelles had loudly manifested the intention of repairing to the cemetery, and of filling up the new grave as soon as it should be done.

"At 7 o'clock in the morning, all being ready, they proceeded with the greatest secrecy, to disinter the Protestant, and he was dragged like a swine,—pardon us the expression, but it was thus that the indignant Catholics of Chelles uttered themselves. Such was the respect with which they conducted our coreligionist from one grave to another. He was indeed laid at some distance from the infamous place; he was not indeed thrown into the highway, but he was interred in it, in a place wholly without the cemetery. The place where the remains of Mr. Andru repose, being only two metres wide between the wall and the church, serves as a passage for the procession every time that one is made round the church, which happens pretty frequently, and which must have happened since the disinterment, since the place where Mr. Andru was laid is already no longer known, and the soil is entirely levelled. The grave having remained several days without being filled up, the corpse remained in it also several days covered with scarcely a foot of earth; and as if so many outrages were not enough, it seems that it was intended to add derision thereto.

Insult added to injury.

"A bill for the disinterment was presented to the son of Mr. Andru, drawn up as follows:

For disinterment.....	8 fr.
For interring.....	8 fr.
For 4 bearers (they should have put it 4 downers) at 10 fr. — each.....	40 fr.

Total, 56 fr.

"So that if the family of the dishonored is compelled to pay this bill, it will have paid two interments and their graves, and what would be more odious and more incredible still, it would have paid the cost of the dishonor that was intended to be fixed on it, and on one of its members. That nothing might be wanting to the outrage against the Protestant, and against Protestantism, that this outrage might be entire, complete, the cemetery was, last Sunday, reblessed solemnly and with a procession. Without doubt the procession, in going round the church, passed once more wholly over the grave of the Protestant; and, as if to show to the inhabitants of Chelles that the Protestants were so tainted, that a simple curé did not possess a sufficiently powerful purifying virtue against such contamination, a prebendary of Noyon, delegated for this purpose by the ecclesiastical authority, repaired to Chelles, expressly to perform himself this benediction or purification.

"In presence of such enormities, which the authority tolerates and authorizes in a certain measure, Protestants are alarmed by their recollections; and they ask themselves if their Edict of Nantes is yet once more revoked, and if yet again Protestants are put without the law.

"It is to you, gentlemen, that it belongs to take measures for quieting these alarms; it falls to you in a particular manner to perform the duty of protesting against such unjustifiable acts, and to cry aloud in favor of the rights of conscience unworthily outraged, and to claim those rights unworthily disregarded and trodden under foot: it belongs to you to address to the superior authority doubtless respectful, but energetic and firm, language. You will know how to accomplish this imperative and sacred duty, and, joining the presbyteral council of Ageux, you will demand of the Minister of Worship, that the body of Mr. Andru be again exhumed, and conducted by a pastor to an honorable place in the cemetery of Chelles. The outrage was public, the reparation must be public.—

"Receive, gentlemen," &c.

Whether this barbarity will go unpunished by the government, and this outrage and insult to all Protestants will remain unpunished, is yet to be seen. Nothing has yet transpired to encourage the expectation that justice will be executed. This is indeed a sad state of things, and gives a dark picture of a country which boasts of being the "centre of civilization." Alas! a civilization inferior to that of the Turks.

No doubt this is permitted for wise reasons, though hidden from us and from all men. Let Christians pray much, for these are evil times. In a land like yours, where perfect freedom to worship God is enjoyed, it is difficult, if not impossible, to form an idea of the position of the friends of God here.

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#### GERMANY.

##### LETTER FROM MR. KÖBNER.

**Chapel at Barmen—Striking secession from the state church.**

The following letters exhibit proof that the work in the Wupperthal (see Magazine, last vol., pp. 13, 62, 347,) is making progress.

Barmen, Oct. 13, 1853.—The church at Elberfeld and Barmen will, on the 1st of May, be deprived of its present place of worship, and it is not likely that it will be possible to find another one; the vigorous exertions of the clergymen will prevent that. Thus there is nothing left for us to do but to build a chapel, and to look for help. We have two brethren here who can do something towards that aim, and doubtless will do all within their power, yet are not able to effect the enterprise without a promise of help.

The waves of spiritual movement, for some time more at peace, are now stirred up again by the here well known standing and powerful preaching of the Rev. Mr. Ribbeck, a clergyman of the Reformed Church at Elberfeld. For having called the national church "the so-called church" (die sogenannte Kirche) in a treatise, but especially for having denied the validity of infant baptism and the authority of ecclesiastical officers ap-

pointed for the church by the civil powers, the consistory at Coblenz has now in strong terms declared him incapable of being a pastor in the Prussian national church, and has only as an act of mercy for a time allowed him to preach under the vigilant inspection of the superintendent, who has called in the four pastors of the church for help to perform this inspection, but has been answered by one of them in these terms: "I do not wish to be a spy of the consistory."

Mr. Ribbeck, who has always filled the church with attentive hearers, far more than the other clergymen at Elberfeld, preached until this moment to multitudes, not only in the church but also in the aula of the gymnasium, and in another school-room, where the mass of the people anxious to gain admission broke the iron balustrade of the staircase. One evening he publicly in a powerful sermon declared the doctrine of baptismal regeneration to be an invention of Satan. He seems indeed to have adopted Baptist principles, and one of his nearest friends, a very liberal clergyman from the country, told me that Mr. Ribbeck would soon renounce his office. He is now on a tour to Berlin and Hamburg, furnished by me with letters to brn. Lehmann, Schauffler and Braun. May the Lord Jesus lead forward this faithful servant. I never saw a Christian more warm-hearted, zealous and conscientious, than he. His labors have hitherto continually been crowned by numerous conversions, and he has borne a great measure of reproach for Christ's sake. Lately his enemies have made several attempts to do him bodily injury, but were prevented.

##### A small but efficient church.

Our small church (26 members) is in a good condition, and the place of worship is now well attended on the Lord's day and in the week. Five candidates for baptism are to be examined in the next church meeting; one other has been postponed, and two, baptized at an earlier period, but hitherto without connection with the church, wish to join it. Eight miles distant from this place we have

commenced an interesting station, where much reproach is to be endured, but where the Lord already has blessed his word to awaken one of the most intelligent men of the small town. We have also commenced a Sunday school with good success, notwithstanding the clergy in that part of Barmen where I live have by a messenger warned the families, who have sent us their children. As soon as one of the clergymen (a believer) perceived that we had commenced the school he also began one; so the Baptists are a blessing for the national church, though a blessing not prayed for.

#### Conference at Heilbronn.

From my tour to Würtemberg I arrived here on the 16th of September. Our conference at Heilbronn was blessed with oneness of spirit and uniting love. Every one rejoiced in the faithfulness of Him, who had preserved the old delightful bond of brotherhood among the deputies, and the churches by whom they were sent. But one thing laid a heavy burden upon our hearts, the promising fields without laborers to reap the perishing fruits! How short is the autumn! how soon is winter at hand and nothing more can be done! It is time to pray for men and means; to stir up ourselves on this side, and our brethren on the other side of the ocean, "to do with might whatsoever our hand findeth to do." The assembled brethren gave a short account of the success in their different fields of labor. Mr. Beyebach reported the admission of twelve members into his church during the last year; no exclusion has taken place in the same time. It is in his country [Hesse Cassel] only possible to assemble in deep concealment, and yet they are often disturbed by policemen. At Cassel, although it is the capital of the same country, brethren are in peace, and everything is in very good order; several have been admitted, and all look into the future with great hopes. Br. Steinhoff related how great a desire to hear the word of life, the Lord has kindled in the country surrounding Eimbeck (Hanover). Br. Körner reported

that the last year has been richly blessed for Würtemberg. To assemble and preach the gospel, there has been much more freedom than in the preceding times. Twenty-seven have been added at different places, thirteen at Möckmühl. Br. Bolzmann made a statement about the rigorous persecution still carried on in Bückeburg, and how the sufferers are waiting for interference on their behalf from their American or English brethren.

#### A German Sabbath — Liberty — Preaching excursions.

On Lord's day, Sept. 4, I preached to a crowded assembly at Heilbronn, but the devil preached also in a far greater assembly at the same time, in the vicinity of our place of worship, with a greater noise of drums and trumpets and loud peals of laughter, all citizens being collected on the market-place to see a ropedancer and his bajazzo perform. This is the celebration of the Sabbath in one of the most Christian lands of Germany! In the very same city our brethren are prohibited from singing and preaching, at the time when the public worship is held in the national church, so as not to cause any disturbance.

The next day I departed for Stuttgart, and addressed the brethren there in the evening. On the road I visited the learned editor of the most interesting and liberal Christian paper in Würtemberg. He has always been a warm defender of religious liberty. May my long and interesting conversation with him be blessed to the Lord's honor, and to the promotion of his cause. The following three days I preached every evening to a goodly number at Heilbronn, and on the 9th made an excursion to Möckmühl, where I spent an interesting evening addressing a circle of attentive hearers. On the 11th I was again engaged in preaching the blessed gospel at Heilbronn, and was permitted to see signs of deep emotion. On my return I called on the brethren at Offenbach, and we were edified by the Lord our faithful Saviour.

The great God purposes great things.



exceeding all that we ask or think; may we wait, pray and labor. My warmest salutations to the brethren in America.

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LETTER FROM MR. LEHMANN.

In a recent visit to Hamburg, Mr. Lehmann had conferences with his colleagues of the German Mission on sundry important matters. Among these was the state of things in

Elberfeld.

Hamburg, Dec. 6, 1853. — The church of Elberfeld was another subject of our conversation. The Lord evidently has opened a wide door there. While, during all the long years of the existence of our German churches, no Baptist interest could be formed in that region, which, besides so much, was blessed for long years by the powerful preaching of the gospel through a Krummacher and many others, now *at once* all is in excitement there about baptism. There are at present, at least, four Baptist interests; one only, and perhaps the least numerous, is guided under the pastorship of our br. Kübner; but all others are connected with various errors or irregular practices, such as open communion, restitution of all things, sinlessness of believers, &c. A very great agitation has been produced by the baptism of a minister of the Reformed Church, Mr. Ribbeck. He possesses considerable talents for preaching, and a degree of zeal which may astonish. His sermons were listened to with eager attention by crowds of people, much more than to any other of the state-church clergy. As Mr. Ribbeck has joined the Baptist church under the care of Mr. Köbner, and full confidence is placed in his integrity; our Elberfeld Conference has resolved to invite him to enter into the service of the American Baptist Missionary Union, which he has accepted. We have offered him a salary which he has agreed upon, though it is far less than he could enjoy in his former position. But it appeared to the Conference that no allurement whatever should be held out, so that the purity of

principle might be obvious. It also been agreed upon that br. should for the present assist Mr in preaching in Barmen, but the same time efforts should be secure a large room or hall in itself, where br. Ribbeck regular preach, as there the greatest is found for him. On the whole we very much in the pleasing which now are offered here quarters, and we only pray that be guided to pure and solid prin

Hamburg and Berlin.

I have now spent several days and preached twice in the chapel pleasing congregations, and at the Lord's table. On Monday two missionary meetings, both in burg, in the chapel, and in a suburb, where much interest was

Our church in Berlin goes prosperous state; meetings are largely visited, and a gradual of members is experienced. Br. very zealous and cordial, and his enables me to do much for our general.

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GREECE.

LETTER FROM MR. ARNOLD

New chapel.

Athens, Oct. 6, 1853. — We moved to our new house, and opened a chapel for the first time on the June, without any other form of action than the preaching of a sermon usual. It would have been as usual and fitting to have held a special of dedication in English, in conformity with our brn. Hendrick and I This was talked of; but as he was ready "to depart on the morrow necessary preliminaries of their did not allow the requisite opportunity for suitable preparation, and the enjoyment of such a service. The faithful preaching of the truths of the word will sufficiently hallow the May He "give more grace" 1

preachers and hearers, and cause it to be said hereafter of the place of our assembling, — "This and that man was born there." There has been no interruption of the usual service on the Lord's day, since it was opened;\* and there has been a pleasing increase in the number of the hearers. The average has been about 20, for the last five Lord's days. Last Lord's day evening there were 26 at the monthly concert.

**Corfu — A youthful disciple — Official insolence.**

In the early part of July I visited Corfu, stopping three days in Zante, with br. Canali. I found him, so far as I could judge, walking in the fear of the Lord. It is a grief to us all, as well as to him, that he is separated from his brethren, and deprived of that watch-care, instruction, and fellowship, which are so valuable to every disciple, and so necessary to one so young in years and in Christian experience, and living in so corrupt a community. During my short sojourn there I administered the communion to him, — the first time he has ever received it as a Protestant. I was disappointed in not meeting his friend Mr. Philippides, who left for Cephalonia on the day of my arrival. This is the person who had a short time before asked for baptism. I met also with another disappointment and vexation, in the detention of my trunks at Kalamaki.

I had taken with me from Athens two boxes of bibles and tracts, for distribution principally in Zante. On arriving at Kalamaki, on the east side of the Isthmus, I was accosted by an insolent underling of the health office, who threatened to seize my trunks, because I had, as he said he knew very well, American religious books, which were not allowed to be distributed in Greece. I answered him, that my books were not for distribution in Greece; and that if they were, I knew very well that they were *not* prohibited. Wishing to see the town and citadel of Corinth, which I had never before had so favorable an oppor-

\*During my absence, br. Buel kindly came up every Sunday, and preached for me.

tunity to visit, I commended my luggage to the special care of the agent of the Transportation Company, and set out in company with a fellow passenger, without waiting to see my effects conveyed across the Isthmus, and embarked on the steamer at the west side; not imagining that the petty officer would dare to execute his threat of a seizure which I knew to be illegal. It was near night-fall when I returned from Corinth; and as I found several smaller articles safe in my cabin, and was assured that the larger ones were duly deposited in the hold, I gave myself no further trouble about them. But on arriving in Zante, my trunks were not to be found; and I was put to much inconvenience, not only for want of the books, but still more for want of my clothing. After suffering this inconvenience however for a week, I received all safe in Corfu. I fortunately had a kind friend in the superior officer of the Custom House, who, as soon as he learned what had occurred, took my trunks out of the hands of injustice, and forwarded them by the next steamer. On my return to Athens I made a statement to the Minister of Home Affairs, of the insolent and illegal conduct of this official. I do not yet know the result. The large distribution of books, and the earnest desire for them, during br. Buel's tour in the Morea, had stirred up the adversary, who, impotent for more, found this petty vent for his spite.

**An inquirer.**

After remaining about two weeks in Corfu, I started on my return, again stopping two days in Zante. This time I was more fortunate in regard to one of the principal objects of my journey. I met Mr. Philippides, and had several extended conversations with him. So far as I could judge, he is a sincere inquirer, but without adequate views of the nature of that preparation for baptism which we require, and not at present a fit subject for that ordinance. I explained to him that we look for something more, in a candidate for baptism,

than an intelligent conviction of the truth of our religious principles as Protestants, — a deeper and more essential change in the inner man, — a renewal in the spirit of the mind. I told him that till we saw evidence of a sense of sin, and a coming to Christ for pardon and justification, a putting off of the old man, and a putting on of the new man, renewed in righteousness and true holiness, — we could not receive him to baptism; but could only regard him as a catechumen, with whom we would gladly correspond, and for whom we would pray, that he might be effectually turned from darkness to light, and from the power of Satan unto God, that he might receive forgiveness of sins, and inheritance among them that are sanctified. In that relation he now stands to us. We continue to hear from him, both directly and through br. Canali. I give a few brief extracts from his letters to br. C.

"I received your two letters in due time, and was extremely gratified with your Christian counsels. Years ago I marked out for myself this course, and I have already taken the first step, which I shall never retrace. My daily spiritual food is the Holy Scriptures, in which I find consolation in all my afflictions, and in my solitary way of life: for here, as every where, there is the same fanatical hatred of the truth of the Holy Gospel. If one expresses his ideas to another, he is regarded with hatred; nevertheless, as often as I have opportunity, I do not cease to call their attention to various texts of Holy Scripture. \* \* \*

"As for those texts of the gospels and epistles, I remark that the tree is not felled at one stroke. Perhaps you remember that I once said to you, that I received *nothing* as certain; and you replied to me, that a man must have some religious principles. Imagine to yourself a man who has lived a long time in doubt, and whose heart has been full of unbelief, and ask yourself if it is easy for such a one to banish all these things from his heart all at once. This can only

take place, I think, by the frequent counsels of his brethren, the reading of the Holy Scriptures, and constant prayer. All these I do not cease to use, beseeching our Lord Jesus Christ to forgive me my past trespasses, and to strengthen me in faith, virtue, righteousness and abhorrence of sin. \* \* \*

"I was very much grieved to hear of your illness; but now rejoice to learn that you are well again. May the favor of our Lord Jesus preserve us in health, that we may labor for his glory. I am moreover grateful to you for the religious and brotherly counsels and exhortations which you never fail to address to me, and which tend to strengthen me in the true faith of Christ, as your former ones did, as you know, to rescue me from error."

Another inquirer — Greeks and Ionians.

As I have digressed from the account of my journey, I may here as well give you a short extract from a letter of Nicholas, another inquirer, who has been mentioned in former letters. He had gone on a journey to Eubœa; and in replying to a letter from one of our brethren here, he writes as follows: — "My brethren, you tell me not to neglect searching the Scriptures. This reminds me of the following words of our Saviour, 'Will ye also go away?' 'Lord, to whom shall we go? thou hast the words of eternal life.' Sometimes I go out a short distance from the village, and pray undisturbed in the woods, thanking the Lord for all things; and at such moments I remember you, more than at other times."

While in Corfu I had several interviews with our sister T., who has been for a long time past in a state of declension and darkness. She expressed a determination to return to her Saviour, and to seek henceforward "a closer walk with God." She united with us in the communion, from which she had absented herself for many months prior to my leaving Corfu. Thus I see reason to

hope that my visit to Zante and Corfu was not altogether unproductive of good. I returned home however more than ever satisfied with the change in my field of labor. I see no improvement in any thing good in the Ionian Islands; but rather a change for the worse. The contrast between the *Greeks* and the *Ionians* is wide and widening.

**Smyrna — A backslider reclaimed —  
Scattered members.**

Soon after our return from Corfu, I set out for Smyrna on the 17th of Aug. My journey was in vain, so far as the immediate object of it was concerned. I hope however it was not quite in vain in other respects. I endeavored to improve the opportunity for the benefit of our two brethren there, and met them almost daily, for brotherly counsel, study of the Scriptures, and united prayer. Before this visit, the case of br. X. had assumed a more favorable aspect than it was at the time of br. Buel's visit to Smyrna. The last admonition of the church drew from him confession and promises of amendment; and these were renewed, with apparent sincerity, while I was in Smyrna. In consequence of the change for the better, it was voted unanimously by the church to drop all further disciplinary proceedings against him. We hope we "have gained our brother," as he did not "refuse to hear the church." But this hope is mingled with many fears; we know that he is under great temptations, and destitute of those better influences and helps, which God has appointed as means through which he keeps his people in faith unto salvation. I remained nearly two weeks in Smyrna, and arrived home on the 2d of September.

I have thus seen *all* our Greek brethren within the last three months. Since there appears no eligible way, at present, of our living all united in one place, such occasional visits seem very needful. Our brethren in Smyrna, especially, begged that they might thus be favored, at least twice every year.

**Religious aspects of Greece — Free discussion.**

I have not been able to communicate to you much that is very encouraging in regard to the results of our missionary work. But there is a spirit of inquiry abroad among this people. All subjects are freely discussed. Light is spreading. And we have many opportunities of contributing something to give a right direction to inquiring minds. We are persuaded that we do not spend our strength for naught and in vain; and we think ourselves favored in being permitted to live and labor, where, however insignificant the direct and visible results of our work may be, there is going on a gradual and constant process of enlightenment. Let me confirm these observations by an extract or two. Hear how one of our Athenian papers spoke out not long ago on the subject of religion. "Faith has failed from among us; and all our religion is comprised in making the sign of the cross, fasting twice in the week, getting drunk on the feast days, and carousing on the greater festivals. Faith and true religion having thus failed from among us, there has been a consequent and corresponding decline of all the social virtues, which have their source and support in the impressions produced by religious teaching. We must speak the whole truth; and we do not care whether it offends few or many. The truth is this. We are *called* Christians, but we are not such. The proof of this is at hand: here it is. Who is there that instructs this nation in the faith of Christ? Who is there, especially among our youth, that knows the fundamental principles of his religion?"

**Plea for religious liberty.**

Let this suffice for the *practical* part. I give a few extracts on the *principle* of religious liberty. They are taken from the plea of a distinguished lawyer, in behalf of the associates of Caira, the rationalistic, or rather Deistical priest, who died in prison about a year ago. This plea is published in a pamphlet form and

widely circulated. The same views are advocated by this eminent lawyer, in a work on "Constitutional Right," published by him,—the substance of lectures delivered to the students of law in the University of Otho. He is arguing the case before the Areopagus, to which tribunal the accused had appealed, after having been condemned by the lower court. Alluding to the then recent death of the leader of the heretical sect, he says: "The Most High, by citing to his own tribunal Theophilus Cairi, the chief of the accused, has plainly declared, that such judgments fall not within the competency of any earthly, any human tribunal. All offences against the Supreme Being, by the Supreme Being alone are fitly adjudicated. And that, because only the Most High, who searches the mind and the heart, only He who knows the exact truth, only He, I say, is the Judge of questions that exclusively concern himself. \* \* \* To God only it belongs to adjudge and decide such matters, and he has appointed no vicegerent on earth to avenge his wrongs. \* \* \* Yes, sir, I say it openly, because I am persuaded of it in my conscience, and because history testifies also the same; it is an axiom in philosophy, no less certain than the axioms of mathematics; that falsehood, even though all the powers of earth should combine together in its favor,—the day will come when it will be brought to naught. Truth, on the contrary, though all the mighty ones of earth should join hands against it, and though all the iron on the globe should be forged into fetters to confine it; truth, I say, will one day triumph; because God loves it, even as he abhors falsehood and its abettors. \* \* \* No, sir, this fettering of conscience is the first step towards the overthrow of all our liberties. For who shall assure me, that he who proposes to bind my conscience will not afterwards seek to bind my words and my thoughts, and then proceed to lay his hand on my person, my goods, my honor, and all the blessings which my Maker has conferred on me as

a rational being? \* \* \* Well does our law distinguish between religion and worship, and use different language concerning them. As regards religion our laws proclaim it free: as regards worship, our laws guarantee it equal protection. On the one hand, therefore, it is no worship that is free, but religion: and on the other hand, it is not religion that is protected by our constitution (for religion has no need of its protection,) but worship."

In another part of his plea he thus ingeniously and forcibly turns the arguments of his opponents against themselves. The constitution declares, that in the Kingdom of Greece, "all known religions are tolerated." The counsel for the prosecution had seized upon this word "known," and had argued, that as the system of Cairi was a *new* religion, hitherto *unknown*, it was not entitled to a protection expressly limited to *known* religions. After answering this sophism by sufficient arguments, the counsel for the accused exposes its absurdity and suicidal character, in something like the following strain. "Well, be it so, gentlemen, the religion of Cairi is not entitled to toleration, because it is not a known religion. But what is this that you are doing? You yourselves are giving it publicity; you yourselves are making it a known religion, by this very persecution. Sentence these men to prison, and what have you accomplished? Just this. By and by, the time of their imprisonment expires, and they come forth into the community, the professors of a religion *now* known and authorized, for you have made it so. Henceforth they are entitled to toleration; henceforth they may profess and propagate their sentiments openly and fearlessly, under that constitutional shelter, which you yourselves, by this ill-advised prosecution, have so inconsistently provided for them. Behold the completion of your work!"

Another eminent counsellor, who was associated with the above in the same cause, gives utterance to similar senti-

ments, reminding the Judges that the apostle says, "a man that is an heretic, after the first and second admonition, reject; he did not say, force him, bind him, burn him, hang him."

We trust that such leaven as this will ere long leaven the whole lump of the Greek mind. True, there are those who speak in a different and an opposite strain; but it is such principles as the above that strike most agreeably upon the Grecian ear.

#### Popular excitements.

Our community is just now under a twofold excitement. The more warlike aspect of the Eastern question rouses the martial spirit of the Greeks. Who can wonder that they are excited at the prospect of the overthrow of that infidel power, whose cruel yoke rested until lately upon their own necks, and still runs upon the necks of by far the larger portion of their nation? — The frequent earthquakes are the cause of another and different sort of excitement. Since the severe shock of the 18th of August which destroyed the town of Thebes, but a day's journey from us, there have been frequent shocks felt here. Last Thursday night there were two severe shocks, with an interval of about three hours, and several lesser ones. Some pretend to have counted no less than fifteen, in the course of the night. Ever since, they have been of almost daily occurrence. For the most part they are but slight: but much alarm exists; many persons have removed their beds as near as possible to their street or garden door, and lie down in their clothes, ready to rush out at the first trembling of the earth; while others are so overpowered by fear that they can get no repose; and many a countenance bears the marks of anxiety and sleeplessness.

"God is our shield." Trusting in him we are quiet from fear of evil, though near us the sword of war should be bathed in blood, and beneath us the solid earth should quake. May we redeem the time in these evil days.

#### SHAWANOES.

##### LETTER FROM MR. BARKER.

##### Tokens of Divine favor.

Aug. 12, 1853. — A few weeks since we had the privilege of leading three of our people into the baptismal waters. Two others may be baptized before long. We feel thankful for these tokens of divine favor, and for the refreshing seasons we have enjoyed in some of our religious services. At our last quarterly church meeting a larger number of people attended than ever before on a single occasion. The meeting progressed without disturbance outside of the house of worship. Within, the interest and solemnity of the worshippers were such as to give us the impression that the message of salvation was deemed a matter of importance by many, and by some was heard as glad tidings of great joy.

##### A Christian life and death.

One of the baptized was the widow of our brother Chesickah. She has for some length of time given evidence of piety and has proved herself to be a "widow indeed," though not until lately offering herself for membership in the church. The death of her son Charke-semo seemed the immediate instrumentality to move her to her present decision. This son was by the election of the people the second chief of the nation. He was baptized and added to our church in October, 1850. The last winter of his life he spent at the city of Washington as one of a delegation on business pertaining to his tribe. His piety is favorably known there among those with whom he had the privilege of forming an acquaintance. Unlike many others of the forest strangers, he seemed to draw from his intercourse with civilized life only its more sacred influences. He was led to admire the more elevated aspects of life, and the zeal and consecration of the people of God in the services of the sanctuary and the spread of the gospel. What is not without interest, he con-

tracted a more jealous aversion toward those incentives to evil which so surely overcome the unwary. Being taken unwell on his return voyage, his physician prescribed "sweet spirits of nitre," which he declined, choosing rather to suffer than to use a remedy resembling the article which occasioned the drunkenness of his people.

After his return home he manifested a determination to devote himself to the elevation of his tribe. He spoke boldly in the national council in favor of civilization and of the institutions of the gospel, and set the example of a consistent worshipper in the house of prayer. But alas! his voice is now silenced. He has passed away from the turmoil of earth to the joys of heaven. I was called to witness his last struggle and joyful departure. He was seized with pneumonia so highly inflammatory as speedily to render it evident, to himself and to others, that he must die. This event he spoke of as the finishing of his work and his entrance into rest. At intervals, when his pains were less violent, he was employed in prayer, with expressions of praise. The truth that "Christ Jesus came into the world to save sinners," was his consolation. The greatest burden of his mind was for the church whose interests he had espoused. It was his earnest appeals to his mother which drew from her a promise to consecrate herself more publicly to the service of God — which promise she has now fulfilled — and that led his brother, now a candidate for baptism, to the threshold of the church.

It is seldom the lot of a Christian minister to witness a more happy termination of earthly existence. This, with a similar scene witnessed a few weeks before, makes us feel that it is well

To lay our armor by,  
To breathe our humble prayer,  
To sink to rest, in faith to die,  
For God is present there.

#### Contrasts.

These are bright spots in the cloud  
that has lowered heavily upon our

people. An epidemic fever prevailing out of its ordinary season has taken away many without hope in Christ. Their anguish of spirit formed a fearful contrast to the happy death of the believer. Our church mourns among others two aged members, a man and his wife, who entered the Christian service at the eleventh hour. I was with them at the last, and was made happy by witnessing the peace that characterized their deaths. They had lived long together, and seen their children of the third and fourth generation. In death they were but momentarily separated, and together in the church-yard their dust waits the resurrection morn.

#### CHEROKEES.

##### LETTER FROM MR. JONES.

The following letter has been excluded from an earlier appearance by a press of matter relating to other mission fields; but it contains a notice of events never too late to be put on record.

##### Good tidings.

July 26, 1853. — It is with feelings of gratitude to the Father of all our mercies that I avail myself of the privilege of reporting to you some things to the honor of his grace. Our meetings have been quite encouraging, and there has generally been good attendance, with a good attention to the exercises, and in almost all cases there have been indications of serious impressions on some persons present.

In br. Downing's neighborhood there has been much interest manifested, in all directions for many miles round. There are pressing invitations for more preaching at several places. But our duties elsewhere will not admit of our giving them as much attention as we could with profit if we had more help.

At Adsinohee, on Sabbath, May 29, br. Downing baptized one woman on confession of her faith in the Lord Jesus. Br. Wickliffe and other brethren, who are active and useful within the range of

the Delaware Town church, report a number of anxious inquirers at several places where religious meetings are held. At the sacramental meeting at Delaware Town last month, there was a very large congregation and much seriousness. One man and three women, on evidence of a hopeful change of heart, were baptized by br. Wickliffe June 18. At the close of the meeting about forty persons came for prayer and instruction.

Within the range of the labors of our br. Tanenole, pastor of the church at Long Prairie, there are indications of increasing seriousness. On Sabbath, May 22, br. Tanenole buried in baptism two Cherokee men and one woman on profession of their faith in Christ; and one man on the 26th of June. There are also quite a number of serious inquirers in the congregations.

At Daisyhee, June 5, one man and one woman were buried with Christ in baptism. Within the range of this church there are quite encouraging prospects. At the Wet Prairie branch of this

church a meeting house has been erected, in which good congregations attend preaching and prayer meetings. There is quite a serious feeling among the people of the vicinity. At a very interesting two days' meeting at this place, on the 9th and 10th inst., four men and three women gave evidence of a change of heart and were baptized by br. Tanenole.

At Lee's Creek, about forty-five miles south of this place, there is a greatly increased religious interest. The congregations are very large, and many appear to listen to the preached word with great seriousness. On Sabbath, June 26, several came before the church. One woman was received and baptized in the presence of five or six hundred people, among whom deep seriousness prevailed. The meetings on Saturday and Sabbath were quite large and encouraging. I trust the Spirit of God was present and at work on many minds.

Hoping for a continued interest in your prayers, I remain, &c.

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## MISCELLANY.

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### MOHAMMEDAN INTOLERANCE.

The freedom granted by the Turkish government to Protestant missions was deservedly regarded auspicious of great good. The steady progress of evangelical principles in the Christian communities of Turkey has confirmed the anticipation. The Armenian, the Nestorian, and the Jacobite churches feel the force of simple Scripture truth, and the Greek church, strongest of all in the pride of antiquity, of nationality and "orthodoxy," has shown that it is not able wholly to resist the spiritual energy which acts so strongly in the other oriental communions. It is supposed that a dread of the effect

of this movement had some share in prompting Russia to the aggressions that have brought Europe to the brink of a general war; and it is safe to presume that, as political jealousy of Russia is the chief cement that unites the western powers of Christendom in alliance with Turkey, so, whatever sympathy the evangelical Christian public may appear to have for the Turks, it is only apparent, and has regard to the benefits which the Turkish rule secures, and which Russian aggressions threaten, in respect to the nominally Christian population of the empire.

Mohammedanism, we believe, has



parted with none of its inherent intolerance. The spirit which animated the old warlike followers of the false prophet was no accidental or temporary impulse, but is inherent in their faith and survives all the changes of time. It may seem hardly charitable to affirm that there was more of contempt than of good will towards Christians in the recent acts of toleration, — for the Turk is still a man, and the case was one that appealed to human sensibility. But the indifference with which the government looked on, while persecuting prelates were punishing dissent with many stripes, and the fact that it required British meditation to arrest their cruelty, lend support to the assertion.

But a far different question may very soon arise. Missions in Turkey have hitherto made no sensible impression on the Turks. Quite recently, however, indications have appeared that such is no longer to be the case. At two or more sessions of the American Board of Commissioners, several mussulmans have expressed their conviction of the truth of Christianity. The exhibition of the gospel, divested of those corruptions that in the eastern churches have so completely hidden its divine features, and of its fruits as shown in the lives of sincere and intelligent believers, is beginning to have its natural effects. Will the Sultan be

as tolerant of conversions from Islam to Christianity, as of conversions from Armenian or Greek orthodoxy to evangelical Protestantism? The question is of but one answer. He cannot, without ceasing to be a Mohammedan. The Koran is express, that the apostate must be put to death. This law, within a short time has been actually executed. A mussulman at Adrianople, who professed Christianity, was summarily beheaded.

Political questions, now urgent, will for a time postpone the consideration of this serious subject, but it will in due season demand attention. Missionaries in Turkey, under a commission to preach the gospel to every creature, may not doubt whether or not they will forbear to convert mussulmans. The question whether conversions shall be at the price of life and blood, and the Christian world will be called to look it in the face. Diplomatic guaranties of Turkish independence will be repudiated, when they manifestly require Christian states to sustain antichristian power in open and bloody warfare against the gospel. Meanwhile it remains for those whose weapons are not carnal, but mighty, to ply them with the constancy of true faith, assured that no weapon formed against them shall eventually prosper.

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### AMERICAN BAPTIST MISSIONARY UNION.

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#### A FOURFOLD BEREAVEMENT.

It has seldom, we believe never, fallen to us to record in a single number of the Magazine intelligence of the deaths of four members of our missions, occurring within the space of three months, the announcement in the case of three of them reaching the Missionary Rooms on the same day.

Mrs. MARY CAMPBELL ROSE, wife of the Rev. A. T. Rose, of the Arracan Mission, died of cholera at Akyab, Oct. 21st, after an illness of less than twenty-four hours. She was the sister of the late lamented Rev. H. M. Campbell, whose remains were laid to

rest in the soil of Arracan less than years before. She had arrived at Akyab with her husband on the 20th of May previous, and entered into rest when her missionary work could be said scarcely to have commenced.

The Rev. HARVEY E. KNAPP, of the same mission, died on his passage from Calcutta to the Cape of Good Hope, and was buried at sea on the 9th of November. Mr. K. was appointed in 1849. He left the mission on account of the rapid development of pulmonary disease, but death was more than had been feared.

Mrs. SHERMER, wife of the Rev. H. B. Shermer, of the mission to the Bassas, West Africa, died at Bexley on the 23d of September, and Mrs. M. B. CROCKER, of the same mission, died at Monrovia on the 23d of November. Both had left this country within less than a year. The particulars of these solemn events will be found in the letter of Mr. Shermer in preceding pages.

The Arracan Mission is severely smitten. The mission in Africa, — we cannot attempt now to interpret the lesson taught by Providence in respect to it. For our departed friends it is well, for the missions it is also well. These blows have been dealt in infinite wisdom, and love.

"Not for this

Paint we, nor mourn, nor murmur."

He who has taken these, can fill their places and raise up others to enter the waiting harvest of the world. — We hope in a future number to give fuller notices of these lives and deaths.

## DONATIONS.

RECEIVED IN JANUARY, 1854.

### Maine.

Bath, ch. 7; Corinna, Martha Young, 50 cts.; Wayne, ch. and cong. 25; Alma, Rev. G. P. Mathews 70 cts.; Wiscasset, John Sylvester 10; Kennebec, Rev. T. B. Robinson 10; Mrs. L. F. Robinson 1; Jefferson, 1st ch. and soc. 10; Warren, ch., to cons. Abiel W. Kennedy, M. D., L. M., 125; 192.20

### New Hampshire.

Concord, 1st ch., J. A. Gault, tr., to cons. Joseph A. Gilmore L. M., 100; West Swansy, Silas Parsons 100; Dorrfield Centre, ch. 7; Rindge, Arniada P. Abbott 3; 210.00

### Vermont.

West Topsham, ch., J. Sanborn, tr., 12.75; St. Johnsbury Centre, Joseph 1st 5; Cornwall, Roxana Peet 4; 22.75

### Massachusetts.

A friend, for the African Mission, 100; Boston, Thomas P. Cushing, to cons. Anna L. M., 100; Tremont st. ch., W. H. Jameson, tr., 100; Timothy Olibert, for the support of Mrs. Daudle, 250; Charles st. ch., Fem. Miss. Soc., Mrs. Daniel Sharp, tr., to cons. Joseph H. Stacey L. M., 104 61; Washington st. S. Sch., W. Hobart, tr., 10; Florida, Rev. Wm. Bagart and wife, for Telooquo Mission, 2; Lawrence, "A friend to Missions" 5; Salisbury and Amesbury, S. Sch., for sup. of a child named Sarah P. Byram, under care of Mrs. Johnson, Hongkong, 30; Chelsea, ch., S. Bryant, tr., to cons. Elizabeth Cummings L. M., 100; Lowell, "One of the Unitarian household of faith" 3; Andover, S. S. Richardson 2; Charlestown, 1st ch. and soc., per Joseph Carter, tr., to cons. Amos Chase L. M., 100; S. Sch., to sup. a child in Amos Orph. Sch., 25;

Lynn, ch. 68; Westboro', ch., Wm. Cheever, tr., 50.35; Mrs. L. P. Ushling, for sup. of Joseph Parker in Karen Normal sch., 10; Beverly, 1st ch. 100; West Dedham, ch. 15; mon. con. 12.65; 1182.61

### Rhode Island.

Pawtucket, 1st ch. 180.64; Nahum Bates, to cons. himself L. M., 100; Valley Falls, Rev. George Silver 4; 264.54

### Connecticut.

New Haven, U. T. 5; Easton, ch. 48.25; 51.25

### New York.

New York City, W. H. Munn, to cons. Elizabeth Munn L. M., 100; Keeseville, ch. 5; Willaboro', ch. 8.62; Masonville, ch., mon. con., 5; Gilbertville, ch. 30.62; Sandhill, ch. 7.38; Hempstead, ch. 32; Utica, Broad st. ch. 3 A. M. Beebe, 20; Hamilton, Mrs. E. C. Judson, 30; Pultney, Rev. H. R. Dakin 1; So. Butler, ch. 10; Yorkshire, Mrs. Polly Colton, 1; 248.62

Mohawk River Asso., D. B. Brockett, tr.: Salisbury ch. 80.00

Black River Asso., 21.57; Misses Shep-ardson 26 cts.; Coll. at State Conv. 23; Watertown, ch., with other donas., to cons. Warren Spalding L. M., 50.82; Rev. D. Dye 5; La-fargeville, ch. 4.50; Dupeauville, ch. 2; Ruth Colwell 2; Lowville 47.29; Adams Village 12; South Rutland, 5; E. D. Woodward 1; Carthage 4.25; Great Bend 1; per Rev. H. A. Smith, Agent, 179.60

Broome and Tioga Asso. 9.89; Whitney's Point, ch. 7; D. M. Garvey 1; Rev. S. S. Tucker 1; A friend, 27 cts.; Maine, ch. 18.03; Tioga Centre 9; Barker and Chenango 25.68; Caroline 10; Willseyville 4; J. Willsey 5; Tioga and Barton 8.22 with other donas. to cons. Rev. Isaac W. Emery L. M., per Rev. H. A. S., Agent, 91.80

Chenango Asso. 8.90; E. Colburn 1; B. J. Haight 3; Smyrna, ch. 7.50; Rev. W. Spaulding and wife 4; Miss N. L. Spaulding, 1; Oxford, ch. 22.75; Richard Yale 1; South New Berlin 20.42; Kether Hendrick 1; Greene, ch. 25.07; Dr. Farr and wife 15; Esther K. Hendrick 1; Coventry and Greene, ch. 33.33; McDonough, ch. 11; Female B. S. 8.69; Smithville 12; Coventry 20; S. Sch. 3; Bainbridge, 2d ch. 2; Earlville, ch. 23.25; Preston 9; Plymouth 18; N. Norwich 3; Pitcher 24; Oxford and Greene 80.30; George Knapp 1; Guilford, 2d ch. 29.8; to cons. John Curtiss, George Winston and Harvey H. Gilmore L. M., per Rev. H. A. S., Agent, 349.08

Oneida Asso., E. Palmer, tr., 12; Whitesboro', ch. 68.07; Youth's M. S., for As-sam Orph. Sch., 18.68; Waterville 17.50; Holland Patent 11; Rome, ch. 54.19; Court st. ch. 8.50; Vernon 16.13; Westmoreland, 2d ch. 11.80; Cassville 50.31; Annsville 14; Durhamville 5; Mrs. Hayes 1; Utica, Bleeker st. ch. 136.54; Hetsey Brown 1.36; Broad st. ch., of which 20 is for German Mission, 135.06; S. Sch. 79.60; Rev. P. Brown 2; to cons. Rev. Carlos Swift, Eli Hull, Harlow Hawley and Miss Charlotte E. Whipple L. M., per Rev. H. A. S., Agent, 642.24

Obsegr Asso., 8.82; Hartwick, ch. 87; Springfield, ch. 4; Plainfield, ch. 50.13; Edmeston, 2d ch. 6.75; Brookfield, ch. 18.88; New Lisbon,

man at the distance, though her husband, would not approach her. I immediately suspected the small pox, and on inquiry of the man through my servant, who spoke the language, learned that it was even so. We were in a pest-house!—It remains to be seen whether it will be possible to introduce vaccination successfully into Burmah. Hitherto all experiments have failed, the power of the agent expiring after a few transmissions.

Meaday has not proved healthful. Of the 900 troops, Europeans and sepoy, 130 were on the sick list. They were all picked men, selected for health and other qualities. For the first six months not a death occurred among them. Latterly, the place has proved quite sickly. It is difficult to account for these variations. They may, however, explain the different opinions respecting the same place, which are often expressed by travellers and others.

#### Return Voyage to Prome.

We were on board the steamer again by 8 o'clock, glad to escape from the burning heat of the sun, which by that hour becomes too great for exposure. At 12, we left, to return to Prome.—We were aware that we should be obliged to return without the steamer, which was to remain several days at the station, but had expected to have a gun-boat, that is, an oar boat, with a gun upon the bows. But in this we were disappointed. None could be spared, and the captain of the steamer would only furnish us a gig with five men. They were provided with muskets placed under the seats, and in this small boat, protected by an awning from the sun, we left for Prome, where we arrived safely at 7 P M., having accomplished the voyage down in one half the time it took us to ascend the strong current in the steamer. Wherever the current would permit, we kept the middle of the river, which was beyond the range of musket shot from the shore. But we knew that, concealed on either bank, were those who would gladly have

attacked us. It is the most dangerous section of the river, and robberies are of frequent occurrence. An English boat, however, is known to be armed, and has never, that I know of, been attacked. I cannot think of that day's exposure, without thankfulness to that kind Providence which watched over us, and whose protection I have so uninterruptedly enjoyed for many months.

"Through foreign climes I pass unhurt  
And breathe in tainted air."

#### Last day at Prome — Disciples.

Saturday, September 3d, was my last day at Prome. We were joined early in the morning by the disciple of whom I have before spoken, who gave us valuable information, respecting the town, the population, and the readiness with which the people listen to the gospel message. Soon after, another disciple came to us, who is now acting as servant to Mr. Burney, the chaplain at this place. Mr. Burney was at Shway Doung when we first arrived, but had come up to spend the Sabbath at Prome. Hearing of us, he kindly sent to inquire if we had returned. Subsequently, he came to seek us, and generously devoted the entire day to us. "Tell me in a minute," was his first salutation, "what you want, how long you are to stay, what I can do for you." Nothing could exceed his kind attentions; and to him I am indebted for many opportunities for obtaining information, which I should otherwise have lost. He is the son of the former British Resident at Ava.

#### Usefulness of a chaplain in India.

A chaplain in India may be far below our standard for ministerial usefulness, if not for character, and yet maintain a very respectable position—in the estimation of most men. But there are those who are not content with the mere routine of prescribed duty, who labor most faithfully to promote the spiritual good of those entrusted to their care. Few persons have greater opportunities for doing good than the chaplain of an English regiment in India. He is the

acknowledged\* pastor of men among whom death is an almost daily visitor. More fall by disease than by the sword. If truly a man of God, his solemn warnings and rebukes, in his weekly ministrations, will not suffer them to be callous to all religious impressions. He will be daily with the sick and the dying, to tell them of the love of the Saviour, and to commend them in prayer to God. Mr. Burney, for example, is required by the rules simply to *perform* divine service once on Sunday, and to bury the dead. And there are those who do no more than this, unless you include the reading a discourse from some standard divine. But in addition to the constant labor of the week, in the way I have named, he conducts three services on the Sabbath, two of which, at early dawn and then at evening, are for the special benefit of the soldiers, when, in the most familiar manner, he explains and enforces the saving truths of the gospel. The intervening service, at 11 A M., is attended by the officers, when a sermon more carefully prepared, perhaps not more useful, is delivered. Few ministers in America labor more arduously or faithfully. Nor does such a chaplain labor in vain.

#### Religion among English Soldiers.

There are regiments in India, distinguished, not only for their sobriety and morality, but for a marked religious character; so much so that when a cadet from England joins such a regiment here, it is a common observation that he will have to become an *evangelical*. Next to the chaplain, the influence of the commanding officer is the most important. If he is a man of piety, as now not unfrequently happens, his influence for good is felt to the lowest drummer in the camp.

#### Moral advancement in the army.

With all the drawbacks, arising in great part from the appointment, by the court of Directors, of irreligious men to chaplaincies in too many instances, things have greatly improved since the

days when the ears of such a man as Henry Martyn were pained by the open blasphemy of the officers of his regiment, and still more since the days of the first Governor of Calcutta, Job Charnock, of whom it is said that he cared so little for Christianity, that the only sign of regard for it he ever exhibited was, that when his Hindoo wife (?) died, instead of *burning*, he buried her.

#### Administration of British law.

Mr. Burney having ordered his pony, on which he compelled Mr. Kincaid and myself to ride in turn, we went to call on Mr. Barr, the deputy assistant commissioner. We found him sitting as magistrate in a deserted monastery, surrounded by half a dozen ruined pagodas. Here in this rude spot, at the despoiled shrine of heathenism, I found a solitary Englishman in the centre of a group of fifty Burmans, constables and prisoners, plaintiffs and defendants, administering British law for these distant, and so recently barbarous districts. What a theme for reflection does this single fact present! What a contrast does it afford to the government of caprice and tyranny, which has ruled for ages unquestioned over this people, repressing industry, and awakening into a steady life and habit suspicion, deceit and idleness!

#### Music at evening.

At night I rode over the garrisoned hills which overlook the native town, and passed the band at their evening exercise. They were playing in solemn measure "God save the Queen." There is much in the circumstances, and in the mood of one's mind which gives music the effect of impassioned oratory. Here it was the associations of the place. I was in the heart of the Burman empire, and remembered at the moment the mighty wrongs inflicted by that now humbled power, not only on the millions of its heathen subjects, but on the saints of the living God. It was a strange sound to hear those English strains among those central hills of Burmah.

To my ear they rung out a jubilee to the people, and were a prophet's promise of large blessings yet to come. "How hath the oppressor ceased! The golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers."

#### Policy of the British rule.

But let us not forget the exact extent of their advantages. The British government will do nothing for the spiritual good of this country. In the hand of Divine Providence, that mighty power is used to open for us a wide and effectual door of usefulness in Burmah. That is all. It will protect the lives of missionaries, and the lives and property of native Christians. But it will not, through its schools, or any other recognized agency, do the least thing towards giving the people the gospel. That is its policy. Let us not then overestimate the benefits of the new government. It will confer civil advantages. But it will leave every man's religion as it finds it.

#### Field opened before American Baptists.

It is for us to say whether, by prompt and timely measures, and by unceasing prayer and effort, these idolaters shall be converted to the knowledge and service of the Lord Jesus Christ. Never was such a field opened to the church of Christ. Would that we knew our privileges, and saw the day of our visitation, and had zeal and self-denial and faith enough in the Spirit of God, and in the power of the simple gospel over adult heathen minds, at once to enter in, and prosecute the work which has already been commenced so auspiciously at Rangoon. A nation would be born in a day. Why should we limit God? Why should we think that the preached gospel, which has converted Karens, will not convert Burmans also? that there are heathen nations which are proof against the divinely appointed means for their evangelization? In the remarkable work of grace which is now advancing among the Burmans, in the

southern part of this province, God is mercifully teaching us the folly of our wisdom, and the irresistible might of the sword of the Spirit.

#### Unexpected welcome—Important Road—Toung-Ghoop.

In the evening, we received a visit from Lieut. W. K. Forlony, of the Engineer corps. Hearing of our arrival, he had previously sent us a note of welcome, which breathed an uncommon Christian spirit, and interest in the missionary work. We found him a Baptist, baptized about two years since by Mr. Page, of Madras. The new road from Prome to Shway Doung is being constructed under his direction. From him I received some important information, which may yet prove of service in our plans for the future. By direction of government he has just completed the survey of a road direct from Pa-doung, opposite Shway Doung, eight miles below Prome, to the Arracan coast, a distance from the Irrawadi of 115 miles. It is to strike the coast at *Toung-Ghoop*, opposite the southern point of Ramree island, about half way between Sandoway and Kyouk-Phyoo. *Toung-Ghoop* already contains a large Burman population, and will, when the road is completed, become an important town. The survey of the road, with the estimates, which are for between three and four lacs of rupees, have been forwarded to the Governor General. At the time I was at Prome, the decision of the government had not been made known. But since my return to Rangoon, I have been informed by the Commissioner, Captain Phayre, that the survey has been approved. He added that he has sent orders to Prome, to begin the construction of the road immediately.

#### Reasons for the Road—Consideration towards Sepoys.

From Capt. Phayre and other officers, I learned more fully the reasons, on the part of the government, for opening a communication with Prome by the way of Arracan. One important object is to

secure a *land* route from Calcutta to central Burmah. Regard is had to the feelings of Hindoo sepoys, who, on account of religious prejudices, are opposed to sea voyages. Formerly they enlisted only on the condition that they should not be required to go to sea, and at present the government finds its account in meeting their wishes in this respect. This is only a part of a general governmental policy, to extend to the native regiments every facility for promoting their comfort, and for preserving caste inviolate. I had repeated occasions for observing the special consideration with which they are treated. The sepoy is never flogged, while the free-born English soldier, says a Bombay paper, "fears God less than he does the Colonel and the cat-o'-nine-tails."

Another advantage, aside from the great distance saved, will be to avoid doubling Cape Negrais, in a severe south-west Monsoon, and the difficult navigation, at that season, below the mouth of the Rangoon River.\*

The mail from Calcutta, which is now sent daily by *dawk* to Akyab, will be continued by the proposed road to the Irrawadi.

The practicability of the route was ascertained the past year, when "the elephant brigade," consisting of one hundred and fifty elephants, followed by a large number of horses and ponies, crossed the mountains by the way of the proposed road, having previously reached the coast by land from Bengal.†

#### Three gates into Burmah.

In all probability, a new and important missionary station will ere long be open to us at Toung-Ghoop. The three gates, leading into Burmah, will be, this place, Bassein and Rangoon. Should they not *all* be occupied?

\*In the present monsoon, the Hon. Co's steamer *Mouffer*, having the mails and passengers for Rangoon and Maulmain on board, was totally wrecked on a sand-bar, near the mouth of the Rangoon river.

†I have since seen in the *Friend of India*, of Sept. 20th, a statement respecting this important road, to which I refer you. It omits many facts supplied in the above account.

#### Toung-Ghoop — Its healthfulness.

*Toung-Ghoop* is situated a few miles from the coast, on the banks of a small stream. The road will extend to the sea; but, at the town, it is to intersect the great road from the north and west, from Calcutta. By glancing at the map, its admirable geographical position will be seen to point it out, as *the missionary station for Southern Arracan*. It is directly opposite the island of Cheduba. It is but a short distance from the mouth of the Ramree river, on which the town of Ramree stands. It is equidistant from Kyouk-Phyoo and Sandoway, and connects with the latter place by a road thirty miles in length. Captain Phayre, who has visited this place, informed me that he thought it healthful, as much as Sandoway, which, you know, is the sanitarium of Arracan. Two stations in Arracan are all that we should think of occupying. The convention recommended Sandoway for the southern station. I have acquiesced in this recommendation, but was not then aware of the facts I now communicate. All the considerations in favor of Sandoway apply equally to Toung-Ghoop. If, on further inquiry, no unforeseen objections arise, the reasons given above should decide the question in favor of the latter place. We have requested Mr. Moore, of Akyab, to visit it during the coming travelling season, and to report his observations to the Executive Committee.

#### Posts to be occupied at once.

Perhaps I ought to add that I found Lieut. Forlony most anxious for the establishment of missions at all the important posts in Burmah, and specially desirous that they might be composed of men, who will devote their time to the business of preaching. Deeply impressed with the importance of the new post on the Arracan coast, he frankly told us that as he knew nothing of the intentions of our Society, and was not even aware that all the missionaries in Burmah are Baptists, he had written to friends in Madras connected with the Scotch Free church, to urge them to establish a mis-

sion at Toung-Ghoop. He was then told what are our plans and expectations, and was assured that our Society is anxious to place men at every important station, of which the sending of the Deputation to Burmah at this crisis is the proof. After so long an occupation of the field, our Society should be permitted to occupy every inviting place.

We should certainly rejoice to see Christian missionaries of any sect laboring faithfully to enlighten this dark land. But if Baptists will consent to do the work, there are many reasons why they should be preferred. And they can do it. But, as I intimated in a former communication, this question is for the present time only. If we delay for two or three years, the unoccupied centres will be in the hands of the missionaries of other societies. Nor should we complain.

#### Worldly and Christian heroism.

Let me add another fact. The officer of whom I have spoken, since the completion of the survey of the road to Arracan, has been appointed Superintendent of Survey for the whole of the country through from Prome to the Sit-tang river, a work which it will take three years to complete,—the most of which time he expects to spend in the jungle, at all seasons of the year. He was quite aware of all the common objections on the ground of health, but added that he had chosen the undertaking in preference to other employments which had been offered to him. It is by the sacrifices and heroism of such men, that the British empire is being built up in the East. And let me add, that it is by a like spirit of self-forgetfulness in a holier cause, on the part of men who count not their lives dear unto themselves, that the empire of the Redeemer is to be set up and extended in this dark land. Let none think of a mission to Burmah, who are not prepared for these exposures; who would not *choose* them, in preference to other missionary employments which might be offered them.

#### RETURN VOYAGE FROM PROME TO RANGOON.

##### Reminiscences of Dr. Judson — The gospel at Prome.

We left Prome on the morning of September 4th, and with a strong current in our favor passed rapidly down the river, hoping to reach Henthaday the same evening.

The golden pagoda of Prome was seen at times for many miles. At its base many years ago Dr. Judson sat for weeks, proclaiming the gospel to the crowds who then resorted to that famous shrine. He was disappointed in his plans for establishing a mission at that place, and was forced by the jealousy of the priests and the suspicions of the government, who affected to regard him as a spy in the employ of the English, to abandon the ground. He did not yield until every effort to induce the Burman government to relax its opposition had been put forth. Mr. Judson wrote to Col. Burney, then the British resident at Ava, whose kind offices in behalf of our missionaries will long be remembered. Col. Burney made the necessary representations at the court, but all was in vain. Perhaps there were those there who too well remembered the honor which Sir Archibald Campbell had put upon the Judsons, after their deliverance from the prison-houses of Ava; and had not forgotten that they had subsequently seen the missionary associated with the British commissioner in the framing of the treaty of Yan-da-boo. But whether on these grounds, or on others of mere barbaric caprice, the king and his court were not satisfied with the explanations of Col. Burney, and Mr. Judson was required to leave Prome. He left with unfeigned regret. He had hoped to plant the standard of the cross in this central city of Burmah, and to live to see the good work in successful progress in all this region. It was denied to him, and he felt the disappointment. But his faith did not fail. He knew that the time would come, when Prome would receive the gospel. That time has come. The Burman power has been broken.

I left Prome with thankfulness that I have lived to see this day of good tidings to these multitudes, and to bear a part in the examinations and arrangements for the establishment of the Prome mission. Before this record can be read in America, Messrs. Kincaid and Simons, with their families and a small corps of native preachers, will have commenced active missionary labors at Prome.

**Narrow entrance of Bassein river — Hostilities.**

Keeping near the left bank, we soon passed Shway Doun, and were able to obtain a near and satisfactory view of the town, of which, however, I have already spoken. Here it is expected the mission families will reside for the present. I regretted that we were unable to land, and to examine the town with more care.

At 9 A. M. we were passing the steep sculptured rocks of A-kouk-toun. At 6 P. M., we anchored for the night, directly opposite the entrance of the Bassein river. I was surprised to find the Bassein branch so small a stream at its head. At low water it is navigable only for the smallest class of native boats. This settles the question so much disputed here at one time, as to the future commercial importance of the city of Bassein, as compared with Rangoon. The river communication of Rangoon will alone make it the commercial metropolis of Burmah.

The dacoits, we found, had been busy since we passed up the river, having cut off a number of merchant boats, and attacked several towns. At Padoung, however, they had met with an unexpected repulse. A small gunboat had been stationed at Padoung, which had done fearful execution on the robbers. We passed their floating bodies on this and on the following day.

Early the next morning we reached Henthaday, and Donabaw about noon. We anchored for the night in the Paulong creek, famous among all foreigners who have been in Burmah, for the number and fierceness of the musquitos.

**Arrival at Rangoon — The gospel advancing.**

The next day, Tuesday, Sept. 6th, we again were at Rangoon, having been absent fourteen days. The return voyage was accomplished in so short a time that it afforded few additional opportunities for examination. It served, however, to confirm the impressions I had already received of the populousness of the country, and the remarkable accessibleness of the people, at all seasons of the year. This remark applies without qualification to the Burmese portion of the inhabitants. Still the Karens are in such numbers on and near the great streams, that in Pegu no Karen missionary need lack for hearers.

On reaching Rangoon, I found to my great joy, that the work of the Lord was still advancing among Burmans, Shans, and Karens. I have before alluded to this work. There are some of its features which deserve special notice.

**Influence of the gospel on the Burmans.**

It has been held by some that the Burmans, being in many respects superior to the Karens, will not be converted to Christianity by precisely the same means, which have proved effectual with the latter. Not merely the present movement, but the past history of the mission fails to confirm this opinion. The Burman church at Maulmain was originally gathered from out the ranks of heathenism, and raised nearly to its present numbers, mainly by the preaching of Messrs. Judson and Wade, at a time when they devoted themselves exclusively to zayat and street preaching. The same may be said of the church at Rangoon, the church at Ava and Amherst. For some years past, comparatively few conversions have taken place. Recently, however, the work of conversion has recommenced at Rangoon, and is marked with indubitable signs of the Holy Spirit's power. I know of nothing in the past history of this mission which exactly corresponds with *this* movement. There was a time when the people



flocked to the mission house, and when the missionaries gave away thousands of tracts daily. But this was curiosity, not religious inquiry. The people were moving in *masses*. At such times, the hopes of missionaries are always raised. But they are as certainly doomed to disappointment.

There is not a *general* spirit of inquiry at Rangoon. The great majority of the inhabitants know little about our brethren. But here one, and there another are taken. The Holy Spirit seems to carry the truth home to those who hear it. For example, Mr. Kincaid will preach twice or three times on the Sabbath to a Burman congregation at Keeminding, at Rangoon and Rambat. One or two hundred adults will pay careful attention to all that is said. Not *inviting* opposition, he has little controversy to encounter, and has more time to preach the gospel to willing ears. Of those who hear, the great multitude go their way, and perhaps forget what they have heard. But there are some who hear for their lives. A few, a very few, from that hour become sincere inquirers, not merely for the truth, but for what includes that, for salvation.

So too with Mr. Ingalls at his house, and the native preachers at their *zayats*. They preach to many. Many are called; a few are chosen. But the work goes on. Every week adds several to the company of the faithful.

I should not omit to observe that Dr. Dawson, although of late much occupied with the dispensary, is bearing a good and honorable part in the work.

Mr. Stevens, who came with us from Maulmain, has been permitted to engage most successfully in the work.

#### Phenomenon in the conversion of the heathen.

Missionaries, not in Burmah only, but in all the east, regret to find that those converts whose piety cannot well be doubted, have yet so little conviction of sin, and express so little of the *joys* of pardon. I have heard much offered in explanation of this spiritual phenomenon,

as if the laws which govern the Spirit's work presented results varying according to the national character, the education and previous moral *status* of the convert. I have been told by missionaries in Bengal and Hindostan for a quarter of a century, that they have never known an instance of what would be regarded by us as deep conviction of sin, preceding a spiritual conversion. And yet they could point to some cases of undoubted Christian piety.

I would not wish to speak too confidently of the work of grace in and about Rangoon among the Burmans. Unable to hold any direct conversation with the natives, and without the advantage of a previous knowledge of the people, I was, in both these respects, quite dependent on others. Still I saw and learned enough to convince me that the work to which I now allude is as truly characterized by the stronger marks of the Spirit's power, as is any genuine work of grace in America. In the majority of cases which came under my notice or which I heard detailed, the question with the inquirer was not whether he should embrace the Christian religion; for an internal moral conviction both of his own guilt and need, and of the adaptation of the gospel to a sinner's case, had decided that question for him, almost without a single discussion with the missionary. But the question with him was, how he should find Christ precious to his soul? Would Christ accept him? Might such a sinner as he believe and live?

If it should be asked, What is there in the Burman character, or in the kind of missionary labor employed, to produce these novel results,—novel, only as compared with some other parts of the missionary field—I can only answer that I know nothing peculiar in either. It is the self-same Spirit of God, working according to his own will, and doubtless given in greater or less measures of power, according to the prayers and faith of God's people. If, however, this case teaches us anything as to the description of measures to be employed, it

does it by illustrating the supreme wisdom of adopting literally, in all our missionary intercourse with the heathen, the resolution of the apostle Paul at Corinth: "For I determined to know nothing among you, save Jesus Christ and him crucified."

May this good begun work rapidly extend over Burmah. Speed it, Christian brethren, with your earnest prayers. Pray mightily for the outpouring of the Spirit. Pray, too, (for the work is all of God,) that he will raise up and send forth more laborers into this hopeful field, where the harvest is great and where the laborers are few.

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#### TOUNG-OO.

JOURNAL OF DR. MASON.

#### Difficulties of the journey to Toung-oo.

Shwaygyeen, Sept. 1853. — To start on a journey of several hundred miles through a country infested with dacoits, and where food is at enormous prices; where boats for conveyance have to be bought, and men to work them hired, is a matter of much more difficulty than stepping into an armed steamer, where every thing necessary is provided without trouble or thought to the passenger. The day I received the appointment of the deputation as a missionary to Toung-oo, brought me a note from a friend, saying, "I think it may be put down as a fixed fact, that you cannot go to Toung-oo. No measure of preparation would be adequate to take you there alive. Without entering into details about land-carriage, water-carriage, and all the other etceteras of the journey, it ought to be assumed at once that the measure is utterly impracticable." Believing that few things are impracticable where there is "a mind to work," I immediately sought aid to obtain boats. After a delay of three days, and no boats were obtained, I obtained the promise of having the contractor for boats on the Sittang sent to me, but who was said to be afraid to send to Toung-oo, because of the dacoits above Shwaygyeen; and,

"if he cannot fit you off, no one in Maulmain can." The day before, the local paper was sent me, the first time since I came to Maulmain, with the interesting notice — "Four boats, laden with rice, were recently captured by a large band of Burman dacoits, while proceeding to Shwaygyeen, and the crews ruthlessly murdered." The Commissioner subsequently told me that the facts were, some merchant-boats were attacked and two of the boatmen murdered; but the dacoits were beaten off, and one of them was killed. "The contractor" took three days more to look me up boats and men, after which he wrote — "I only succeed in seeing one [boat], which the owner of it said can carry 100 baskets, and he wanted a hundred and forty rupees for her. As to the men, none of them would go during the holidays approaching the Burmese boat-races." Thus a whole week was consumed, and nothing accomplished by my agents. I had to suffer a like discipline in obtaining assistants. One of the Burman assistants who came to talk with me about going, said, "It is a very difficult journey. There is no land; or, if there is, it is only a bit of mud. We must cook in the boats, sleep in the boats, do every thing in the boats; and the gnats and mosquitoes bite dreadfully." He advised waiting for the dry season, when the travelling would be pleasanter. This man, I saw, would be of no use to me, as I should have to provide for his body, while his heart would be left behind. I therefore declined his services, as a dead weight. But br. Haswell brought another man, Moungh-shwa-mong, of Amherst, who came with a willing heart, ready to go any where, were there a prospect of doing good. "This is the man for me," I observed, and engaged him gladly at once.

About the same time, one of the ordained Karen preachers called and declared that I could get no Karen assistant to go with me. Thus prospects were not very flattering at the close of the first week.

## Not discouraged — Success.

But I was in no way discouraged, fully believing that I should ultimately obtain all I sought. And so it proved. For, in one week more, well provided with boats, boatmen, assistants and every thing else I deemed requisite for the journey, we were on our way to Toung-oo. Men came to me without being called, asking to be employed; and I had ultimately to reject several applicants. Boats, too, were offered me at fifty per cent. less than they had been offered to my agents. I will now proceed with the notices I have dotted down in the boat, journalwise.

## Setting out — The company.

Sept. 28, 1853. — Left Maulmain with Mrs. Mason for Toung-oo, at 8 A. M. We have two boats, each capable of containing one hundred baskets of paddy, which I preferred to a larger one, because they are much easier to manage on a rapid stream like the Sittang above Shwaygyeen, and through the shallow creeks we have to pass before reaching that river. Each boat has four boatmen, who, with one Burmese assistant, five Karens, young and old, and a Teloogoo cook, with ourselves, make a company of sixteen. Three of the boatmen are members of the church, and all the Karens. The cook is a very devoted Catholic, who reads his prayer book every day. So there are only five heathen in the party. Mounng Doot, my steersman, and the commodore, is an old soldier, who fought against the English in several engagements in the first Burmese war; but in the present, he attached himself to the English, and went in command of the carts, when the troops moved up from Maulmain, and took possession of the provinces of Martaban and Toung-oo. He then had sixty rupees a month, with presents for his good conduct, which, with his wages, amounted to eighty. He goes with me for fifteen. But as the assistant commissioner at Toung-oo, who knows his worth, has promised him a situation of profit, he will probably leave me

there; though he says he will see me safe back, if I wish him to do so. He is one of my three Christian boatmen.

## Heathen legend.

There being no tide to turn the current, we moved slowly up, grazing the rocks on Martaban point, where Gaudama is said to have sat, and where the *belus*, wild men, came down and threw stones at him; the place, too, where he preached "the law," and the furious monsters were changed into holy men. What Gaudama is fabled to have produced, we go forth in faith and hope that God, working with us, will effect indeed and in truth.

## Martaban.

Martaban first appears in history about six hundred years ago, when the city is said to have been founded by Narawade-soethu, king of Pugan, and who built the pagoda that now rises above the rocks on the point. It was afterwards the seat of an independent kingdom, embracing thirty-two cities and their dependent villages, and was the most important city on the coast when the Portuguese held power in India, during the sixteenth century, possessing immense wealth.

## Superiority of Christianity.

After passing Kyway-khyan (buffalo pen) creek, which has a village on it of twenty or thirty houses, we stopped to rest the men and take *tiffin* under the spreading shade of a large acacia tree. We then passed on, till we reached the village of Maubee, — a Taling name, signifying a Bengal quince, — which had fifty houses before the war, all of which were burned by the English. It is beginning to be rebuilt again, but has not yet reached its original size. All the houses I visited are built on the muddy flat, in the midst of the reeds. In the first house I entered, the man appeared very savage. He was a Taling; but as familiar, he said, with Burman as Taling. He remarked, "Unless faith in Christ will relieve me from poverty and suffering in the present life, I will not believe.

g can be known of a future exist-  
In further conversation he ob-  
"Gaudama's religion promises  
rewards, as well as Jesus Christ's."  
d out to him that Gaudama's law  
d rewards to the righteous, but  
the sinner. And he appeared  
erstand, before I left him, the  
rity of Christianity above all  
eligious, in regarding the sinner  
ieves in Jesus as righteous.

a withheld — Interesting case.  
rwards sent the assistant to the  
part of the village, where I was  
to go, and he returned with a  
io wanted books. But, as what I  
ong with me I reserve for the  
oo region, I was compelled to  
him. I promised, however, to  
the Maulmain missionaries to  
a native preacher with tracts.  
istant reported that he found one  
it appeared like a sincere inquir-  
called in the neighbors till he  
ongregation of eight men, besides  
and children, who all gave good  
n, and several asked for books.  
ividual, it appears, had heard the  
st from Ko En, in Rangoon, who  
ren him a tract, the Balance,  
ad shaken his faith in Buddhism.  
tract had been lost in his remov-  
l he was now anxious to examine  
ims of Christianity more fully.  
important it is that impressions like  
ould be followed up by the liv-  
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pportunities of preaching.  
e foot of the hills a few miles dis-  
people say there is a village of  
, both Pwos and Sgaus, contain-  
ty or fifty houses. We cannot  
visit them; but we have had  
d opportunities to speak to Ka-  
ming to and fro on the river in

Leaving the Salwen.

29. — We started at early dawn  
me up to Taampanago to break-

fast. It is now a small village, though  
the site of an old city, built before Mar-  
taban. The villagers gave encouraging  
attention. But we could make only a  
short stay, and passed on to the mouth  
of Benling creek, where we left the Sal-  
wen. This stream is named after an  
old Taling city, a day's journey above  
its mouth. The name is from the Taling  
*ben*, a religious festival, and *daing*, a road;  
which shows the influence that religion  
had, in the earlier days, over those that  
founded cities. At the mouth of the  
stream is Natman (Deva point), on which  
a pretty little new Burman village is  
springing up.

Burmans favorable to Christianity —  
Earnest Inquirer.

About noon we passed in sight of the  
Zingyka pagoda on the maps, from *zaing*,  
a foot, in Taling, and *keik*, a god; be-  
cause here on the highest point of the  
Martaban mountains, Taling tradition  
says Gaudama left the print of his foot.  
We saw a few Karens from a small vil-  
lage on the bank, and met others in a  
boat from Peingnaidace (jack-tree forest)  
in the interior. It was after sunset when  
we reached Kyetoorway (a parrot),  
which is the site of an old Burman  
village and stockade, burnt down by the  
English. There are said to be eighty  
houses in the neighborhood; but some  
half a dozen only are visible from the  
bank. There are numerous Karens, too,  
a few miles distant; but we shall not be  
able to visit them. The Burmese here  
appear very favorable to Christianity,  
and Moung Doot says we might have  
spent the afternoon here very profitably,  
had we reached the place earlier. He  
found a man here to whom he had acted  
the part of the good Samaritan, when he  
lay wounded among the Burmese soldiers  
last season, and who was so anxious to hear  
all he could of Christianity, that when  
the Burmans had come down to the boats  
to sleep, he desired one of the Karen  
preachers who speaks Burman to come  
and tell him more of the way of salva-  
tion.

Faithful assistant and candid hearer.

Sept. 30. — As usual, we left at day-break, and, after two or three hours' rowing, the men pulled up under a large old *Lagerstremia*, that leaned far over the water, covered with orchids and ferns, the drooping dendrobium among the erect leaves of the oak-leaved polypod, which the Burmese call the "Fakir's cap." I found we had reached the village of Koyeen, the greater, from the Taling *kau*, an island, and *yen*, to start; but there are only three or four houses in it now. On going ashore, I found my assistant, who had preceded me, faithful to his trust, preaching earnestly to the elder of the village, who gave a ready assent to all he heard, and appeared to appreciate the superiority of Christianity above Buddhism, as a sin-forgiving religion. He requested books, but I had to refuse him, as I do all others. For I must keep all I have for the province of Toung-oo, where no book has yet gone. The villagers live wholly by fishing, fish being very abundant in the river. All the specimens I saw were of the carp family. A small stream below is called Netbysa creek, or the Calabasu carp creek, from the abundance of that fish in its waters. We passed to-day the site of the old city of Benling, with nothing to tell that there the foot of man had ever trod, except a single Palmyra palm, raising its majestic head high above the cane brake in which it stands. Near sunset we left the main stream, which is called above Dung-thamee (from the Taling *dung*, a city, and *kamee*, new) creek; and the same name is often given to the whole stream to its mouth. Many of the Tavoy Karens trace their origin to this valley, having emigrated, it would seem, within a few centuries. It is now one of the most populous regions for Karens I ever was in. Karen boats have been passing us constantly, and I have noted the names of ten or a dozen little streams that we have passed, on which there are one or more large Karen villages, and on some, five or six. We passed up Konksareet creek, a narrow stream, with both banks

under water, till ten o'clock at night, when we reached Dunnoo, a village on a knoll, as we learned by the lights in the houses. It is a police station to which the English, by offering advantages to settlers, have drawn some two or three hundred families, among whom are said to be a considerable proportion of Karens.

Oct. 1. — We left early and came on to Konksareet (pebbles) to spend the Sabbath. It was not until after I left Dunnoo that I learned the place was without inhabitant, having been burnt by the English after the rebellion at Belin, and no one having yet returned to it again. It is at the point where persons proceeding to Belin have to leave their boats in the dry season, and proceed by land; and the villagers dealt largely in hiring themselves with their carts, to carry merchandise. The stream above has on its banks numerous Karen villages, and the country here offers a beautiful prospect of hill and vale and plain, with a clear stream and high banks, and clumps of bamboos and rare flowering trees.

#### Sabbath Employments.

Sabbath, Oct. 2. — A range of hills, a thousand feet high, at a few miles' distance, has around its base between one and two hundred houses of Karens, all Sgaus, to whom, with all the rest on the stream we have been passing, no Christian missionary has yet gone. Boats filled with Karens have been passing to and fro ever since sunrise, and Mrs. Mason spread our mats on the high perpendicular bank, beneath the thick shade of a wide-spreading wild fig-tree, — a species of banian that has, to a small extent, the habit of dropping roots from its branches. Here we have been calling out to the passers-by to stop and listen to the words of wisdom. Many have accepted the invitation. One little band, with two or three fathers of different villages among them, staid with us more than an hour, and listened with gratifying attention. After I had talked to them until I was weary, one of my assistants took up the work, and, selecting some of

the first verses of John's gospel, preached Christ unto them in a very appropriate and earnest manner.

**Trip of Mrs. Mason — Preaching to Burmans.**

One man was so much interested that when Mrs. Mason proposed that he should take her in his boat up the stream, that she might talk to the women in his village, he at once agreed to do so and to bring her back. With a Karen assistant, they were soon out of sight in a little canoe, that sunk with them to the water's edge. I seized an opportunity when no Karens were passing to call together the Burmese, and had the pleasure to preach to them the "great salvation," to which they gave good attention. Thus for the first time since the command to evangelize all nations was given on Mount Olivet, has the glad news been proclaimed on these fair plains. And for the first time have these green hills been called on to echo the praises of God, in the Burmese and Karen tongues.

**Preaching to travelling Karens.**

I dropped my pen at the last sentence because another boat load of Karens came in sight, and when they had responded to the invitation and come on shore, I found they were from Zeewon (the half ripe jujube), a stream half a day's journey distant to the west, where there are some forty houses. When these departed, another, and another, and still another company of Karens visited our encampment in succession till evening approached, and a heavy rain drove us into our boats. Thus we have had the privilege of preaching to more Karens than we should, had we been in one of their villages, and met with them from many distant neighborhoods, which it would have cost us several days to visit. Nor have the Burmese been neglected. Several boats have stopped and heard the gospel, principally merchants, who are passing to and fro between Maulmain and Shwaygyeen with their wares.

Oct. 5.—We are now in sight of Ky-  
lahto, a village about a day's journey

from the Sittang river, where there is a police station; and I am told letters can be mailed there. Since my last date, we have been uniformly prospered on our journey, which has hitherto been very pleasant in every respect.

**Shwaygyeen — Encouraging tokens.**

Oct. 11, Shwaygyeen. — I neglected to mail my letter, and now we are in Shwaygyeen, where we arrived last evening, thirteen days from Maulmain, but ten of them only travelling days. I never made a journey of two weeks in the jungle with less personal inconvenience than the present one from Maulmain to Shwaygyeen; and never one that afforded such constant opportunities for preaching the gospel to Burmans, Talings and Karens, who were willing to listen. The Karens between Sittang and this place appear ready to embrace the gospel in great numbers without delay. At one village near where we stayed last Sabbath, several Karens professed to believe, and solicited the privilege of having a day school established in their village, that they and their children might learn to read the Bible. We of course referred them to br. Harris; and we find him surrounded by willing listeners to the words of truth. The Karens come in to see him daily, he tells me, from every direction, and one of his assistants complained to me that he was exhausted by constantly preaching to the people. Da-coities and thefts are not uncommon, nor do the people yet feel settled under English rule; but the wall was built in troublous times, and the work of the Lord has often prospered under external difficulties, much greater than any we have yet to contend with here.

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MERGUI.

LETTER FROM MR. BRAYTON.

Ordination — Pastor fully supported.

Mergui, Sept. 27, 1853. — Myself and family have just returned from an interesting, and I suppose our last trip to Ulah.

The church presented a unanimous request to have Kong-blou-pau become their pastor. I said to them, when a church calls an individual to become their pastor, I think they ought to feel bound to give him an entire support, and thus relieve the mission society to act in some new region. To this they gave a hearty assent, and circulated a subscription paper at once, which was immediately filled with promises to give, in money and paddy, a sufficient amount for a comfortable support of the pastor and his family, making at the same time considerable allowance for keeping company. Besides this, they have just put their old meeting-house into a good state of repair, by making it all new except the posts and plates. This they intend for the pastor's house, and have already contracted and advanced half-pay for a new meeting house, which will probably be done in a few months.

**Ordination services performed by one minister.**

As I anticipated an ordination, I had previously sent to San-Qua-la to come and assist me. Br. Benjamin would also have gone up with me, but his wife was, at the time, too ill to be left alone.

San-Qua-la made a special effort to reach Ulah before the time appointed; but, being unexpectedly detained, was unable to reach there before the Sabbath on which the ordination was to take place; and was obliged to spend the day about half a day's travel from Ulah. Hence I was under the necessity of performing all the exercises of ordination alone. Though I was somewhat weary before I got through, still I enjoyed the season very much indeed. I trust the occasion will not soon be forgotten by those present, and especially by the pastor and the church.

After a short intermission, Mrs. B. had a meeting with the females, and at 4 P. M. the young pastor assisted me in the administration of the Lord's supper. On Monday morning, we had a solemn farewell meeting; after which, in the midst of many tears and warm expressions of

sympathy and affection we took our final leave of that precious band of redeemed souls.

**BRIEF SYNOPSIS OF THE HISTORY OF THE TWO CHURCHES IN THIS REGION.**

**ULAH CHURCH.**

This was originally formed at Kamahkah, near Palaw, Jan. 1840, consisting of eleven members. In Nov. of the following year, they removed to the Tenasserim, and selected a place, to which they gave the name Ulah t'wan (Hope village). Here additions were made to their numbers at different times. In 1850, a branch of 19 members removed to Ong-pong, near Palaw, and commenced a new interest there. The whole number belonging to the church from the beginning is 73. Some have been excluded some removed to other churches, and some have gone to take possession of their rich inheritance on high. The present number is 28.

**ONG-PONG.**

As mentioned above, this church is a branch of Ulah. Total number who have ever joined, 30. Present number, 21. About two years since, there was a fair prospect of a large increase to this church; but an awful apostasy of one of its most intelligent members changed at once the whole aspect of things in all that region, and is still most deeply felt.

**PALAW.**

This is a lovely band of disciples, commenced in 1848 by the baptism of Tooprooe and wife. Whole number baptized, 23. One aged grandmother has gone home to glory, after a short and faithful service here below. None have been suspended, or excluded. Present number, 22.

**New interest — An obstacle removed.**

Tooprooe is at present employed in establishing a new interest at Mamaza. He has just come to town with two of the principal men from that region, to pay us a parting visit. The people there have just completed a new meeting house, to be devoted to the worship of the eternal God. One of the old men who

has come down is the individual who has so long had a "great jar of arrack in the way," but who says that is now "rolled out of the path."

More help needed.

Br. and sister Benjamin expect to leave here in a few days, and we expect to leave about the last of October. And hence poor Mergui will be left alone, without any one to point these precious souls to the cross. The assistants and churches dread the influence of "the Beast," after we are gone. I deeply feel that there ought to be a Burman and Karen missionary here.

#### TAVOY.

LETTER FROM MR. THOMAS.

Benefits of the Convention at Maulmain.

Tavoy, Aug. 23, 1853.—I am happy to inform you that no bad consequences resulted from our long absence in Maulmain. We have been made fully acquainted with the state of the churches in this province, both by letters and Karens — representatives from the churches. We have also heard from about all the churches in the Mergui province. They are generally in a prosperous state, but are suffering more or less from scanty food. However, this seems to have been an unusually healthy season, specially among the Karens. Nor will the scarcity of food amount to a famine, as they will soon be permitted to reap a very plentiful harvest.

School — Theological class.

Though we returned in the midst of the rains, we immediately opened a school of sixteen scholars. Twelve of these are young men, and the most of them are expecting to become assistants. Hence they constitute a very interesting theological class. In fact, considering the excessive expensiveness of paddy, we are glad the school is no larger.

Missionary spirit of San Quala.

In giving an account of the annual meeting of the Association of churches

in these provinces this year, I mentioned the case of one of our ordained Karens — Quala. I mentioned the fact of the church's granting him his request to go into the northeastern part of Burmah proper, as a missionary among his unconverted countrymen. He was to go this year on condition that neither disease nor war should prevent him. But we found that both were too prevalent to admit of his going now. While in Maulmain, we had an opportunity to consult with other Karen missionaries, who were pleased with the idea of Quala's going as soon as the country shall become a little more quiet. He will, therefore, God willing, go the coming year. Quala's conductor and companion in labor is now in the theological school in Maulmain, waiting with deep anxiety the time when he can introduce to his heathen relatives and countrymen a minister of Christ. When it was decided that Quala could not go this year, he visited the churches and many of the heathen in the Matalah region; and then with two, or three others returned to Mergui from Matalah in a boat, by way of the Tenasserim river. He was some six weeks making the tour, preaching as he went to all dwelling upon the banks of that noble river. We have already received a journal of this tour, and of visits to nearly all the churches in the Mergui province after his return. Thus he is constantly about his Master's work.

Labors of Dr. Mason.

To-day or to-morrow we expect to part with our dear br. Mason, who returns to England and America.\* He came to Tavoy a little more than twenty-two years ago, — just soon enough to see Boardman laid to his rest. From that time to the present, he has labored faithfully and very successfully for the salvation of the Karens. There are few regions in these provinces, which have not been pressed by his feet. There are but few of the older Karens, who have not

\* On reaching Maulmain, Mr. Mason found occasion to change his plans, and bent his course, as stated in his journal (page 105), for Young-coo.



listened to the gospel from his lips. He has a large place in the affections of the Karens here. For, besides listening to the messages of mercy from his lips, they have received the entire word of God, translated into their own tongue by his hand. We earnestly hope it will please God to spare his life to see once more his aged mother in England and his five children in America; and that his wasted energies may be recruited, and he be permitted to do yet more for this people.

#### The Deputation.

We suppose now the Deputation have nearly finished the business of this mission. Our prayers will follow them on their homeward journey. Theirs has been a very critical and responsible mission. But they have performed its duties in the spirit of meekness, and yet with firmness. And we fully believe their coming here will result in very great good.

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#### ASSAM.

##### LETTER FROM MR. WARD.

#### Trials.

Gowahati, Aug. 27, 1853.—Things are about as usual with us just now. We try to preach among the people, keeping up daily preaching by ourselves and the assistants, in Gowahati and the nearest villages.

I need not say that it is a time of sore trial to our mission. We deeply mourn the loss of our humble and faithful br. Däuble. It has been very sad also to have had br. Brown absent so long in Burmah, and to find that, from the severity of his labors there, he returned in poorer health than when he left Assam. The mission can ill spare that brother. And the idea that he should not give us the whole Bible, in his clear, terse, Grecian and beautiful style is most painful to us. It will be long indeed before his place can be filled, if he is compelled to retire.

Br. Bronson is not in the firmest state of health.

#### Preaching tours—Trials and discouragements.

I have never yet given you any report of our tours in the villages during the last cold season, and it seems too late to do so now. Suffice it to say, we were out most of the cold season,—Mrs. Ward with me during one tour of about a month. We were somewhat straitened in our work, especially during the earlier months, on account of cholera, which prevailed to an alarming extent among all the villages. We went to the same villages which we had visited the previous year, and did not find things different in many respects; except that I came to have juster views of the trials, the hopes and fears of missionary work. There was joy when we could secure a hearing, and plant a little of the gospel seed; and the same rolling back of the sorrow and heaviness unspeakable upon the heart, when we were compelled to say, "I have labored in vain, and spent my strength for nought." I always feel, in this work, that unless I can have almighty power to uphold me, I must sink. No one can know, who has not tried it, what it is to enforce the claims of a new religion upon a people who have the most unshaken confidence in their own; who never had enough of the spirit of inquiry to conceive the idea that it was possible their own systems were not of God. There are a thousand things in the routine of missionary life, that must be experienced, to be appreciated. Those who behold from the distance only see the great and glorious outlines of the missionary enterprise, as of a distant mountain, where nought is visible but the grandeur of the heaven-approaching summits, veiled in a kind of divine mystery and glory. And many are ready to say that to dwell among its scenes of mystery and to engage in its exalted labors is the next thing to heaven. But let them approach it, and they behold a ruggedness of outline that will make a stout heart quail. They find only scenes of darkness, where distance lent enchantment to the view. They must decide to give their lives to its labors, before the

difference can be seen. But when they come to climb that same mountain, they will find that its sides are densely covered with every wild obstruction. Every path must be cut through the deep, tangled growth of ages; and is often blocked up with rocky steep, to look upon which fills the eye with tears and the heart with anguish. They find this work is one that calls into requisition elements of hardihood, and faith, and perseverance, which none but God can supply.

#### Divine Help — Need of Prayer.

What say I then? That we have reason to shrink from this work,—to look back and regret that we ever enlisted? God grant I may never be left to this!

But I would say, from the depths of a heart that knows something of what is meant by the "continual sorrow and heaviness" for these people—a heart that scorns to hope for success except in divine power,—and with tearful sincerity—"Brethren, pray for us." If you, if any of our dear brethren in our churches have the assurance of access to the throne of grace, and of prevailing there, then pray for us. Pray that God may be with us; that his "grace may abound unto us, in faith and love which is in Christ Jesus." I fear lest there is fainting in prayer at home; else we should feel more of God with us.

#### Future Plans.

We are looking forward with desire to the cooler months, when we shall again go forth;—when there will be no obstruction to our going forth from day to day, all the day, to our work of proclaiming Christ crucified. O that we might feel as we ought, and that He who can overcome the prejudices of these bigoted people might go before us, and be with us. To this end, pray for us.

#### The gospel among new tribes.

I might add, as a feature of new interest, that inquiry was spreading somewhat among the villages of Cosaris and Mihin,—a people who are not Assamese, neither, not Hindoos, and have no re-

ligion. I have hope of these people, who are so much more like the Karens, and among whom we mean to labor more.

#### LETTER FROM MRS. DANFORTH.

Gowahati, June 1, 1853.—In compliance with my husband's request, and hoping to relieve him of some of the many duties that press upon him, I have written a brief account of the interesting work of grace recently enjoyed in our girls' boarding school.

#### Revival in the Girls' Boarding School.

On the second Sabbath of last month, we had the sweet satisfaction of seeing three of our pupils "buried with Christ in baptism." No unusual means had been employed to awaken them; but the Holy Spirit moved upon their hearts, and, ere we were aware of it, God was present in our midst. We feel greatly encouraged amid the dark and trying circumstances that surround us, by even a small token of God's mercy to us; and we receive it as an assurance that he has "thoughts of peace and not of evil towards us."

#### Opposition suffered by a convert.

The case of one of the new converts is peculiarly interesting on account of the violent opposition of her friends, and their efforts to prevent her from taking this step. She is the oldest of the three, and is the daughter of a man in our employ, who has for many years listened to the truths of the gospel, and has been almost persuaded to be a Christian; but having turned back, became more hardened than before.

The little girl, Aite, has been a member of the school about six years; and, during a great part of the time, has appeared perfectly indifferent to religious things. About a year ago, when a girl near her own age was baptized, she was greatly distressed and wept exceedingly, because she too was not ready to go with her schoolmate in the narrow way. This was nearly the first manifestation of concern for her soul that she ever exhibited.

Her parents, hearing of it, threatened her very severely, saying, if she became a Christian, they would beat her and cut her in pieces. She did not gain courage to open her mind before the church, or to ask their prayers; and gradually her anxiety passed away. About six weeks ago, she, in company with two other girls, came into my room, and said she wished to tell me something. As she proceeded to tell how the Holy Spirit had opened her eyes, and showed her what a great sinner she was, she seemed to be completely broken in spirit; and showed such a strong desire to be a true disciple of Jesus, that we could not but believe her prayer would be granted. She rose in our evening prayer meeting, and begged the prayers of Christians. I felt sure that the Holy Spirit had strengthened her to do this, as she had always been so fearful lest her parents should know that she wished to be a Christian. But now her fears had vanished, and she cared for nothing that man could do, if she could only find her Saviour. Day after day she talked with the Christian girls, and begged them to pray for her, saying she knew her parents would be very angry, but she knew also the words of Jesus, that his disciples must love him more than father or mother. After several days of anxious seeking after God, her soul found peace in the hope of pardoned sin. Then she came to our little prayer meeting, and told us with tears of joy what the Lord had done for her. After relating her experience, she was accepted by the church. Now came the trial. As soon as her parents heard of her intention, they went to the school house, raving with anger, and endeavored to seize the girl and beat her. Her father told her he could not bear the disgrace she was bringing upon him; that already his friends and acquaintances were ready to spit upon him, and treat him with all manner of abuse, on her account. We were obliged to keep her in our bungalow that night; but her mother and brother lingered around the door, hoping to find an opportunity to vent their rage

upon her. Next morning (Sabbath) her parents declared to her — "To-day we will die with you." All our arrangements for the baptism being completed, at 7 o'clock we proceeded to the river side, but were almost immediately stopped by the father, mother and brother of the girl, who rushed upon our little company, and made a desperate effort to seize her. The brother, a boy of ten years, had a heavy club in his hand; and, with an almost fiendish countenance, made violent efforts to strike his sister. When the club was forcibly taken from him, he attempted to throw a large stone at her. Failing in this, he next procured a pair of shoes,\* and, coming suddenly upon us, had well nigh succeeded in his efforts to inflict a blow upon the object of his rage. The father succeeded in getting near his daughter, and then began beating his breast most violently, and crying out to me, "Danforth, give me my child." The mother, pressing forward in front of her child, put a knife to her own throat, saying, "If you leave me, I will cut my throat." Some one having taken the knife out of her hand, she threw herself upon the ground, tearing her hair and beating her breast till she was completely exhausted.

At length, having reached the bank of the river, and finding their efforts were unavailing, they became more quiet. The mother stood at a little distance, and began wailing in the peculiarly mournful manner of the women of the east, and saying her child was dead to her from that day.

During all this time, the girl appeared calm and happy, and was enabled, by the grace of God, to go forward and follow her Saviour in his appointed ordinance.

On our return from the river, her brother, with a company of boys around him, persisted in his efforts to vent his rage upon her. So we were obliged to keep her with us during the day and night. Since that time, however, they

\* Among the Assamese, striking with a shoe is a mark of the greatest possible contempt.

have made no disturbance. Her father is, I think, convinced that she is doing right, and that he ought to follow her; but cannot bear the shame and disgrace connected with it. The little girl never forgets to pray for him and the rest of the family; and notwithstanding all their abusive treatment of her, she is very kind and gentle towards them.

#### Precious leaf of a tract.

Another of the new converts is the daughter of a very wicked woman, who was recently sentenced to two months' imprisonment for stealing. The little girl has been a day scholar for two years. And, although her mother wished to remove her, she was so much attached to the school, that she finally got permission to remain. She came at the same time with Aite, to tell me her sorrow for sin. A few days after, as she was going from our bungalow to the school house, she picked up a torn leaf of a tract, which contained an invitation to sinners to trust in the atoning blood of Christ. She read it again and again, and showed it to one of her school-mates, saying, "What beautiful words!" She carefully laid up the torn leaf, and every day took it out to read. By degrees, her soul found peace and hope, her fears fled, and she too came to ask the privilege of being baptized. Her mother made no objection, although she said her relations would be very angry. In the afternoon of the day she was baptized, she took her mother privately into the little cook-room, and was overheard pleading with her to trust in Jesus. It is very affecting to hear her mourn over her father, because he died in his heathen blindness, with no knowledge of the way of salvation.

#### Another convert.

Naron, the last of the three who were baptized, is the daughter of a sepoy. Her mother having died, she came to Mrs. Barker's door to beg some rice, and was persuaded to remain in the school. About two years since, she one day

quietly slipped away from the school house, and went to her father's house. The commanding officer of the regiment, Major F——, and his lady, kindly interested themselves in her, and persuaded her father to allow her to return. When I talked kindly to her, and told her how sorry I was that she wished to live with idol-worshippers instead of true Christians, she burst into tears, and said she did not; that her wicked heart made her go away, but that she wished to remain here. Since that time she has often manifested great interest in her lessons, and asked questions which showed great maturity of mind. A few weeks since, as the girls were assembled at their little prayer-meeting, she opened her mind to them, and begged them to pray for her. They often found her weeping by herself; and, on inquiring if her teacher was displeased, or if her school-mates had injured her, she replied that she wept because of her sinfulness, and because God was displeased with her. In relating her experience, she mentioned one fact which is significant, as showing the strength of prejudice even at a very early period. When she first came to school and saw us engaged in Christian worship, she thought we were very foolish, and could not help laughing at us, and resolving that she would never be a Christian. "But now," said she, "I know that there is no other Saviour but Jesus; and I trust in him." Ever since her baptism, she has seemed to enjoy much of the Saviour's presence, and is very kind and affectionate to her companions.

There are two other girls who have had convictions of sin, and are still seeking the Lord. But there is great danger lest their hearts get indifferent and cold, and they grieve the Holy Spirit away. We need to pray much for them. For, however much we may instruct and point them to the right path, they will never walk therein without the grace and strength that the blessed Spirit alone can impart.

## SIAM.

## LETTER FROM MR. ASHMORE.

## A Church of Old Men.

The little Baptist church in Bangkok is, in a great measure, composed of persons in the decline of life. It is almost entirely a church of eleventh-hour men. A few of their number have returned again to China. Those who remain in Siam amount in all to *twenty-six*. Their names and ages are as follows.

Pe Tong,	83	Chek Chiet,	54
Pe Hwa,	74	Chek Suan,	52
Pe Hok,	71	Bun Seng,	52
Kō Phū,	70	Nang Chun,	50
Pe Knwa,	67	Chek Hok,	50
Chek Keok,	67	Chek Sin Tong,	47
Chek Chi,	63	Sinse Siang,	46
Chek Lim,	62	Chek Lua,	44
Chek Hien,	61	Chek Heng,	43
Chek Soi,	60	Chek Hia,	40
Chek Po,	60	Chek Jui,	34
Chek Pin,	55	Nang Im,	23
Chek Mue,	55	Nang Poom,	20

By this it will be seen that two thirds of their number are aged fifty years, and upwards. Their united ages amount to fourteen hundred and three years; and the average for each member is not quite fifty-four years, — over half a century. A parallel to this in Christian lands might not often be found.

It may readily be supposed that the appearance they present, when all assembling for the observance of the Lord's supper, is peculiar to themselves. There are among them some strong and sturdy forms; but for the most part they show plainly the marks of age and toil.

## Communion Sabbath in Bangkok.

The first communion Sabbath I spent in Bangkok, when for the first time I saw them all in from the outstations, will ever be memorable. Never before had any thing come under my observation that seemed so much like the literal fulfilment of the injunction contained in *Luke 14: 21*. It appeared as if the

missionaries had called in the poor, and the maimed, and the halt, and the blind, — those who were really so, in no metaphorical use of the term.

Along, among the first, came old Pe Tong, the patriarch among the number. He had come over from the nearest outstation, a distance of nearly thirty miles, to partake once more of the emblems of the living passover. Pe Hoke followed after, leaning upon the top of his staff, that helps him under the infirmities of age and a lame foot. He seemed *then* to have barely strength enough to work his way along; and though two years have since added their burden to his shoulders, he bears up under it, and still holds on to life with great tenacity.

Next after him, at a pace very brisk for an old man, came trudging along another lame brother, Deacon Pe Hwa, whose praise is in the mouths of all the missionaries, all the brethren, and all the heathen round about him, who can bear to acknowledge integrity in another. He seemed to have caught the spirit of David, when they said unto him, — "Let us go unto the house of the Lord." "Our feet shall stand within thy gates, O Jerusalem." Years ago, it was thought it was almost time for him to be offered up. But God has still spared him to testify to the heathen, for a while longer, the words of this life, and to counsel and encourage his brethren to stand fast in the faith.

Then came the two assistants from the outstations, — Chek Suan, whose constitution will suffer until the day of his death, from the strong drink he used to indulge in before he was washed and sanctified in Christ Jesus: and, Chek Mue, the rheumatic, shuffling along painfully with his stiff and aching joints. Then, following along, one after another, or perhaps two at a time, came Chek Lim, the Hokeen man, who can hear with difficulty; Chek Heng's brother, who can hear scarcely any; Kō Phū the Burman, the only one in Bangkok of all his countrymen, that is an heir of glory; Chek Sin Tong, who not infer-

quently, at night, when he counts up the result of his day's trade in shell-fish, finds the sum total of his gains to amount to about four cents, and occasionally less than that; Pe Kuwa, who thinks he has been pretty well favored, when he earns seven cents a day in trade. Chek Po, the windows of whose dwelling have been darkened, and who now comes, either led by his brethren, or groping his way with a stick. Although it is dark without, it is all light within. The light of this world has gone out, but the light of the next world has shined within his soul, and he has become a light to them that sit in darkness.

By and by, they were all there, and all seated in their places, waiting to hear the words of truth, as they should be explained by the principal assistant, Siue Siang, a man of fine appearance, of good education, in the prime of life, admirably instructed in the Scriptures by brethren Dean and Goddard, and every way calculated to command the respect of his countrymen.

#### The present and the future.

It was a rare and pleasant sight to see a gathering, in itself so unique, of men drawn together for such a purpose. Such an assemblage of whitened heads, sunken cheeks, wrinkled faces, shrivelled limbs, stooping forms, and dimmed eyes! They had met to hear of that land, where the blind shall see, and shall see the glory of heaven, with eyes that shall never lose their strength; — where the lame shall cease to limp, and shall move from place to place with wings of angel swiftness; — where there are no old men, but where all are in the vigor of the manhood of the resurrection; — where there are none weak and sickly, but where the feeble among them shall be as David, and David shall be as God; — where the poorest of them shall be richer than all the kings of the earth; — where the most humble and unlearned among them shall be made king and priest unto God; — where they shall all have crowns, and all have harps of gold, and all sing praises forever.

"Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him?"

#### NINGPO.

##### LETTER FROM MR. GODDARD.

##### Tract-catechism.

Puto, Aug. 31, 1853. — We have been spending some six weeks past in a monastery on this island, for the benefit of sea-air and bathing during the hot season, and have found the change quite useful to us all. I have not been obliged to suspend my labors entirely, though it has been a season of comparative relaxation. I have daily been at work on the translation, except part of the time spent in preparing a tract-catechism, which, after considerable care, is now about ready for publication. We have long needed something of the kind; but I had not been able to attend to it without interfering with other labors. I hope it may become extensively useful, as it gives a plain summary of Christian doctrine in the simple form of questions and answers. Indeed it is a new and much enlarged and improved edition of one which I prepared and used extensively and usefully in Siam.

##### Public efforts — State of the translation.

I have also had public services every Sabbath in the monastery since coming here, attended by some twenty persons from this and the surrounding islands, and have distributed portions of Scripture and conversed with the people, as time and opportunity have permitted. What I have said has usually been listened to with encouraging attention; but a future day must disclose the result.

The New Testament is printed to the end of second Thessalonians, and translated to the end of first Peter; and I trust the whole will now very soon be accomplished.

**The Chinese Revolutionists — Their religious principles.**

We have no very recent news from the revolutionists. They retain Nankin and the adjacent large cities, notwithstanding all the forces of the Emperor and a large number of lorchas (Portuguese vessels from Macao) which have been hired, and several English vessels which have been bought for the purpose of contending with them; and it is said large detachments have long since gone on towards Peking. It is probable some definite action may soon take place. It is now well known that they profess to receive the Old and New Testament Scriptures as their rule of faith, and, to a considerable extent, of law; that they keep the Sabbath, though by mistake in the arrangement of the calendar, they are now keeping Saturday instead of Sunday. They have daily morning and evening worship, and a blessing before meals. They have printed for themselves portions of the Scriptures, if not the whole, using Mr. Gutzlaff's translation. Those of their books which I have seen contain much truth, but some gross errors. This is only what might be expected. They profess to have visions and revelations from time to time, by which all their movements are governed. They seem inspired with a religious enthusiasm, which sustains and urges them on through difficulties, and renders them almost invincible before the hireling, heartless forces of the Emperor. The general expectation seems now to be that they will succeed. I hope, if they succeed, that they will not set up a church and state establishment, or rely on their own visions and revelations instead of the word of God.

**Prayer for China — Need of more preachers.**

It is impossible to predict the state of China, even a year from this time. The works of God are in wisdom and goodness, and are often beyond the anticipations of men. Now certainly is the time for prayer for China. We can, at present, do little else for this class, as we cannot get among them. It is a serious ques-

tion, What is to be done, if all China should soon be thrown open to missionary labor? The missionaries now in the field are not sufficient to preach the gospel thoroughly, even in the portions which have long been open and accessible. Multitudes perfectly accessible to the gospel have never heard it; for "how can they hear without a preacher, and how can they preach, except they be sent?" I think if Christians were in earnest for preachers to send to China, the Lord would speedily commission as many as they would send.

**A question for Christians.**

The question must sooner or later come home to the consciences of American Christians, Have we done our duty to the perishing multitudes of this mighty empire? The question may thus come home to them, when it is too late to make up past deficiencies, and to wipe off the remorse of neglected duty, and of souls lost through that neglect. Would that my beloved brethren would awake to this subject betimes, and while there is yet opportunity, use faithfully the means within their reach for the salvation of this people; that, as good stewards of the bread of life, which has been so freely entrusted to them, they would no longer withhold it from those perishing in want of it.

Sept. 5.—Returned to Ningpo, four days since, in safety and health. Found all safe, and things in as good condition as could be expected.

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**GERMANY.****LETTER FROM MR. LANGE.****Vollmarstein — Secession of Pastor Ringelsdorff.**

In a communication dated Elberfeld, Jan. 26, 1854, Mr. Lange speaks of a recent journey to Vollmarstein, in which he says:—

You know already what a blessed work of the Lord has commenced there. Pastor Ringelsdorff has laid down his office in the state-church and declared his secession from the same; and with him twenty dear brethren thoroughly

converted by the word and Spirit, who also ardently longed for baptism. During the five years of his pastoral labors at V——, about fifty souls have been awakened, and brought to believe in the Lord Jesus Christ with all their heart. These would have gladly followed their Pastor, if he had formed an Independent church, with corresponding discipline and order; but baptism stands in their way. He, however, testifies to it in the most positive manner. It is a joy to hear with what power and anointing of the Holy Ghost he gives witness to the whole truth.

The excitement and spirit of inquiry in V. are general; and it is impossible to see what the Lord may cause to come forth out of it.

#### LETTER FROM MR. BRAUN.

##### Additional Particulars.

Pastor Ringelsdorff, in Vollmarstein, has laid down his office, and is now a candidate for baptism. What a trial of faith! To give up an office in which his labors had been so richly blessed, and with it to give up \$800 (Prussian) and a beautiful parsonage situated on a hill, so romantic that a second could not easily be found to compare with it. Besides this, he had to ward off the most powerful attacks of his wife, who though a believer, was altogether opposed to his taking such a step. From his four young children, yet uneducated and unprovided for, he had to look away altogether; and against the entreaties of the believers in his church, his spiritual children, to remain in his office, he had to close his ears altogether. It was a conflict so heavy that he assured me, death appeared to him, when compared with this, a small matter. He wished also the Lord might take him away. The Lord did not do the latter, but gave him power to break through every obstacle.

##### Farewell Sermon.

When, on Saturday, Jan. 21, I arrived in Vollmarstein, he had already communicated the resignation of his office in

writing to the Superintendent; on which he received the highly remarkable answer that he would come on Monday to Vollmarstein to discharge him from his office; but that if he (Ringelsdorff) liked, and if not contrary to his conscience, he might preach still on the following Lord's day. In consequence of this, Ringelsdorff was permitted to preach a farewell to his former congregation. Lord's day morning came, and whosoever had feet and could go streamed to the church. It was quite full. A deep earnestness appeared to pervade the whole assembly. For the last time, R. stood before the altar to read the liturgy. He then stepped into the pulpit, and, through an earnest, but a hearty, loving sermon, gave answer to the question — Why goest thou? His text was Heb. 8 : 7, 13. He showed what persons constitute the covenant-people of the New Testament; that to them alone belongs the seal of the new covenant, holy baptism; and how this could not and must not be administered to sucklings. He showed also how the sacramental supper was only for the covenant people, and that therefore he could no longer either baptize children, or give the Lord's supper to the unconverted. "Who was I," he exclaimed, "that I dared to oppose the word of God? And how could I any longer give to my poor unconverted church-members food which to them must be a poison, leading to perdition? For your sakes, and for God's sake, I was compelled to lay down my office. But to the end of my days I shall bear Vollmarstein on my heart, and continue to love all of you." How remarkable was it to behold a man in gown and bands, standing in the pulpit, and in a church, delivering such a sermon! When we reached his house, and he was on the point of taking off his gown, I remarked that it would be the last time he would wear it. He replied, "No, it may yet serve as a baptismal garment."

##### Searching the Scriptures.

Yesterday, the 26th instant, R. visited me and stated that eighteen of the believers had already applied for baptism; that



many others did not stand far off; and that all Vollmarstein had taken hold of the Bible, in order to see how in reality it is with baptism. Persons who never take up a Bible are now studying the same. May the Lord now bless and give light and life.

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LETTER FROM G. BEER.

The schoolmaster — Catechizing.

Frohenhausen, Dec. 29, 1853.—I have much pleasure in giving you some information regarding the progress of the cause of Christ among us. In a former communication, I stated that an interest in religion had been awakened, and this has now greatly increased. The case of br. B., schoolmaster in K., who has lately been baptized, has caused great excitement. He became convinced that his Christianity hitherto had been only nominal, through the faithful testimony of one of our sisters; nor has he made a secret of his newly acquired opinions. A few weeks ago, the clergyman of K. entered the room where br. B. was giving instruction, and said, — “Why, Mr. B., you look very sorrowful, what is the matter?” “Nothing. On the contrary, I have great cause for rejoicing.” “How so?” eagerly asked the pastor, whose fears had already been aroused. “I have become a Christian,” was the reply. The clergyman looked quite aghast. “My dear B., you surely are not seeking Christianity out of the pale of our church” — was all he ventured to say before the children, and then left the school-room. But br. B. was less scrupulous on this point. While catechizing, he came to the question in the Lutheran catechism, “Art thou a Christian?” And when the children, all with one accord, replied, “Yes, sir,” — he said, “No, my dear children, you are not Christians, neither was I one until now. Neither baptism nor confirmation can make us Christians, but faith in Jesus Christ, the Son of God, alone.” You may easily suppose how great the commotion caused by these words, when repeated by the little ones

at home. Some would have our brother stoned; others would worship him as a prophet. But one thing became sure, he could no longer remain schoolmaster of K.

Light in Hesse.

The great enmity which br. B.'s secession from the church has given rise to, prevents several, who were on the point of taking a similar step, from coming boldly forward. But the Lord, who has begun this good work, will not permit it to droop. In truth, there is every reason to hope that a brighter day has dawned on Hesse — Hesse, which, for spiritual life and vital religion, might have its place among the benighted isles of the Southern Ocean, rather than in the bosom of that country from whence emanated the light of the Reformation. Pray for us, that while the bonds of thralldom are being tightened in the hands of our oppressors, the chains of sin may dissolve before the Sun of righteousness, and many souls be made free with the liberty wherewith Christ maketh us free.

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CHEROKEES.

LETTER FROM MR. JONES.

Series of Meetings — Five Baptized.

On Thursday, Sept. 22, 1853, a series of meetings commenced with the church at Verdigris, in the Grand Prairie, about one hundred miles from this place, in a direction considerably north of west. I was accompanied thither by br. Richardson, one of the teachers of the male seminary, and my son. On the way, in the Prairie, we fell in with br. Downing and some others. The last day's ride I performed with much pain and fatigue; but still I was glad I had come, as the brethren appeared much encouraged by the mere fact of my being there, after a long season of debility, which had prevented me from visiting that distant station.

I was much encouraged to witness the interest in the meetings which was mani-

fasted by the labor and expense the brethren and sisters had been at, in making provision for the accommodation of those who attended from a distance. The meetings continued till Monday morning. The exercises commenced each day with early prayer meeting. The attendance, and attention to the preaching of the word was very good. Brn. Downing, Foreman and my son, J. B. Jones, were enabled to speak with freedom and fervor, and the effect on the church and congregation was manifest. The members of the church appeared to be revived and encouraged. Some of them said they had never before had such clear views of the grace of the gospel. And their prayers, with their serious and earnest deportment, evinced their devout engagedness in the work of God. Some of the precious souls whom I have seen years ago at this place, in deep distress on account of their condition as sinners, were here again, agitated and distressed. But of many such, I greatly fear that when the alarm ceases to sound in their ears, their concern will die away, as it has often done before. Of some, however, we hope better things, and "things that accompany salvation." At church meeting, four men and one woman gave a satisfactory account of a work of grace on their minds. And, the report of their deportment being also satisfactory, they were received as candidates for the sacred ordinance of baptism. And on Sabbath day, they were baptized in Verdigris river, by br. D. M. Foreman, in the presence of an attentive and solemn congregation.

#### Missionary meeting.

On Saturday, we had a formal missionary meeting. The people in this remote region, scattered, as they are, in small settlements, many miles distant from each other and from any considerable body of the people, have but little opportunity to learn much of the details of missionary operations in distant parts of the world. The meeting was addressed by brn. Downing, Richardson, Fore-

man, J. B. Jones and some others; and considerable interest in the work was awakened among the members of the church. Two brethren put down their names for life-membership in our Missionary Society, at ten dollars each: a few put down two dollars each, as annual members, and others contributed smaller sums, such as twenty-five, ten and five cents, as donations. I have been very desirous to make our arrangements such as to give all the members of our churches an opportunity to express their personal interest in this glorious work by giving something towards its support, however small the amount might be. This, however, is not easily accomplished, on account of their residences being so widely scattered through every part of the nation, and the difficulty of getting brethren to visit the several vicinities, who are competent to give correct views of the work, and to set before the people the proper motives to active co-operation. The wretched condition of a people destitute of the light of the gospel was forcibly illustrated and pressed on the attention of the meeting by some of the speakers, by pointing to the condition of some Osages who were present, but who could derive no benefit from the exercises. The fact was dwelt on, that only a few years ago, the Cherokees were in a state equally dark and hopeless, and that they had been rescued by the efforts of Christians, who, realizing the blessings of the gospel themselves, sent out the glad tidings to the Cherokees.

#### Movement for the Osages.

In view of the utter spiritual destitution of the Osages, it was voted that the Executive Committee of the Baptist Missionary Union be respectfully asked to allow an interpreter to be employed occasionally, as opportunities may arise, to make some introductory attempts to communicate the knowledge of the Saviour to them.

The chief of a numerous band was present, accompanied by twelve or fourteen young men. Br. Downing had a long and very friendly conversation with the chief

and leading men of the company, through an interpreter. They are much impressed with the advantages of the improvements among the Cherokees, and said they wished very much to follow their example. The Osages are indeed in a most deplorable condition, physical and spiritual. They are clothed in blankets and buffalo skins, and live altogether by hunting. They do not appear to have taken the first step in the course of improvement, and no man seems to have cared for their souls. Our lamented brother Oganaya was very much concerned about them, and was very desirous that the gospel should be preached to them. Some others of our brethren are becoming more and more deeply concerned about the spiritual destitution of this tribe, and would greatly rejoice to have something done towards bringing them under the influence of the glorious gospel. When shall that day arrive?

#### Illness — The Sabbath.

Up to Saturday night, I was able to take part in the exercises of the meetings. But in the night, I was taken so ill, that I was completely prostrated through great part of the Sabbath. The brethren were favored with liberty in their addresses to the throne of grace, and in speaking to the people. At early candle-light the memorials of the Saviour's death were distributed to a devout company of believers. The impression on the spectators was deep and solemn; and, at the conclusion, an affectionate invitation was given to such as felt concerned about their souls, to come forward for prayer. A small number availed themselves of the opportunity. They appeared quite serious, and, I trust, they will be made to feel the necessity of a thorough preparation for the eternal world, and of coming at once to the Saviour of sinners as their only refuge.

## MISCELLANY.

### MADAGASCAR.

The general interest which has been felt for Madagascar on both sides of the Atlantic, springing from the remarkable success of Christianity and the bloody persecution that succeeded, the steadfastness of the Christians and the continued progress of the gospel in the face of such hostility, together with the mystery that, in the absence of all direct sources of information, has shrouded the island,\* have caused every addition to our intelligence concerning it to be received with avidity. After a series of contradictory rumors, tidings came, seemingly authentic, that the policy of the queen had been reversed; that her son, the heir apparent to the crown, whose profession of Chris-

tianity had exposed him to much danger, was virtually supreme in the state; that the penalties and disabilities under which the Christians had suffered, were removed; and that free intercourse with foreigners was, or was soon to be granted. Upon this, preparations were at once made by the Directors of the London Missionary Society to revive their mission. Rev. William Ellis, late of their mission in the South Seas, and Mr. James Cameron, formerly of the mission in Madagascar, were deputed to visit the island to make inquiries on the spot, preliminary to arrangements for active missionary operations, should circumstances favor.

These gentlemen left Port Louis on the 11th of July last, and reached Tama-

\* See Magazine, Vol. XXXII, p. 21, and XXXIII, p. 60.

tave on the 18th. They bore a letter for the queen, asking leave to proceed to the capital and to remain in the country a year, "to see how those things in which Mr. Cameron was engaged are going on," and a memorial from the merchants of Mauritius. They found the port still closed against foreigners, and the obstacles to a mission formidable; but their visit appeared to be timely and favorable to the accomplishment of their object, and they succeeded in gaining much valuable information. Many of the contradictory rumors, that have followed each other in quick succession, were traced to persons who seem to have made it their object to impose on the Malagasy exiles at Mauritius, through whom the supposed facts were communicated to the English residents there, and by them to the public.

The officers at the port, after careful inquiry as to their names and errand, received and forwarded their letter and memorial, and welcomed them with apparent cordiality. They remained at Tamatave twenty one days, where they had unobstructed intercourse with the officers and people, and with many strangers from the capital and elsewhere. The native Christians, of whom there were some in the neighborhood, soon found means of communicating with them, and in answer to inquiries gave a considerable amount of valuable information. This intelligence was "obtained from parties to whom the highest sources of evidence were accessible, and whose veracity is more than guaranteed by their present circumstances."

"I shall never forget," continues Mr. Ellis, "our first interview with the native Christian with whom we had most frequent intercourse. We were seated at breakfast with one of the foreign residents, when according to appointment he arrived. After looking earnestly at each of us for a few moments, and almost mechanically giving us his hand, there came over his whole countenance such an expression of emotion as I had never before witnessed in any human being. It was not ecstasy, it was not terror, and yet a seeming blending of both, marked by a measure of intensity but rarely seen.

During the whole interview, which was long, there was a strange uneasiness mingled with apparent satisfaction, which it would be difficult to describe. It would be unsuitable now to make any mention of his name or rank, or the present circumstances of some and the tragical end of others most closely connected with him.

"During all our intercourse with the people, nothing surprised me so much as the earnest, importunate, and reiterated applications for the Holy Scriptures and other Christian books, which reached us through all available mediums. One fine looking young officer, who had come from a distance on hearing that we were at Tamatave, almost wept, when in reply to his solicitation for a book, Mr. Cameron told him we had not a single copy left. In answer to an inquiry as to the number of Christians in his neighborhood, he replied, 'We are few in number, because we have so few books. If we had books, many would read them and would unite themselves with us.' We have made arrangements which will as far as practicable, enable us to furnish them with books from this place."

The answer received from the court to their letter and memorial was couched in courteous and friendly terms, containing kind inquiries after some of the missionaries who had formerly resided in Madagascar, declining an immediate answer on account of a pressure of public business, and meanwhile advising the deputation to return to Mauritius, on account of the unhealthiness of the coast during the winter season. Before leaving, Mr. Ellis addressed letters to the Christians at the capital, assuring them of the sympathy of their brethren in England and their readiness to send them Christian teachers. A suitable medium for correspondence was pointed out, and some presents were sent, and relief for those who were suffering.

The people appear to be divided into two nearly equal classes: one, favorable to education, improvement, and Christianity, the other desirous to uphold superstition, slavery, and other ancient customs and "institutions" of the land. It was impossible to learn with any definiteness the number of Christians. There are doubtless many, known only

to God and their nearest friends, and others who, without intended concealment, have no means of communicating with their brethren in the faith. But it is stated on authority believed to be reliable, that in the capital and its immediate vicinity there are not less than ONE THOUSAND, who meet regularly on the Sabbath and at other times, for the worship of God, and the celebration of Christian ordinances; and there are known to be considerable numbers in other places. They comprise among them some of the most intelligent and respected men in the community. Many of them, on account of their known worth, hold important offices, their religion, as it is supposed, being connived at on account of the value of their services. In spite of sanguinary persecution, in which not less than one hundred persons have been put to death, and a far greater number have suffered exile, degradation and bonds, their numbers continue to increase. Men and women of rank, who are keenly suffering for Christ's sake, are among the most active in bringing others to believe and confess him. In fellowship with them are "those who now hold the highest offices in the kingdom, and those who may at no distant period exercise the sovereign power."

A considerable class sympathize, without identifying themselves, with the Christians. They are in favor of education, civil improvements and reform. Others, less earnest in their aims, see the foolish and mercenary character of the reigning superstition, which they ridicule and would gladly see abolished. There is also a large discontented class, who have been made so wretched by the extortion and oppression of the government, that they are ready to welcome almost any change.

On the other hand, the party opposed to Christianity is strong in numbers, wealth and political influence, having at its head one of the ablest members of the present government, a nephew of the queen. He is represented as "a shrewd, ambitious, daring man, with considerable

business talent and large property." He and his party are said to spare no efforts to prevent the accession of the prince, heir apparent to the throne, in which they are supposed to have had the sympathy of the queen. But maternal affection for her only son has so far proved stronger than bigotry, and restrained her from any injury to his hereditary rights. The prince and his consort, while very respectful and attentive to her majesty, are firm in their Christian profession, and the true and tried friends of their persecuted and suffering brethren. He is "represented as being exceedingly amiable in disposition and honorable in character. One who has seen much of society, was lately some time at the capital, and though he has no sympathy with his religion, expressed his opinion of his moral worth in strong terms; he said he was not like a Malagasy in any features of his character, but most like an English gentleman." The father of the prince's wife, an officer of high distinction, though not a Christian, is the steady friend of his son-in-law. At the last advices from the capital, a formidable conspiracy against the life of the prince was known to have been formed, and it was rumored that the queen, who is about sixty-six years of age and comparatively feeble, was about to abdicate the crown in favor of her son. The deputation did not remain long enough on the island to sift this story and ascertain the facts with desirable certainty, but from the character of the parties relating it, and the circumstances and manner of its communication, they were disposed to give it credit.

"The interests of true religion among the Malagasy," says Mr. Ellis, from whose letter the foregoing account has been condensed, "have, at different periods, appeared to be placed in extreme peril, but never seemingly more so than at the present time. Should the Queen be suddenly removed, before the Prince is firmly established as her successor, or should his life be sacrificed to the ambition and the enmity of his rival, there would not only be a great destruction of human life, but a revival of the persecu-

tions against the Christians, in all probability more violent and cruel than has yet been witnessed. The rival of the prince was the chief instigator in the last persecution, and he is the only one now who ventures to accuse the Christians to the Queen; all others are deterred by the fear that the Prince may remember it hereafter; but this man still pursues them with unrelenting hatred. Could the friends of Christ at home, those who have contributed so promptly and so liberally toward the renewal of missionary labors when the door appeared open, but clearly perceive the full importance of the interests involved, and the apparently imminent peril in which the Malagasy churches are now placed, I am persuaded there would forthwith be manifested such a general, earnest, united,

and importunate spirit of prayer unto the Most High, as should form the most encouraging ground of hope, not only that the life of the Prince, apparently so precious, would be preserved, but that the churches would be favored with rest, increase, and a state of preëminent prosperity."

The Directors of the London Missionary Society, in anticipation of a more decided opening for evangelical labor, appealed to the Christian public for special pecuniary aid, and have received a contribution of over £9,000. This they will hold sacred for its object, in the belief that better days for Madagascar are near at hand.

## AMERICAN BAPTIST MISSIONARY UNION.

### ANNUAL MEETINGS.

The fortieth annual meeting of the Board of Managers of the American Baptist Missionary Union will be held in the meeting-house of the Spruce Street Church, Philadelphia, on Tuesday, May 16, 1854, at 10 o'clock A. M.

SEWALL S. CUTTING, *Rec. Sec'y.*

*New York, March 8, 1854.*

The American Baptist Missionary Union will hold its ensuing annual meeting in the meeting-house of the Spruce Street Church, Philadelphia, on Thursday, May 18, 1854, at 10 o'clock A. M. The annual sermon will be preached by the Rev. Silas Bailey, D. D., of Indiana, or by the Rev. Edward Lathrop, of New York, his alternate.

WM. H. SHAILER, *Rec. Sec'y.*

*Brookline, Mass., March 10, 1854.*

### LETTERS FROM MISSIONARIES.

#### Arracan.

C. G. MOORE, Sept. 7, 23, Oct. 12, 19, 22, Nov. 3, 21, Dec. 6.—H. E. KNAPP, Oct. 3.

#### Basselin.

MINNEN, Nov. 18.—J. S. BROOKS, April 22, Sept. 19, 22, (2), Oct. 7, 21, Nov. 19.—H. L. VAN NESTER, Sept. 22, (2), Oct. 8, 19, Nov. 16, (2).—MRS. V. M., April 11, Oct. 11.

#### Bangoon.

J. DAWSON, June 2, July 20, Sept. 20, Oct. 23, 29, Nov. 21, 22.—E. KINGSIDE, Aug. 7, Sept. 16, 24, Oct. 7.—J. H. VINTAGE, Oct. 7, 17, 27, ? (rec.) Dec. 7.—L. ISAACSON, Oct. 29, (2), 30, Nov. 18, 19, 21.—MRS. L., Oct. 22.

#### Maulmain.

J. WADE, Sept. 14.—C. HISSARD, Sept. 16, Oct. 19, Nov. 17.—T. S. RANNEY, Sept. 17, Oct. 19, (2), Nov. 17.—M. H. BIXBY, Sept. 17.—J. M. HASWELL, Sept. 18, Oct. 19, Nov. 29, Dec. 1.—J. R. NISBET, Oct. 3.—D. WHITAKER, Oct. 18.—K. A. STEVENS, Oct. 19.

#### Toung-oo.

F. MASON, June 27, Sept. 6, 8, 10, 14, 16, Oct. 3, 22, Nov. 7.—MRS. M., April 12, July 12, Oct. 16, 19.

#### Tavoy.

C. BENNETT, Aug. 21, Oct. 13, (2), Nov. 11.—B. C. THOMAS, Aug. 23, Oct. 11, ? (rec.) Feb. 6.—T. ALLEN, Oct. 20, Nov. 11.

#### Mergui.

D. L. BRATTON, Aug. 22, Sept. 8, 21.—J. BERNARDIN, Aug. 22, Oct. 17.

## Siam.

MISSION, Sept. 30.—S. J. SMITH, June 21, 25, Oct. 4.—W. ASHMORE, July 17, 21, Sept. 10, Oct. 7.

## Hongkong.

MISSION, Oct. 1.—J. JOHNSON, Sept. 5, (2), 13, Oct. 10, (2), 24, Nov. 10, 26.

## Ningpo.

MISSION, Nov. 5.—D. J. MACGOWAN, Aug. 18, (2), Sept. 5, Oct. 7 24.—J. GODDARD, Aug. 31.

## Assam.

MISSION, Nov. 16.—N. BROWN, June 16, 17.—I. J. STODDARD, Aug. 22, Sept. 15, Oct. 7, Nov. 22.—S. M. WHITING, Oct. 18, 20, Nov. 19.—M. BRONSON, Oct. 25.—W. WARD, Nov. 1, 25.

## Nellore.

L. JEWETT, Sept. 20, Oct. 1, (2), 6, Nov. 5, (2), Dec. 17.—Mrs. J., Oct. 6.

## Bassas.

J. S. GOODMAN, Sept. 14, 16, 24.—H. B. SHERMAN, Sept. 14, Jan. 9, 15.

## France.

E. WILLARD, Oct. 26, 27, Dec. 8, 6, 13, 31, (2), Jan. 2, 3, 4, Feb. 6, 7.

## Germany.

J. KÜHNER, Oct. 13.—G. W. LEHMANN, Oct. 14, Dec. 6.

## Greece.

R. F. BUEL, Oct. 17, 21, Dec. 16.—A. N. ARNOLD, Nov. 10, (2), Jan. 12.

## Ojibwas.

A. BINGHAM, Nov. 11, Dec. 31.

## Shawanoes, &amp;c.

F. BARKER, Nov. 19, Jan. 26, Feb. 4.—J. MEEKER, Dec. 13.—J. G. PRATT, Jan. 3, 14, Feb. 4.

## Cherokees.

W. P. UPHAM, Oct. 7, (2), 20, Dec. 10, (2), Jan. 16, 17, 22, Feb. 3.—E. JONES, Dec. 15, 22, (2), Jan. 7, 22, Feb. 1.

## DONATIONS.

RECEIVED IN FEBRUARY, 1864.

A friend,

1.00

## Maine.

A friend of Missions 4; Kennebunkport Village ch. 37; Kennebunk Depot, Joseph Stevens 5.50; Bucksport, H. Darling 25; M. G. Buck 7; Frankfort, Rev. S. G. Sargent 2; Mrs. Sargent 2; Belfast, S. Sch. Mission circle, to sup. Samuel Cole in Assam Orph. Sch., 25; Brunswick, N. Stone 35; Brookline, ch. 8; Corinna, ch. 7; Wells Depot, Rev. John M. Wedgwood 15; Henry Littlefield 2; Thomas Hobbs 1; Mrs. Emily H. Jones 1; Mrs. Mary Hatch 50 cts.; Mrs. O. K. Littlefield 50 cts.; Wiscasset, John Sylvester 5; Bristol and Misconogus, ch. 5; Jefferson, S. Chism 1; 183.50  
Penobscot Asso., J. C. White, tr.: Mrs. D. Worster 5; Bangor, 2d ch. 69.50; Corintha, ch. 17; Dexter Howe 3; Bradford ch. 5.50; 100.00  
Lincoln Asso.: Rockland, 1st ch. mon. con. 22.28; 2d ch. mon. con. and coll. 16.11; Fem. Miss. Soc. 1st and 2d chhs. 20.25; Camden, 1st ch. 1.55; 2d ch. mon. con. 11; Fem. Miss. Soc. 4; St. George, 2d ch. 25; to cons. Rev. Winthrop O. Thomas, L. M., per. Rev. H. C. Bates; agent, 100.17

383.67

## New Hampshire.

Friends, for Burman Mission 8.00  
Keene, ch. 10; North Londonderry, Rev. S. S. Leighton 5; 15.00  
State Convention, A. J. Prescott, tr., 100.00  
Milford Asso.: Nashua, ch., to cons. Joel Brown, L. M. 100.00

218.1

## Vermont.

Fairfax, Rev. H. I. Parker and wife 12.00  
Bennington, 2d ch. 45; Hardwick, E. Bronson, for German Mission, 1; Willington, ch. 6.25; Rev. P. Howe 10; Mrs. V. B. Howe 10; Wallingford, ch. 25; per Rev. M. A. Cummings, agent, 97.25

109.1

## Massachusetts.

Boston, Mrs. Wood 1.50; and her deceased sister 1.50; Charles st. ch., to cons. Samuel N. Brown, Jr. and Benjamin B. Converse, L. M. 201; mon. con. 10.68; S. Sch. Miss. Soc., H. Lincoln Chase, tr., to cons. Luther G. Rice, L. M. 100; Union, S. Sch., for sup. of a heathen child named William Howe, 25; South ch., Young Ladies' Miss. Soc., Miss S. B. Blake, tr., for sup. of a Karen child in Mrs. Wade's sch., 12; Charlestown, 1st ch., Boardman Miss. Soc., W. S. Edmands, tr., to cons. Mrs. H. Maria White and Enos Merrill, L. M. 2.0; High st. ch. 5.94; Southwick, ch. 5; Cambridge, George Cummings, of wh. 100 l. for the German Miss., 200; Roxbury, Tremont ch., Robert W. Ames, tr., to cons. Wm. Brooks, L. M. 107.65; Dorchester, 1st ch., to cons. Mrs. Mercy Durrell, L. M. 115; Methuen, ch., Lewis Gage, tr., 100; Holden, ch. 29.32; Rev. A. Dunn 5; a friend 50 cts.; South Abington, ch. mon. con. 18; Brookline, ch., mon. con. 245; E. B. Seccomb 500; Mary G. Paine, to sup. a heathen child named Julia Bennett, 12; Bolton, ch. 25; Prince-on, Ass. H. Goddard 20; East Cambridge, ch., Enos Reed, tr., to cons. J. W. Donallan, L. M., 100; Brewster, ch. 5; West Royaketon ch., for Siam Mission, 1.25; Danvers, 1st ch. Henry Johnson, tr. 33; Young Ladies' Miss. Soc., Miss Elizabeth Dunklee, tr., 5; Newburyport, 1st ch., John Currier, Jr., to cons. Charles Pearson, L. M., 100; Watertown, ch. and soc., per Samuel Noyes, tr., to cons. Antipas Jackson, L. M., 100; Lowell, 1st ch., J. W. Pease's S. sch. class, to sup. Otis H. Morrill in Assam Orph. sch., 18.50; New England Village, A. J. Copp 1; North Wrentham, ch. 7; Manchester, ch. 10; 2380.84  
Worcester, Pleasant st. ch. 80.15; a friend 1; per. Rev. J. Aldrich, agent, 81.15  
Franklin Co. Asso., J. B. Bardwell, tr.: Shelburne Falls, ch. mon. con. 8; Heath, Mrs. P. Maxwell 1; Charlemont, ch. 1; 10.00  
Amherst, ch. 9; Three Rivers, ch. 9; North Sunderland, ch. 18; per Rev. E. A. Cummings, agent, 33.00

2467

## Rhode Island.

A lady 50; Providence, Rev. J. O. Welsh 5; a friend 1; 1st ch., Geo. I. Sherman, for Burman Mission, 20; 3d ch. S. Sch., per A. W. Godding, supt., 68; Pine st. ch., J. B. Hartwell, tr., to cons. Joseph C. Wightman, L. M., 100; 244.00  
Providence, G. T. Swarts, per Rev. J. Aldrich, agent, 5.00

249

## Connecticut.

East Killingly, ch. and cong. 37;  
South-H. Literary Institution, Ladies' Mts. Soc., A. M. Judson, sec., to sup. Levinia M. Parker in Manualism Normal sch. 10; Wallingford, 1st ch. J. C. Mansfield, tr., 60; Bridgeport, ch., to cons. Mrs. William Hall and Mrs. Ezra Silliman L. M., 200; Groton, 2d ch., to cons. Eli-ha Rathbun, L. M., 110; Brookfield and vicinity, Friends, 15;  
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80.00  
— 502.00

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son, 1st ch., to cons. James Stites,  
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Mission, Roxborough, Fem. Miss.  
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lap 8; Norwalk, ch. O. G. Carter,  
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sch. 1; Avon, ch. 8; O. Moon 2;  
Anna Rose 4; J. B. Jameson 8;  
Mary Jameson 2; Cherry Valley,  
Miss Jeannette West 1; Mrs. E.  
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J. G. Oncken 1

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son 10; James McKirdy 5; Lon-  
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Oncken, 263.25  
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Evans, N. Y., Colden Barrell, per S.  
M. Osgood, Agent, 25.00  
King and Queen Co., Va., Robert  
Ware, per John Pollard, Admr., 280.00  
— 80  
811.75  
Total, from April 1, 1852, to Feb. 23, 1854, 851.5  
85.

## Donations in Clothing and Goods

Providence, R. I., Perry Davis & Son  
1 box Pain Killer, for Rev. B. C.  
Thomas.  
Do. do. do. do 3  
boxes do for China Mission.

# THE MISSIONARY MAGAZINE.

VOL. XXXIV.

MAY, 1854.

No. 5.

## AMERICAN BAPTIST MISSIONARY UNION.

### TOUNG-OO.

JOURNAL OF DR. MASON.

(Continued from p. 109.)

#### Geography of the country.

A range of mountains runs from Martaban, dividing the waters of the Salwen from those of the Sitang to an unknown distance beyond Toung-oo. Between Kyouksareet creek, a tributary of the Salwen, and Beling river, which falls into the Sitang, the strata have not been thrown up; and in the rainy season, a lake rests on the dividing ridge, from which the waters descend on the east towards the Salwen and on the west towards the Sitang. On Monday, Oct. 3, we entered this lake by Krung-eik creek, which, in some places, is so narrow that two boats cannot pass each other. Where we entered, the banks are high, with the little blue-petalled and yellow-stamened spiderworts creeping up the sides, half hidden by the bushes, like the violets of northern

climes; and the waters were covered with crinurus in full bloom. A few miles of progress brought us into open plains, extending as far as the eye can reach, but all under water, with an abundance of wild rice growing in it, though regarded by most travellers as a worthless grass. In times of scarcity, as now, the poor people gather it; and the kernel, though very small, is as good as cultivated rice. This lake has an outlet to the south, which we passed, falling into a stream at Kykeko (broken pagoda) a large Taling and Burman village, with a thick settlement around of Karens and Toung-thoos. Beling river is a considerable stream, from a quarter to half a mile wide; and, like the Mississippi in Louisiana, runs in a bed which in the rains is higher than the country on its west bank. Where we entered it, a range of hills is seen a few miles distant on the south, at the base of which are the ruins of the ancient city of Dung-woon; and near the site of these, numerous Karens are now located. The city is

famous for being the birth-place of Magadu, the first king of Martaban, whose father was a merchant, settled in the city, and the son, in early life, travelled with his father's wares to Siam, where he laid the foundation of his future greatness. We passed up the river four or five miles, and just above the handsome Burman village of Shwā-hīā (golden boat), we entered a narrow breach in the west bank, down which the water ran with a strong current, much like a breach in the levee, such as may be often seen above New Orleans. Though universally regarded as a natural creek, by both natives and Europeans, I have little doubt that it is the work of art, and that a canal has been originally dug, to connect the Martaban and Pegu provinces. The probability is increased by the recent discovery of a canal, now in part filled up, between the city of Pegu and Toung-oo.

After leaving the wooded banks of the Beling, which are studded in many places with the conglomerated fig, and which gives name to the stream, we entered again on boundless fields of wild rice, our passage being in a narrow gully, so shallow that our boats sometimes touched the ground, and which are used as cart roads in the dry season. On the west side of the plains is the village of Kauka-doot (the forwarding island), being a little knoll or island in the flooded plain, which, under the Burmese government, was a kind of dépôt. Through this village the Rangoon Christians had to pass, in former years, when they came overland to Maulmain; and they uniformly met with rude treatment from its inhabitants. I recollect reading the letters of parties that have been driven into the jungles by them, in fear for their lives. But the times have changed; and they treated the Christians with me, both Burman and Karen, with much kindness, and listened respectfully to the gospel. At this village, we left the fields again, and entered a small tributary of Kadat river, which falls into the Sitang a few miles above the mouth of the Beling. After descending this stream a few miles,

we crossed the Kadat, and entered once more on the inundated wild rice plains, which continue to the borders of the Sitang river. The waters are covered, in some places, by the white lotus, the red water-lily, and the nelumbium, the sacred bean, and are the resort of numerous large water-birds. Pelicans may be literally seen in hundreds at once, multitudes in the air and multitudes in the water; and cormorants, herons, of several species, cranes, adjutants, teal, and an occasional vulture were every where visible. A range of hills, from one to two thousand feet high, bounds these fields on the north, where there are several Karen settlements of both Pwos and Sgau. At the foot of the hills is the large Burman and Taling village of Kykehto, where we stopped a few hours. When I stepped on shore and entered a *zayat* on the bridge, which seemed a resort for loungers, I was soon surrounded by more than twenty men, most of whom appeared disposed to listen, though one or two sought controversy. We were told that there were five hundred houses in the village and settlement; and it would be an interesting region for a missionary who can speak both Burman and Karen, to spend a few weeks.

On approaching the Sitang river, we were informed that the bore had come up, the present spring-tides, with unexampled force, and that several boats had been lost in it the day before. We slept at the little village of Tsou-palu, which is three miles in a direct line from the river; yet at that distance, the bore, when it came in, roared like the surf on the sea-shore. At the mouth of the river, it is said to come up sometimes a perpendicular wall of water, more than twenty feet high, when nothing can stand before it. But by passing in or out at neap tides, and being careful to ground the boat above the height of the bore, before the tide is out, the river may be navigated with perfect safety. We passed into the river at full tide, and went up to Sitang city, a distance of five or six miles, as quietly as we should have sailed on the Salwen. The Sitang river

is here a noble-looking stream, a mile wide, with long reaches, on which several large villages are seen spread along the banks, giving the prospect an appearance of civilization that was not anticipated.

#### City of Sitang.

The city of Sitang, or Setang, as sometimes written, (Taling, Khataing, or Sect-king, Burman, Seetoung,) was founded, according to a Taling history translated into Burmese, before me, in the reign of Wepala, the second king of Pegu, A. D. 1168: but some authorities say, a century later, and others, several centuries earlier. A brick wall was built around. But forty-two years after its foundation, it was taken by the Shans, who destroyed the city, and carried away captive the king and three white elephants. No further notice of the place occurs in any of the native histories that I have been able to obtain; but in the first English war, it was found well fortified, and a colonel with a major and several men lost their lives in taking it. It is situated on a ledge of laterite, from one to two hundred feet high, running east and west several miles through alluvial plains with an even surface and summit, like some gigantic work of art, and suggested the walls of Babylon. It terminates in a precipice at the river's brink, and on this precipice was the ancient city, where now are located the English cantonments. The position is strong by nature, and is being made still stronger by art; so that it will never be possible for any Burmese force to take it, when properly garrisoned. The present town is very small, consisting of less than one hundred houses, in the angle of a small creek and the laterite ridge, at the foot of the hill on its north side, and on low ground that appears to be overflowed during the rains. There is a market pretty well stocked with the productions of the country, and bread can be had from the commissariat. But both rice and bread sell at an advance of fifty per cent. on Maulmain prices, and are much inferior in quality. Neither milk nor fowls could be obtained

at any price; but fish was abundant, and venison and wild park not uncommon. The inhabitants gave no special attention to the gospel; but a few Sgau Karens, who had come to trade from the Pegu side, seemed much interested in the truth. And, were there any one to follow up the word spoken, their speedy conversion might be anticipated. They informed me that there were settlements of both Pwos and Sgaus in Pegu, at no great distance from Sitang. Soon after my arrival, the commandant and officers sent me a handsome invitation to dine at their mess, while I staid in town. And, though I thought it best to decline their invitation, I called in the evening on Col. Goldsworthy, the commanding officer, who kindly offered me any assistance in his power, to forward me in my journey and work, and from whom I gathered several items of information. The garrison has, at present, about one hundred and thirty Europeans and three hundred sepoy. Dacoities and thefts seem rife in the neighborhood. The morning we arrived, a man was brought in, dying, who had been shot in a boat the night before, a few miles above the town. And the night we slept in Sitang, a band of ten or a dozen armed men entered a village seven or eight miles below the town, and, in the absence of anything more valuable, carried away six baskets of rice; while the steersman of my boat, the old Burman soldier, who had said in a most patronizing manner that he would take me up safely to Toung-oo and back again, had two loaded muskets stolen from his side while he slept. The villagers are completely at the mercy of the robbers for the government has disarmed the whole population, from Martaban to Toung-oo, so that no man is allowed to have any description of arms in his house. Thus any thief, dexterous enough to steal a musket from a passing traveller, as all go armed, may with a few followers walk through any village, and take whatever he pleases.

The distance from Martaban to Sitang by land is about one hundred miles, and

in the dry season the road is good, and practicable for carts. But the intricacies of the water passage make the distance we passed over considerably more. We were seven travelling days in making the trip, which, though sufficiently long, through the current being almost constantly against us, was five days less than some boats are on the way. There is a road from Sitang to the city of Pegu, which the Burmese call two travelling days distant, though not more than twenty miles; and another good road in the dry season leads to Shwaygyeen, which carts travel in three days.

#### Request for Taling Books.

We left Sitang about noon, Oct. 7, and about sunset passed another wall of laterite like that at Sitang, and which had also been the site of an ancient city called Hkharwai. The old pagodas and temples, with a cleared spot near the summit, and the village spread out at its base, have a pretty appearance in coming up the river. While proceeding after dark, we were overtaken by a furious storm of wind and rain, and put into a small creek, on the Pegu side, which falls into the river at the village of Kadhō. The first thing I saw in the morning was a man asking for Taling books, who said he had heard of Christianity before, and wanted much some Taling books on the subject, to examine its claims in his native tongue. He appeared to me like a sincere inquirer after truth; but I had no Taling books, and I could only promise him that Mr. Haswell, the Taling teacher, would probably visit his village with books in a few months. At Meat Kyō (broken river), a creek leaves the river that connects it with Pegu river and the city of Pegu, which is said to be two days distant at the rate such boats as ours travel. But the water is too shallow after October for any thing but small canoes. This I also regard as an ancient canal, though supposed to be a natural creek. We came on to dinner at Tha-yet-tha-me, a large Taling village which the Talings call *Kha-jai*, (to rest against,) *tha-ming*,

(gentry,) which seems to imply that it was a former residence of the gentry. And its present appearance well supports the supposition. It has two or three monasteries, embosomed in palms, cocoa-nut trees, tamarinds and mangoes. In one of them I found an old man, reading the account of Gaudama's death to two or three women. After conversing with him a short time I accepted an invitation to go into another room, and see the principal priest of the village and neighborhood. He proved to be an old man of thirty lents,—the way the priests count the years they have been in the priesthood;—and he listened with his attendant brotherhood to all that he heard; but he was not disposed to say much, observing that he had never heard our law before, nor seen Christian books.

#### The Sabbath—Converts.

On the opposite side of the river was another of the laterite walls, rising amid the overflowed plains, some two or three hundred feet, and on which a city had formerly stood. A plain on the Pegu side was pointed out, as the site of the Taling city of Dungkamō (the eaglet city). Two hours after dark on Saturday evening, we reached the village of Dungsareet, where we stopped to spend the Sabbath. This also was at the foot of a ledge of laterite, on which had been founded the city of Dung-krik (the city of the narrows),—the river being contracted in breadth here,—ten years before Sitang was built, A. D. 1158. I went up to the monastery, on the hill, after breakfast; but was told the priest had gone to Kangasan mountain (steatite mountain) to "seek the law,"—an idiomatic expression, denoting a seeking after the practice of the higher precepts of the law; and here meant that he had gone into the woods to practise austerities. We found two Burman women, seated on a mat under the kyoung, to whom we addressed the words of life, not knowing, as I told the assistant, but they might go away and do as much good as the woman of Samaria. It appeared, on

further conversation, that they were waiting to intercept Karens bringing their wares to market, and purchase them before they entered the village. The prospect here affords a beautiful view of the plains of Pegu, bounded on the extreme west by a range of mountains, in many places scarcely visible, separating the valley of the Sitang from that of the Irawadi. On returning to the village, we entered another bamboo kyoung, where the principal priest in it told me he had seen Christian books in Rangoon many years ago, but that he did not understand them. While conversing with him and others, I saw a number of Karens passing, and called them up. None of them had ever heard of Christianity before; and they could not, at first, be brought to believe but that I was in some way connected with the Buddhists, and objected — "We cannot build pagodas; we have nothing to build them of." When disabused of this idea, and they understood that I wished them to worship God in heaven, the Creator of all things, without any external object of adoration, they seemed quite pleased, and gave good attention to what was said to them. They subsequently went down to the boat, and spent an hour with the Karen assistants, one of whom returned with them to their village which was near, where all gave him a favorable hearing, and many were anxious to have a school established among them forthwith. And, had not Mr. Harris had charge of the district, and the people with me been required for a more destitute region, I would have had a village-school going in the valley of the Sitang next day. The assistants think that six of the people whom we saw, and who professed to believe, will be found faithful, and will ultimately be gathered into the visible church. They were referred to Mr. Harris for further instruction. There was one Pwo family here, but we were told that there were none further north, — the Pwos being most numerous in the southern districts.

#### Earnest Request for Books.

The following day, we stopped to breakfast at a village of some twenty houses, with an old dilapidated monastery, that had once been a most elegant building. On entering, I found a priest, surrounded by about twenty persons, who afforded us a good congregation to address. The priest said he had never seen a Christian book; and when the New Testament was put into his hands, he read half a chapter, and then asked me to give it to him. This I could not do, and he next asked for a smaller book; which, when refused him, on the ground that Mr. Haswell would be up with books soon, and that mine were reserved for Toung-oo, he seemed the more urgent for a book, "though ever so small. I want to read a book now. The other teacher I may never see." I could not feel satisfied to refuse him longer; so, after he had promised to read through any book I would give, I presented him with "Selections from Scripture," a work founded on Gaston's Collections, and compiled originally by Mr. Boardman; — a book, which, with the blessing of God, cannot fail to benefit any heathen that will read it. As the boat drew up to the shore, I observed a train of persons leaving the kyoung, who had been making offerings, and among them several Karens, — one or two of whom I afterwards saw in the village. When I told them that offering to idols and priests was contrary to the ancient practice of the Karens themselves, who worshipped originally the eternal God, one replied, — "Yes, I know that very well; but our subjection to the Burmese has led us into conformity with their customs." He appeared cordially to approve of Christianity, as did another elderly Karen who came up and was very anxious to have some of the Karen assistants go home with him.

In the afternoon, Oct. 10, we reached Shwaygyeen, two and a half travelling days from Sitang, a distance of about fifty miles, with a strong current running

down all the way, and which takes large boats often five days to make the trip.

#### Shwaygyeen.

Shwaygyeen is situated at the junction of the Shwaygyeen river with the Sitang, or, as the Burmese call it, the Toung-oo river. It affords the handsomest prospect in the distance of any town I have seen in the country. Were the highest of the Alleghany mountains set down close to the back of Pittsburg, a person coming up the Ohio would have a very good picture of Shwaygyeen. The houses stretch in uninterrupted succession close to the water's edge, a mile or two on each river, while a most majestic range of mountains rises six or seven thousand feet high on a massive base, with numerous habitable knolls and glens, where the dwelling-places of the Karens may be traced by the cleared spots visible through their light tint, as compared with the deep green of the forest around. On entering the town, it is found to stand on low ground, with the streets laid out at right angles, and paved with bricks set on their edges, looking very much like the streets of Tavoy. Back of the town, however, parallel with Shwaygyeen river and close to its banks, is another of those laterite ridges about fifty feet high, which are seen so often on the river, the first at Sitang. This hill appears to have been exclusively devoted to religious purposes, and is covered with monasteries, temples, zayats and sacred trees, among which are the mesua and the genuine peepul, very rarely seen in the provinces. Here Mr. Harris has taken up his abode, with an old zayat for his dwelling, and a temple, which the English soldiers have "looted," for his cook-house. A little brook, running west, separates this ridge from another on the north, where the Burmese had a stockade, and where the British cantonments are now located. The town contains nine thousand inhabitants,—the same population as Tavoy, but it has a much better stocked bazar. There is a Jew's shop, filled with all the thousand and one

articles of usefulness and luxury, which such establishments ever furnish in India; and numerous Hindoo stalls with piece goods and other articles of clothing, in much greater abundance than they could be found in Maulmain, when I arrived there twenty-three years ago. The prices are, of course, much in advance of Maulmain prices, the articles being all brought thence, at a considerable risk and expense of transport. We obtained good bread from the commissariat, at cheaper rates than it can be obtained in Tavoy, though dearer and inferior to Maulmain bread. Good beef may be procured, either from the commissariat or in the bazar, cheaper than in Maulmain. Very little milk can be had at any price. We paid three hundred per cent. in advance of Maulmain prices for what we purchased. A missionary with a family coming here will do wisely, if he brings with him goats, or a good cow or two. Vegetables and the common fruits of the season were abundant in bazar, as were also all the numerous condiments and drugs, which are usually seen in Indian markets. Bamboos sell for less than half the price they are in Maulmain. Teak boards, sawn in the place, were offered to Mr. Harris at Maulmain prices,—teak being very abundant; and coolies' wages are just half what is paid in Maulmain. On the whole, then, a mission family may live here as comfortably as at any other station with which I am acquainted, out of Maulmain. Had we the men, a Burman missionary as well as a Karen missionary ought to be located here without delay. Many of the Burmese gave encouraging attention to the gospel, and were anxious to obtain books that they might study its precepts. On the river, between Sitang and Shwaygyeen, are more than twenty villages of Burmans and Talings, who speak and read Burman as their mother tongue; and there are exactly forty on the banks between Shwaygyeen and Okepyat creek, which separates the province from Toung-oo, which, with Sitang and some ten large villages below it, to say nothing

of the places in the interior, might surely afford useful employment for one man; especially, as few of the people have ever heard the truth, or, hearing, know nothing of Christ, other than the name. One or two Burman or Taling assistants could profitably spend all their time, travelling up and down the river, stopping two or three days in each village. A year spent in this way would not give a week to a village. It was very providential that Mr. Harris was sent to the Karens, at the present juncture; for the people seem waiting in masses to receive the truth, as soon as it is offered them. Every day, companies of Karens come in to him, to hear the gospel. And they are more accessible to the missionary here, than Karens are at any other station. Shwaygyeen river divides above the town into three branches, the banks of which, and of their little tributaries are clothed with Karen villages. The first of them is not more than half an hour's distance by boat from the city. My assistants visited some of the nearest villages, and reported that the villagers were ready to believe all the Bible taught, and anxious to have day-schools established in their hamlets. The great difficulty to the missionary will be the lack of a sufficient number of school-teachers to supply the demand. It is to be regretted that the place has not proved healthy to Europeans. All the officers with whom I conversed on the subject represented it as sickly. Nearly fifty Europeans, I was told, have died there; which, in less than a year, out of a force of three or four hundred, is a large proportion. The location, however, selected by Mr. Harris for mission premises, seems, to all appearance, both salubrious and pleasant; and it is particularly convenient for the Karens, who pass to and fro in their little skiffs a dozen times a day, at the foot of the knoll on which his house stands. As there is not a Pwo village north of Shwaygyeen, nor within a day's journey south of it, a Pwo missionary would be quite away from the field of his labor here.

Shwaygyeen is a Burman word signifying gold-sifting, from the gold mines, a few miles up Shwaygyeen river, where the soil is dug away from its banks, and washed or sifted in the river. These mines have been worked from time immemorial; and though little more than gold-dust is brought to market, yet the natives say, pieces of gold larger than a rupee, are sometimes found. The town was fortified, and first constituted a city, some of the natives inform me, by Vanola, the son and successor of Alompra. But there was an ancient Taling village here, before the place received its Burman name, which was called Hset-teet.

#### Established at Toung-oo.

Toung-oo, Oct. 22.—The measure declared "utterly impracticable" is accomplished, and here I am, with more strength and better health than when I left Maulmain. We left Shwaygyeen on Thursday, Oct. 13, and arrived at one of the Toung-oo landings last night, in less than eight travelling days, though every one told me in Shwaygyeen that it would take me from twelve to fourteen. Our passage up was uniformly pleasant in every respect. And though the assistant commissioner here, Mr. O. Riley, tells me that the country is in a very disturbed state and dacoities common, we travelled undisturbed, and had many interesting hearers of the gospel from time to time among both Burmans and Karens. I find the civil and military authorities very kind; and Col. Williams, the commanding officer, when he found there was no *zayat*, or *kyoung*, or house that I could obtain at present, very kindly gave me permission to occupy the one he had just vacated while I stay, though he was about to pull it down for the boards in it, that he wished to use in repairing the *kyoung* which he has now taken for a dwelling. We have got all our movables up from the boat. The house is as much in order as if we had been here a month, and we have commenced our labors. Several Burmese have been to visit me,



among whom were the chiefs of several districts and the magistrate of Khyoungyam, a large district through which we have passed. "Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it."

### RANGOON.

#### LETTER FROM DR. DAWSON.

##### Welcome of a new laborer.

Rangoon, Oct. 28, 1853.—Since the close of the Convention at Maulmain, the missionaries have returned to Rangoon, and have resumed their usual labors. The Deputation have been among us and left us again, after a visit of about a month; a part of which period, however, Rev. Mr. Granger spent in making a trip up to Prome and Meaday, in company with br. Kincaid. And we have lately had the heartfelt pleasure of welcoming to this station Rev. L. Ingalls, a faithful and tried laborer in this portion of the great missionary field.

##### Encouragement—The work spreading.

In the Burman department of the mission, the work which is spreading on every hand, continues to be full of encouragement and promise. Recently we have received several fresh tokens of redeeming love, in the conversion and union with the church of a number of individuals. Since May last, twenty-one persons have been baptized upon a profession of their faith in Christ. Though a few call themselves Shans, or the descendants of this particular race, they were mostly Burmese converts, of both sexes. And it is gratifying to say of them all, whether Burman or Shan by descent, that they *were* heathen, but now, we trust, they are Christians both in heart and life. Rev. Dr. Peck and Rev. Mr. Granger even had the pleasure of leading down several of these interesting candidates into the baptismal waters. As they offered themselves as applicants for the ordinance and were admitted by the

church, they were baptized in small companies on successive Sabbaths. During the examination of many of them, little points of peculiarity would turn up, which characterized the feelings and experience they related, and afforded the clearest evidence possible that the work was truly wrought of the Spirit of God.

##### Two Churches.

Connected with the mission, there are now two separate and distinct Burmese churches. One is located in Rangoon, the other is in the village of Kambet. The church in this city has the venerable Ko Thah-a for their pastor. The church at Kambet, though destitute, at present, of a pastor, is under the care of a native assistant, who is aided in his responsible work, by a most judicious deacon.

##### Five Preaching Stations.

Touching preaching stations, where the word of life is regularly dispensed to all who will listen to it, there are five of them already established under the supervision of the mission. Two of them are situated in the city proper of Rangoon, and one is at each of the villages of Kemmendine, Pazoondoung, and Kambet. In regard to these different stations, it may be desirable to mention a few particulars, as to the locality, visitors, and native preachers employed at them.

In Rangoon city, one preaching station is in the verandah of a large brick house, at present occupied as a dwelling by br. Ingalls, in Kuladan, or Foreigners' street. According to the custom of the country, mats are spread upon the floor as seats for those who come. A large company of coolies, who carry burdens about the town, very frequently congregate there, and linger for hours together. Br. Ingalls does a good deal of the preaching there himself; and, when fatigued or worn out, is assisted by Moung Tha Zau, a man who was formerly a preacher in Arracan.

The second preaching station in the city is at the hospital zayat, which was built at the expense of the funds of the institution. It stands within the enclo-

sure of this establishment, alongside one of the principal roads, leading to the stockade and Dagong pagoda. Hundreds, and often thousands of the people pass that way every day, and many stop and listen to the truths of the "new religion." Generally, from 9 A. M. to 4 P. M., there are from five to fifty or more visitors, sitting in that building. A steady, industrious assistant, by the name of Ko Mhing, occupies this post, and labors day after day at the work, with untiring and most commendable zeal. A judicious distribution of tracts and minor religious publications is occasionally made at this zayat. To the European, Hindoo, Mohammedan, and Burmese sick in the hospital, considerable religious instruction is imparted from day to day.

#### Kemmendine.

Of the out-stations, Kemmendine is at the distance of about three miles from the town, lying in a northwest direction, and stretches over a long piece of the river-bank. Its situation is pleasant and salubrious, and it possesses the appearance of thrift and industry. The whole site of the village is studded with fruit and flower-trees, which, unlike those that stood in this city before the war, have escaped destruction. Its population is large and the people appear to be very inoffensive and orderly. At a guess, I should say there were about 3000 inhabitants in the village. The preaching zayat, which is a solid teak-built house, is seen at the entrance of the settlement to the right of a great thoroughfare, and is only a few hundred yards from the Karen mission premises. Mounq Poo, an ordained evangelist from Arracan, is in charge of the station. Large companies collect there, and more particularly on Lord's day, and hear the gospel preached in their own language. Br. Kincaid, before he left for Maulmain, preached there for many Sabbaths. A number of the Christian Karens and members of the mission family there (br. Vinton's) join in the worship conducted in the afternoon.

#### Pazoondoung.

Pazoondoung, which signifies a shrimp trap, is at the lower extremity of the town, and is not more than a mile and a half or two miles distant. The village is somewhat irregular in its figure, and mostly occupies the bank of a broad, deep creek, which rolls past it to the north. The people devote their attention chiefly to agricultural pursuits, but many of them follow the business of fishing. During the time the Burmese government were in power, it was regarded as a first-rate village, and the headman was always either a close friend or near personal relative of the governor of Rangoon. The population, I think, is fully as large as that at Kemmendine; and one encouraging feature about it is that the present headman is a Christian, and a member of the Rangoon Burmese church. He exerts an influence which commends his religion to the people. The zayat stands on the main road leading to the village, but a little out from it. The native assistant, Mounq Shway Tu, preaches regularly every day except Sundays, when he meets with the church in town. The zayat seems to be well attended.

#### Kambet.

Kambet is beautifully situated as a rural and agricultural village. The lofty, spreading trees, gardens and enclosures give it quite a picturesque appearance. On the south extends to a distance of several miles, an extensive plain, which is now covered and ripe with precious grain. The houses are located without any regularity or design, and seem to be scattered along a rolling ridge, which skirts the margin of the rice fields. A succession of villages, whose extremities are so contiguous as almost to meet, appear to rise and spread over twenty miles of country. The second Burmese church in this district is located in this settlement. The preaching zayat is also used by the church for their meetings. The good deacon, whose large family and circle of relations compose most of the church, is always present to receive visitors and

talk with them on the "one thing needful."

Thus the work progresses. A few spots have been lighted up by the torch of divine truth, and our increasing anxiety and prayer is that these preaching stations may be multiplied a thousand fold, and faithful and efficient native preachers raised up to fight the battle of the Lord with the hosts of the adversary arrayed against him in this benighted land. Pray for Burmah without ceasing, for her gospel preachers and for the poor heather, and that the glory of the Lord may soon cover it, even as the waters cover the sea.

#### Karen department.

The Karen department, I am happy to say, is also in a very encouraging condition. Churches are springing up in different directions; a few more of the young men begin to feel that it is their duty to preach the blessed gospel to their dying countrymen. In many of the Karen villages, day-schools have been started for the instruction, in their own mother-tongue, of the children of Christian families. In short, every thing connected with the mission is indicative that God's blessing is resting on the efforts made in both its departments, though limited and imperfect, as they necessarily are, to enlighten these heathen masses, and to bring them into subjection to the Lord Jesus Christ.

Nov. 21, 1853.—We are still cheered at this station by the manifestation of God's grace, working upon the hearts of the heathen. Last Sunday, three very interesting persons presented themselves before the church, and asked for baptism. But as it was apparent that they had not received sufficient instruction to understand fully the gospel scheme of salvation, their cases were postponed for future consideration.

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#### JOURNAL OF MR. INGALLS.

Mr. Ingalls, having been transferred from Arracan to Rangoon, gives the following account of his arrival and early employments.

#### Departure and arrival—Baptisms—Ordination.

July 6, 1853. — Left Maulmain in the Hon. Co's Steamer *Berenice* for Rangoon, and reached the place of destination, after a night of tossing on the deep, on the afternoon of the 7th. We found a pleasant home with br. Kincaid, who, for nearly two years, amid woes and oppressions, has nobly preached the gospel of Christ, and gathered the scattered church, and been instrumental in bringing many new converts into the fold.

8.—To-day succeeded in renting a house, but a few doors from the old mission premises.

9.—Four Burmese candidates were baptized.

16.—Attended a council at Kemmendale to examine two Karen candidates for ordination, both of whom gave good evidence of being called to the work of the gospel ministry.

17.—Preached to a good company, after which br. Kincaid baptized two Burmans. The season was full of interest.

18.—To-day the Karen candidates were publicly set apart to the great work unto which God has evidently called them. Preached from Acts 20:24. Br. Vinton gave the charge. Ko Thah-a offered the ordaining prayer, and laid on hands with brn. Vinton and Kincaid.

19.—To-day, after our morning service, baptized four Burmans. The season was deeply interesting.

#### A Sabbath—Baptisms.

Aug. 7.—To-day it is the Sabbath; but no church-going bell peals through the city the welcome to the sanctuary. No crowds of well-dressed people throng the streets, wending their way to their chosen places of worship, or bands of youth, with the sacred pages impressed on their tender minds, on their way to the Sabbath school. A large cargo of rice has just been landed in this time of famine. The rush of hundreds to buy, the noise of the multitude, with the crowds of begging women and children, contrasts painfully with the solemn silence

and order that obtains in gospel lands. Surely, darkness covers the earth, and gross darkness the people. What can bring order out of this confusion? What mighty power can so change these hearts and minds, as to make this day hallowed? What influence lead them to cast their idols away, and erect the family altar, and clothe and educate these wild, naked children? Christian rulers cannot do it. Schools or tracts will not do it. It is the blessed gospel of Christ alone, that can change, purify and elevate this degraded land. This gospel has now reached thy shores, O Burmah; it comes with countless blessings for thee and thy children. It will make thy land Immanuel's.

15. — Yesterday baptized three more Burmans. 'Tis pleasant, 'tis joyful to see these pagans turning to Christ.

#### Baptisms by the Deputation.

Sept. 4. — Since my last date, the brethren of the Deputation have reached this station; and O how opportune was their appointment by the Executive Committee. For the last four or five months they have toiled incessantly, and adopted plans of labor that will long tell in the future history of our missions. To-day, after the morning service, we retired to the royal tank, where many of the first disciples were baptized, and Dr. Peck had the pleasure of baptizing three candidates. It was a joyful day. Old Shway Dagong loomed up in the distance, while smaller pagodas were scattered in every direction, seeming to say that this is Gaudama's land. But there stands our honored Secretary, with these new and happy converts, who have turned from these dumb idols to Christ, the living God, and they go down to the liquid grave and vow eternal allegiance to Heaven. Dr. Peck will not forget this day. He is bound by new ties to Burmah.

11. — To-day the Rev. Mr. Granger visited the same waters, and baptized two more converts. I rejoiced that he had the rich privilege; it will endear Burmah to him.

18. — Again we have visited the baptismal waters, and seven Burmans were baptized; — five by br. Granger and two by Ko Thab-a, the pastor of the Rangoon church.

20. — To-day we gave the parting hand to the Deputation. To me it was a sad parting. May God go with them and permit them to return to the churches, and declare what they have seen among the Gentiles of the wonderful works of God.

An accompanying note to Dr. Peck says :

Oct. 10. — Three more Burmans were baptized, making twenty-nine since July. You perceive that I have not entered into particulars as to the experience of any of these converts, nor have I referred to our daily work. You have seen with your own eyes, and heard with your own ears, and I trust feel satisfied that God is doing a great work in Burmah. O for grace to help in this time of need. O for men to work in this field. The set time to favor Burmah has come, and I hope and pray that all our churches may enter heartily into the work, and give God no rest until Jerusalem is made a joy and praise through the whole earth.

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#### MAULMAIN.

LETTER FROM MR. HASWELL.

Baptisms — Stephen Gano.

Maulmain, Oct. 19, 1853. — On the second of this month, I had the pleasure of baptizing three young men and two young women. They were all children of Christians, except one. He was adopted by Mrs. Hancock when a small boy, and by her named Stephen Gano. She labored and prayed for him with much earnestness and Christian perseverance. But he has given little ground to hope that he had been or would be benefited by her labors, until within a short time. The evidence of his conversion and that of the others was very satisfactory. He speaks of sister Hancock with great affection, and says he daily thinks of her and of the instructions she gave him.

His Burman name is Sīwa Yah. His case affords encouragement to labor, even though no appearance of good is seen. Seed that we sow may spring up and bring forth fruit, after we have long been in our graves.

*A hard field — Prayer for help.*

Maulmain is a hard place. There are many things at the present time to discourage; but our help is in God. I believe he will yet show that there is power in the gospel of his Son, to subdue the hearts of these hardened heathen to himself. Do not let our brethren and sisters weary of praying for us. We need help, help from on high. God alone can give the increase.

One of the discouraging things here at the present time is rage for office and employment, where great salaries can be obtained. Several Christians have appointments in the government service in Rangoon, and others with merchants, and receive such salaries as their fathers never dreamed of. Other situations are open, and our young men are all wide awake to see if they cannot get a share. The church here will be greatly weakened by removals from this cause. We already find it difficult to obtain school teachers. For competent men can obtain twice and three times as much as we can give them.

Many listen to the gospel, when we preach. But at the present time, we have not a man among the heathen population, who can be considered a good inquirer. There are several among the children of Christians that appear very well. We are determined to hope on and labor on; and, though the blessing linger, wait for it, trusting that it will come and will not tarry.

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LETTER FROM MR. HIBBARD.

*Influence of the Convention.*

Oct. 19, 1853.—You may have been looking for a communication from me, giving some account of myself since

reaching Burmah. But you can hardly have wanted information from this quarter during the six or eight months past, deeply interesting as the intelligence to communicate has been. Times are changed, however. The brethren who assembled here are gone; the Deputation has left us, and affairs now move on in their accustomed order, save where the hand, I trust, of reform has been laid upon some of our institutions. Some of the wheels have been removed; but then many think they were superfluous ones, impeding the work only, and not accelerating it. If so, it is well. There is still life in the missions. Perhaps I might say, new life has been imparted to them. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." The reciprocal influence of the members of the Convention in promoting brotherly love, and consequently harmony of action, and in inciting to greater zeal in the Master's service, I regard as not among the least of the blessings which may be expected to result from the Convention.

*Rangoon a promising field.*

Our brethren on the Burman side of the hill are hard at work, and not without encouragement. Souls are converted. From Rangoon, we have very interesting intelligence. The spirit of inquiry seems to be abroad among the people. Many have been added to the church, we trust of such as shall be saved. Br. Stevens, who has recently returned from there, regards it as a very promising field of labor.

*Ordination of Pah-poo.*

The Karen mission here, we hope, is reviving a little. A few weeks ago, I had the very great pleasure of assisting at the examination and ordination of Pah-poo, a very promising young man. He studied theology under br. Binney, and afterwards assisted him in the seminary. His examination was most satisfactory. His statement of Christian doctrine was very clear and correct. His view of

faith, and its connection with works, drawn out by questions by Rev. Dr. Mason, was very just.

#### Theological Students.

On the 14th inst., four young men from Mergui were admitted, on examination, to the Theological School. They brought letters of recommendation from their respective churches, and gave very satisfactory evidence of a call to preach the gospel. Two of them have already been employed as assistants by br. Brayton.

#### Progress in the Language.

For ourselves we are doing what we can at the language. We love the study, because by it our mouths will be opened. We are making as good progress as we could reasonably expect, under the circumstances. And yet, when measured by my desire to use the language in publishing salvation, I seem to make very slow progress indeed. As soon as I can go to the jungle, and be among the people, my progress will be more rapid. I hope also to be able to do some good to the churches by talking to individuals in a broken way, as well as improving myself in the language.

My health, from the first, has been excellent. Mrs. H. has recently had a severe attack of fever; but, by the blessing of God, she is now quite recovered.

#### Utility of the Convention.

I intended to have spoken more definitely respecting the Convention; but have not time. Suffice it to say, that I have had as I believe, a hundred fold returned me for all the time it cost, taken, even as it was, from the study of the language. In a few weeks, I seemed almost to have acquired the experience of a generation.

### NINGPO.

#### LETTER FROM DR. MACGOWAN.

#### Notices of recent converts.

Ningpo, Dec. 2, 1853.—Of the two converts recently added to our little band, one is a native of the department

of Kinhwa, in the west part of this province; and, in point of education and natural abilities, superior to any who have professed Christianity in this part of China. As he is now under instruction with reference to employment as an assistant, some further notice of him will be appropriate at this time. His friends had determined that he should engage in mercantile pursuits. But having acquired a passion for literature, he was bent on pursuing his studies, and could not be induced to relinquish his choice of a profession. This was the occasion of unceasing discord; and, to escape from the annoyances brought on him by his obstinacy, he quitted his native place as an adventurer, and took up his abode at Hangchau, the provincial city, which he was soon compelled to leave, being disappointed in his expectation of finding friends in that capital. At Ningpo, he was equally unsuccessful, and was reduced to great straits for subsistence, when he met with a stranger who took such interest in him as to undertake his support until a reconciliation could be effected with his friends. This was not disinterested benevolence. There is little, if any of that, in the land. It was supposed by his patron, who is nearly as poor as himself, that his talents or connections would secure a good return for the investment. His patron, being a friend of the assistant Chiu, the latter undertook to board him for a small sum, and thus he became a resident of the building adjoining our chapel, where he soon obtained a knowledge of the gospel, and became a diligent student of the sacred Scriptures. On the reëopening of our day-school ten months ago, we committed the charge of it to this youth, and the son of br. Chiu, a young convert of some promise. The stipend of a teacher is divided between these two young men, who are preparing for future usefulness, while occupied as students and teachers. Recently we have had reason to hope that this wanderer from home has experienced a change of heart, and could not refuse his request to be admitted to the

privileges of a believer. At his examination, he gave an account of his visit to the Romish church, and of his conversation with the mitred chief of the establishment. He had the temerity to charge the bishop with a misdemeanor of which he, as a literary man, was not guilty—that of image-worship. He strenuously remarked that the burning of candles by day and the use of incense in worship were characteristic of Buddhism. His examination of the new religion at that place was not satisfactory to himself, nor does it appear to have been encouraging to the Dominicans; for they did not ask him to renew his visit.

The other convert, named Má Iendziu, is my cook, and has been in my service for more than six years. A year ago he applied for baptism. But as with domestic servants particular circumspection is called for, his application was not complied with, without considerable delay. In the interval, his family, which is highly respectable, withdrew their objections. The last to consent to sanction the step was his brother, a literary graduate, who is possessed of all the pride of this ruling class.

#### Chinese Servants.

Not the least of a missionary's trials arise from his servants. As a general rule, those natives who are most exemplary and moral, studiously keep themselves from the influence of foreigners, which, with too much reason, is regarded as perilous and contaminating. Hence, only such as were more or less irregular, in the esteem of reputable men, are obtainable either as teachers or as menials. This was especially the case when, at the conclusion of the war, foreigners first came to the northern ports. The consequence was that they not only suffered by the systematic cheating and pilfering of those about them, but by incurring, through their servants, the animosity of the natives generally, whom the servants of these strangers oppressed in various ways in the names of their employers. A man once in a foreigner's ser-

vice felt himself above law and beyond the reach of punishment, his timid countrymen quietly acquiescing, and submitting to numerous extortions. The money entrusted to these miscreants was often appropriated to their own use, the food and other articles being purchased on credit, never to be paid for. By cheapening goods forcibly, and compelling dealers to receive light money, and in various methods, they kept alive angry feelings, rendering attempts at conciliating the people almost nugatory. It was not until we understood the language of the people, and in some degree obtained their confidence, that this state of things became known to us; and it was long before the evil could be corrected. It still exists, to no small extent; not much, however, where the employers speak Chinese.—Yet as these are a small minority, the natives are ever suffering from the wrongs and outrages of men who profess to be clothed with foreign authority. So great is the dread entertained of foreigners, that few natives are willing to lay before them their complaints.

#### Impostures.

Two cases, of recent occurrence, may be cited in illustration. An aged servant, connected with a Buddhist monastery, while sitting on a bridge in front of the temple, fell into the canal and was drowned. The occasion seemed a fitting one to a mason, who had been much employed by missionaries, to *squeeze* the monks. Calling a comrade, he entered the temple, where the two assumed the airs of official characters, proclaimed themselves officers of justice in the service of foreigners, and charged the priests with the crime of murdering the servant. After exciting some alarm among the brotherhood, they made a proposition which strongly corroborated their claim of being ministers of justice, as the term is understood in China, to the effect that all further proceedings against them should be staid for a "consideration." The abbot was too shrewd, or too obstinate for the conspirators, who

gradually abated their demands from one hundred dollars to thirty, and were glad to compromise the matter for fifteen, out of which they had to provide a feast.— Here the affair would have terminated, had not the missionary in whose name it was conducted, heard of it. The conspirators averted a visitation from the monastery, by paying back to the priests half the amount they had extorted, which being satisfactory to the latter, the miscreants escaped punishment.

The other case was of a still bolder character. A scheming knave went through several villages, announcing that a certain missionary, out of regard to the general weal, had determined to raise a corps of "braves," to aid in protecting the city against the rebels, and that extra pay should be given to all who enrolled themselves as volunteers. Great was the number of applicants for permission to be placed on the muster roll. The recruiting officer, however, would record no man's name, who did not first lay down a small fee. In this manner, a considerable sum was raised. And it was not until the poor rustics came up to Ningpo, that the fraud was detected. A riot, or at least a row of some kind would have taken place after such an occurrence, any where but in China. But the people are too much accustomed to be fleeced, and are too fearful of coming in collision with foreigners to lose their temper in such a transaction. These wrongs were perpetrated by men professing to be in the service of missionaries; those which are inflicted on the natives by persons claiming to be in consular or mercantile offices, are more frequent and more aggravated. It may be readily seen, therefore, that servants of "outside people," who are known as such, have greater facilities for imposing on their countrymen, and that their masters cannot but find them unprofitable; they cheat systematically, and steal when an opportunity occurs, and rob at intervals. It was only last night that a missionary, startled out of his bed by a noise in an adjoining room, discovered a man

carrying off some articles of value. He gave chase. The thief, instead of making for the gate of the compound, ran round the verandah, his pursuer gaining upon him at each heat. After making the circuit several times, the thief was overtaken, and found to be a servant who had been employed for a long time.— Why not dismiss dishonest servants? Because, simply, honest ones are not to be found. A visitor from home, observing a missionary household, where all the natives connected with it are regularly instructed in the sacred Scriptures, and bow together daily in prayer, would think, "Surely this little company of heathen will soon be gathered in, and form the commencement of a church;" or, if he were told that these were all but hopeless characters, he would not look for great results of preaching among promiscuous crowds, where truth is so imperfectly communicated. If those who have been well instructed in the truths of the gospel, and who see its effects in a Christian household, are found resisting the truth, where, he would ask, will the work of evangelization commence? Certainly, little impression can be made on the masses, so long as those in our employ are dishonest and hardened pagans. And those who in embracing Christianity, have to refrain from the habit, or, as they think, the right of cheating, can be reformed only by Almighty grace.

Discouraging as this may appear, and disastrous though it is, it is proper to state that the evil is gradually abating. The teachers, workmen, and servants, now employed by missionaries, are more than formerly, of average honesty and respectability. It is not so difficult as it once was to get reputable persons to enter our service. Prejudices are wearing away as our objects are understood, and we have not much to apprehend in future from the enemy entrenched in our own quarters. Not far from one hundred literary men, have, for a longer or shorter period, been engaged to teach missionaries or to teach in mission schools, among whom not half a dozen



have embraced Christianity. And among a far greater number of servants or workmen, who also have been well instructed, there have not been ten hopeful conversions, owing chiefly, if not wholly to the fact that only bold and hardened men could be induced to come near us. If mere proselytism were our aim, the limits to success would not be small. Nothing is more common than to have applications for baptism from those in our employ, or from persons who wish to be. And of late, not a few men of standing have shown a desire to be connected with us, owing to the unsettled state of the country. During the late riots, the gentleman from whom we purchased the ground on which our church is built, commenced attending our services so regularly, that I began to entertain hopes respecting him, and desired the assistants to be assiduous in visiting him at his residence, to impart special instruction. Their backwardness in doing so was subsequently explained by the rich man's conduct. They surmised at the time, that he sought protection from the female rioters under the shadow of the church, which, in fact, was the case. On the restoration of order, he discontinued attendance. A man possessed of considerable property is in the habit of attending my Bible class, has acquired much information respecting Christianity, and says he wishes baptism. But he is constantly harassed by poor relations, who, through intimidation and persecution, are gradually wresting his inheritance from him. And there is reason to believe that he thinks that by being so far connected with foreigners as to belong to their religion, none would dare to molest him. Thus we are liable to be deceived by the professions of the rich as well as the poor.

Much excitement has prevailed in the city of late, in consequence of apprehensions entertained by the authorities of an attack on the city. The villagers who destroyed the public offices some time ago, were disaffected, and it was thought would again rise in rebellion. The

panic extended from officers to people. The latter rushed out of the city in great numbers, and the place would have been nearly deserted, but for the military closing the gates. Some pirates who had been reconciled to the authorities were induced to march against the discontented. After killing several, they brought nineteen poor creatures before the mandarins, whom, before breakfast this morning these officials led out to be put to death by decapitation, or rather by hacking, so barbarous were the proceedings. There may be some extenuation for acts like these; but the imperialists perpetrate daily such sanguinary and diabolical outrages upon peaceable villagers about the seat of war, that one is prone to regard all their deeds with detestation.

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#### ASSAM.

##### LETTER FROM MR. WHITING.

Sibsagor, Nov. 19, 1853. — We are now making preparations to leave Sibsagor on the first of December, for a preaching tour, to be absent, if prospered with health, until the first of March. The centre of our operations this season will be the same as last, viz., the city of Jorhat. I designed to visit every house within a circle of two miles from the centre of the city last year; but was obliged to return to Sibsagor, before the work was half done. I hope to complete that work, besides preaching at regular seasons in the *zayat*, the present year.

From Jorhat as a centre, if time should allow, I can visit many villages a day's journey in all directions. But my chief work will be concentrated within Jorhat.

In comparing the prospects of the present year with those of the last, there is only one event which throws a gloom upon the proposed tour. Last year I had an assistant, Batiram Dass,—a man well qualified to be a preacher of the gospel—a man whose heart was in his work; but he has heard the voice saying,

"Come up hither," and has gone. In every respect the appearances are favorable. I can preach, though making many blunders, directly to the people, myself. Last year I was scarcely able to make myself understood. At that time also I was obliged to stop in a government building, directly under the observation of the Dasoya, a bigoted Hindoo, who could prevent any one, if he chose, from coming to see me. But this year, having, much to my own surprise, as well as that of many others, succeeded in securing a piece of ground favorably situated on one of the avenues to the city, I shall be able to have a *stupa* and receive calls from the people, without being subject to the supervision of the native officers of police. I regard this as a favorable opening of the field for us to go in and occupy. At a trifling expense yearly, we shall hold a permanent place in the centre of an idolatrous community. I do not feel afraid to indulge the belief, that on that very spot of ground, a building, consecrated to the worship of the living God, will one day be raised; within which a church of true believers will be gathered, to the praise and glory of the great Head.

#### Jorhat and vicinity.

In commencing active labor as a preacher, I have felt it important to lay out some plan to guide me in my future work. Jorhat seems to be such an important place, and so intimately connected with Sibsagor, that it ought to be occupied immediately as an out-station. My thoughts have centred very frequently, since last year's visit, on that place; and unless the experience of the present cold season shall materially alter my plans, I shall propose to make Jorhat the centre of my labors every cold season. This will allow me eight months for preaching in and around Sibsagor. This plan seems to be a feasible one, and one which grows in importance on reflection. Of course, in the present weak state of the mission, and in view of the providences to which all missions are

liable, we must be ready at any time to change, suspend, or give up even the most dearly cherished plans and pursuits. Still I believe the Lord has among this most profligate people some whom he has elected to eternal life.

#### Boat-tour.

In September, I made a tour by boat, of thirteen days, to the Mayuli and several Miri villages.

At a Doon village where I stopped over Sunday on my way down the river, I had an opportunity to preach and distribute a few tracts. I had also the privilege of doing what I could to relieve the sufferings and distress of the sick. More than half of the village were down with fevers.

From that place I crossed over the Great River to the Mayuli, and visited the Dokin-pat monk establishment. Here dwells a Gohain with about two hundred disciples, who worship him as God. The houses of the monks are built on the sides of a square enclosing a very pretty court or compound, in the centre of which is a very nice Naraghor. With a little care, the establishment might be made the prettiest place in Assam. But in its present condition, with dense jungle all around, it is the lurking-place of fevers and other diseases. During my stop at the place, I had an opportunity of seeing the Gohain himself, and of learning much about the practical working of the establishment. The Gohain, as I saw with my own eyes, is worshipped as a Supreme Being. No one of his disciples approaches into his presence, without falling on his knees at his feet. So sacred is he, that he cannot condescend to make a *salaam* to any one, not even returning the *salaam* of the chief magistrate of the province.

The disciples, or Bhokots, as they are called, are trained from youth to live a life of professed celibacy and retirement from the world. They seldom leave the island, and of course know little of what is going on in the world.

During our stay, we were treated very coldly. Our movements were watched continually, and any crowd collected around our boat was dispersed by a mere nod of the head.

I have never been conscious of deeper emotions at the sight of heathenism, than I had when at Dokin-pat. I felt sad — sadder than I can describe — to see boys, four years old and upwards, separated from their parents at an age when they are not capable of choosing for themselves what life they will pursue, and condemned to a sickly heathenish spot, as the monkery is. I felt that I was in one of the strong-holds which Satan has built up, to hold this nation under his dominion. I felt that I was not in a proper place for preaching the gospel, — inasmuch as all I said was ridiculed and contemptuously received. I accordingly moved on in my boat, and spent some time among a people more despised and ignorant, but not more superstitious than the Hindoos.

The Miris, like the Karens of Burmah, are a very simple-hearted people. Their language, customs and habits are entirely different from the Assamese. They live in dense jungle, generally on the bank of some stream, accessible in small boats; are very timid, and prefer to have little or nothing to do with strangers. I enjoyed my visit very much among them, and was able to tell them something about the way of salvation. I have companies of Miris calling at my house every few days, and, as they feel acquainted with me, they sometimes sleep in my verandah.

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### GERMANY.

#### LETTERS FROM SUNDRY BRETHREN.

##### Letter from A. Kemnitz.

Templin, Jan. 2, 1854. — The Lord builds his people here, and gathers the outcasts of Israel. He has recently refreshed us with streams of grace. Eighteen persons were added to the church during the last year. Some backsliders

also returned, to the joy of the church. Our field of labor embraces this whole district. At eleven places, meetings are conducted, at which I have preached nearly every evening since the month of September. Besides preaching two or three times on the Lord's day, I visit each station in the course of every four weeks. Besides myself, there are five or six brethren whom the Lord has endowed with gifts, who between the above times conduct services both on week days and on the Lord's day. Thus all the stations are supplied with the word of life, to the edification of our members and the awakening of sinners. The attendance at these meetings varies between thirty and one hundred. At many places, the people come in dark nights with their lanterns from five to ten miles, in order to hear the glad tidings of salvation.

At Prenzlau, 20 miles from Templin, notwithstanding determined opposition, we have eleven members, a stated place for preaching, and regular meetings.

Every where in this vicinity, there appears to be a moving, and we look forward in living hope to a year of grace, in which the Lord will abundantly pour out his Spirit, as heretofore. A new awakening of a missionary spirit also shows itself in the members. About 200 loan-tracts have been put into circulation by them at all the various stations, and many other tracts have been given away. An association has been formed among the brethren and sisters, which directs its labors more especially to this object.

The Lord also counts us worthy to bear the cross. Under the semblance of law, we have been imprisoned and had our goods confiscated, because we had not notified the authorities of the hour at which our religious meetings are held.

##### Letter from Mr. Kohnen.

Elberfeldt, Feb. 20, 1854. — At our last church meeting the Lord had prepared for us the joy of listening to four decided confessions, which contained all we could desire. Two of the candidates

for baptism, and a beloved aged sister were baptized on the evening of the 15th inst. The others are to be baptized on the 17th, because many persons from Völkmarstein wish to be present, who cannot be baptized until four weeks have expired from the time they announced their secession from the national state church. This the law in Prussia requires. You will readily conceive that the excitement occasioned by Ribbeck's baptism, and still more by Ringsdorf's having joined the Baptists, has extended very far. Not only in Berg and Mark, but more especially among the Christians in Siegenlande, the excitement is great, and the prospects in the latter district are very promising. The brethren Rauschenbusch, Ringsdorf and Ribbeck will visit that place by turns, because they are well known there, and their names make way for them. Br. Ribbeck is constantly going from station to station, of which he has, in towns and villages, about 13 or 14. His meetings are every where well attended, and in some places very numerous. Prejudices begin to vanish before the simple preaching of the gospel, and here and there some begin to ask about the things pertaining to the kingdom of God. Br. Ribbeck has but a weak constitution, and inclined to consumption. But notwithstanding, he has made many hard journeys in rain and snow storms, with the greatest assiduity. He has walked from one to three hours, and more, over roads hardly passable. He is seldom a day at home at Elberfeldt, where on Wednesday evenings he takes his text with me in preaching to a numerous audience.

While our efforts for the kingdom of Christ, those of the press will doubtless be equally efficacious, through the blessing of God. Ringsdorf has a work on baptism in the press, and br. Rauschenbusch has also some letters on baptism published. Dr. Ribbeck has just completed a powerful production of some value entitled, "Out of the National Church into the Baptist Church."

There is an urgent demand for a chapel capable of seating 600 persons, in the valley of the Wüpper. But, notwithstanding the efforts of the brethren at Elberfeldt and Barmen, they will need foreign aid.

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#### FRANCE.

Mr. Willard furnishes the following translation of a letter from Mr. L., a native assistant, dated Feb 6, 1864.

God is a kind father. If he chastises, he knows also how to console. We have several times had experience of this; but especially these last days. You know what long and severe sufferings Mrs. L. has endured; but God did not deem it best to arrest the chastisement. Our dear little Léon died at 3 o'clock Friday P. M. He has only gone before us. We hope to be one day united with him in praising the Lord, our Father. But these trials were not enough. God would smite yet again. Many formidable difficulties were found at first, in the way of his interment. This was to occur on Sunday at 10 A. M., but it could not be effected till near 9 at night. After all possible hindrances thrown in the way by the priest, all was for the best. I hope the consequences of that interment will be blest, not only to us Protestants of M——, but also to all those of the department, and moreover to several Catholics, who are finally opening their eyes.

God does not abandon his children. He only requires them to put all their trust in him, assured that his ways are not theirs, and that his thoughts are too profound often for their comprehension.

I went Saturday morning to see the mayor. He told me that I might bury my child in course, or buy a privilege for fifteen years, as I chose. I promised to let him know my choice next day. The next morning he told me the priest came after I went away, and said that he had no right to suffer a Protestant to be buried in course, nor to sell him a privilege; that there was a place set apart for us. We went to the burying ground, and

found only one place, surrounded with box, but set apart for suicides, as there were already some there. I told him it was not a place for Protestants, but for suicides, criminals, &c. "It might be divided," the mayor said. "Yes, but I refuse to do so," I said, "for this place is not honorable, and you ought, according to the terms of the law, to give us an honorable place, you know, and finally, I will not suffer my boy to be laid there." "Nor will I," said he, "for it would not be just. But what is to be done?" "Let us inter in course, or give us a burying ground." "If you think you have a right," said he, "inter where you will; but let me be entirely out of the question." I told him it could not be so; for he was charged with the superintendence of the cemetery. Then he said he would give me a letter to the sous-préfet, and lend me a horse, to go to Compiègne. I returned home, being disposed to prepare to go to C—, since something must be done. Mr. C. arrived, and I told him how the matter stood. He advised me to tell the mayor to send his guard. We went to the mayor's and made the proposition to him. He said he would go himself, and did not return till 2 P. M., when I went to his house. He was just arrived, and told me the sous-préfet was coming, and would be there in half an hour. The coming of the sous-préfet surprised us somewhat, since the mayor could give us a place himself, and moreover the sous-préfet was laid down from fatigue, when the mayor arrived. Why should he get up and come to M—, in bad weather, too?

Half an hour later, I went to the mayor's, to see if the sous-préfet had come. I found there the mayor and his council, just convoked concerning this affair. The mayor invited me to remain with the council awhile, awaiting the arrival of the sous-préfet. I went home, requesting the mayor to send his guard after me if I were wanted. Some time after, the clerk of the commune came to my house, and said that the sous-préfet, having learned that I was in affliction, would not have me sent for; that he preferred com-

ing to my house; and that in ten minutes he would be there. Again we queried, why he came. Finally he came, and after a few words, I was going to say, almost of consolation, he told me that he would not go and choose a burying place, without being accompanied by me, or without my sending some one to make observations, if occasion required. For he did not intend, he said, that any thing should happen like what had happened at Chelles, a thing, he said, that happened contrary to his wishes, and which he greatly regretted. We started. The sous-préfet told us that he knew us very well, since we were concerned in the affair at Chelles. On arriving at the cemetery, we found the curé there, who openly opposed the interring of a Protestant in holy ground, since there was a place reserved for suicides, criminals and Protestants. The sous-préfet told him that whether he would or not, it would be done, and that the Protestants would not be laid in a dishonorable place. He gave the priest to understand that he should mind his own affairs, and not oppose the observance of the law; so that the poor priest was altogether blank. A burying ground was chosen for us in the best spot. So you see that all was for the best. The conduct of the sous-préfet was really admirable, upright and loyal. The consequences of this affair will, I hope, be excellent for all the neighborhood round about; for every one will see that we had right with us, since even the superior authority took so much pains to do us justice.

On leaving the sous-préfet, we thanked him. He replied before all, "I have only done my duty."

The priest was furious, but he was not punished for his wickedness merely by these things; had the interment taken place in the morning, at the hour fixed, we should have had nobody; whereas, at the end of this hindrance, which was quickly spread abroad, and then the journey of the mayor to Compiègne, the arrival of the sous-préfet, the convocation of the municipal council,—all this stirred

up the minds, puzzled some, excited others,—so that, in spite of a beating rain, more than a hundred persons remained quite to the end. God does every thing admirably. The enemy will finally grow weary of combating such an adversary. This affair is a subject of conversation for all the environs; and in no way for the approbation of the priest. Yesterday nothing was to be seen but groups on every side. The doctor said he was supposed to have been born in a religion so tolerant. Finally, all was for the best. I have just been to thank the mayor for all the trouble he gave himself in this thing.

#### GREECE.

##### LETTER FROM MR. BUSL.

##### Bible and Tract Distribution.

Piræus, Oct. 21, 1853.—The tract distribution, in which our mission has been more than usually engaged during the summer, has gained some publicity in the Athenian press. Unfriendly articles appeared in the *Æon* ("Age") newspaper,—the organ of Greek orthodoxy—which seemed to call for replies. Thus our work has been presented before the public in its true light, and some advantage has been gained to the cause of truth. We have heard innumerable expressions of gratification at the manner in which our cause has been defended against these bigoted, and somewhat virulent attacks. Calls for our books are even more frequent than before this controversy commenced. Several letters of thanks for books distributed have also been received. A gentleman from Sparta called yesterday to express the thanks of his fellow-townsmen for Bibles and tracts, and to ask for a new supply of the same. On taking leave, he made a characteristic speech, exhorting me not to be disheartened at opposition, and assuring me that those who were opposers now would hereafter, like the enemies of Sparta, be ready to erect a statue, in honor of the very man they persecuted.

"The books you distribute," he said, "though they be like bread cast upon the waters, shall be returned to you in blessings as ample as you could desire."

Whatever be the effect of our books on the orthodox church, it is certain that the people are eager to receive them. At Missolonghi, a scene occurred the 5th inst., much like the one at Corinth in May. A couple of cases of Bibles and tracts had arrived there the previous day, to the care of one of the judges of the Criminal Court in Athens, who was there on a visit. After supplying a few of his particular friends from these books, he was to distribute the remainder among the eighty inmates of the prison, sixty of whom could read. But it was soon noised abroad that a quantity of Bibles had been sent from Athens for gratuitous distribution; and a crowd of people gathered before the house, all eager to receive. My friend found it useless to refuse them; and, in a very few minutes the 140 Bibles and tract publications had disappeared among the multitude. Many were the disappointed applicants, that continued long afterwards to besiege the house. One father of a family was especially importunate, till he looked for himself into the empty boxes, when he went away with tearful eyes. A deacon was also among those who came too late, and protested that he and his brethren ought first of all to have been supplied. The prisoners were furious, when they learned that books intended for themselves had fallen into other hands. Another case of Scriptures intended for them is waiting the departure of the next weekly steamer.

Since commencing this, I have received a letter of thanks for some 300 books, sent to a central village of the Peloponnese, where, in company with brn. Kendrick and Lathrop, I stayed a night, on our tour in the month of May. I will give at least an extract, as it is characteristic of the men of his class.

"I was very glad that you were so prompt to attend to my request for books. I rejoiced that a free American and one

of the old Greek chieftains have so many feelings in common; and that we cherish like sentiments respecting civil liberty and freedom of conscience. I am an old unlettered soldier of the Revolution, unused to compliments. But if I ever see you again, I will lay my hand upon my heart, and pay you the salutation of a true and honest Greek.—Do not expect more from an inhabitant of Lalla. Suffice it to say that the books you have sent shall be read by the youth of my country. I am only sorry not to have answered you sooner; but I have been waiting for some opportunity to testify to you my gratitude."

Our mission has purchased, since January, 1177 copies of the scriptures, and of tract publications, 2640. We have received also of Dr. Hill, free of charge, as usual, 75 of his Greek tract-publications, viz. "Line upon Line" and "Precept upon Precept," and the "Peep of Day." Our distribution this year, including the tracts that had been published by our own mission, amounts to nearly the number noted above as purchased; and most of this distribution has been effected during the last five months. The number of hearers, at the public preaching, varies from a dozen to twenty-seven.

### AMERICAN BAPTIST MISSIONARY UNION.

#### OBITUARY OF MRS. MARY B. CROCKER.

Died at Monrovia, West Africa, Nov. 24, 1853, Mrs. Mary B. Crocker, widow of Rev. William G. Crocker, aged 35. Mrs. C. was a native of Portland, Me., and granddaughter of Deacon Thomas Beck, who for thirty years faithfully fulfilled the duties of his office in the Federal Street Baptist church in that city. She was naturally of a bright, ardent temperament, full of vivacity and sprightliness, which, together with a heart teeming with benevolence, and a disposition uncommonly cheerful and affectionate, fitted her to shine in almost any circle.

At the age of 16, she became the subject of renewing grace, was baptized at Portland by Rev. T. O. Lincoln, and from that time was ever a rich ornament in the church of Christ. Whether at home or among the heathen, she ever found her element in missionary labor. The poor Bassas had long known her as their friend, before she ever saw Mr. Crocker. And when by a sudden stroke, this beloved companion was removed from her, ere they reached their destined station, she could not be persuaded by the captain to return with him to America. "No," said she, "I have laid myself upon the altar of the Lord, and the remnant of my days shall be devoted to the cause of the poor benighted Bassas."

During the two years she remained in Africa, she suffered severely from fever, and was twice brought to the very gates of death. Yet she was ever patient and cheerful, laboring most assiduously in her missionary work, particularly among those of her own sex. So that notwithstanding her feeble health, she was able to render invaluable assistance to the mission, and greatly endeared herself to the natives as well as to her missionary associates.

No persuasion could induce her to quit her post, so long as she could do any thing for Africa. And when she at last embarked in so feeble a state of health as to leave scarcely any hope that she would live to reach America, she would by no means consent to have Mrs. Clark accompany her, preferring, sick as she was, to cross the Atlantic without a female attendant, rather than have any missionary labor suspended on her account. She took with her, however, Kmango, or John K. Wesley, a native youth, on whom her missionary labors were continued during their passage, resulting, under the blessing of God, in the enlightening of his mind and the conversion of his soul.

On her return to this country, she declined any aid from the Board, and even took upon herself, with such assistance as she received from the private contributions of friends, the whole expense of Kmango during his

two years' residence in this country. All this was done so cheerfully and quietly, that none but her most intimate friends knew any thing of the constant personal sacrifice which she thus incurred. Her private patrimony had been long since gone. Her self-denying husband had bequeathed her nothing but his prayers; and all the spoils she brought home from Africa were a constitution enfeebled by disease, and a heart too deeply sympathizing with the heathen, to be willing that one cent which had been contributed for their benefit should be appropriated to himself.

Her trust was emphatically in God. Anxious only to be about her Master's work, she cheerfully left it with him to supply her returning wants. And often has she said with a smile, particularly while bearing the whole expenses of Kruango, "God never forgets me. Pay-day has never yet come, without finding me in possession of means with which to meet my bills; though help often comes in a way altogether unexpected, and sometimes at the very last hour."

From the moment that her health would warrant such a thought, she began to look with longing eyes towards Africa. Yet she was no less a missionary at home. A niece, left motherless in infancy, found in her more than a mother's care. To the widowed mother of her departed husband, she was all that Ruth was to Naomi. In the church of which she was a member, her labors were invaluable; and among the poor and outcasts generally she was, in all respects, a city missionary. For the two last years that she was in this country, she sustained the office of Secretary to the General Benevolent Society in Newburyport; and, in the outskirts of that city, she gathered a large Sabbath School from families which never attended public worship, fitted them with clothing and books, instructed them at her own house on week-evenings, followed them with religious instruction to their own homes, and had the pleasure not only of seeing them become as orderly and serious as any school in the city, but also of witnessing their rapid improvement in knowledge, and, in several cases, of rejoicing over their hopeful conversion. She never wanted for means, with which to carry on these pious labors. For all who knew her were sure that whatever was placed at her disposal would be most wisely appropriated; and that it mattered nothing, whether their money were given to her, or her work.

But her eyes had seen the heathen in their degradation, and as soon as a way was open for her return to Africa, she felt that the

call was imperative. Those who tried to dissuade her from going, on the ground that she could not be spared from the position she already occupied, and that her life was too valuable to be thrown away in a climate which had well nigh proved fatal to her, found her immovably fixed in her purpose. "As to my missionary work here," said she, "there are Christians enough in this city who ought to do it; and the church has members enough who ought to fill my place there. The strongest ties are those which bind me to my mother and little M. E. But He who bids me go will see to them. He will never forsake mother Crocker in her old age, nor suffer her to go down friendless to the grave. As to the dear child, she has been trained thus far in His fear. I leave her in a Christian land and with a faithful God. I think I cannot have mistaken the call of duty. And even should my life be shortened by it, I consider one year's labor in Africa worth more than six in America."

While on her way the second time to Africa, she writes, "I think I have counted the cost, and it is not a trifling thing to part with all the heart's loved ones. But I have done it for the sake of the gospel. And now I can leave them, and my unworthy, guilty self in the hands of a sovereign God. I go forward, not knowing the things that shall befall me there. But I go with the confident expectation that the Most High will be with me; and, whether I live and suffer, or soon lie down in death, that he will guide me by his counsel, and afterwards receive me to glory."

She was received at the mission with great joy, and at once commenced a school of female adults, together with various other missionary labors. But many months had not passed, before she was again prostrated by disease, from which she suffered most intensely. Still, she could not think of return, but devoted all the little strength she had to the prosecution of her work, till she found herself utterly unable to do more.

Finding herself rapidly sinking, she left Bassa Nov. 10, and reached Monrovia on the 11th, intending to proceed home by the way of London. But the steamer had left, twelve hours before her arrival. Her strength failed so fast that she soon gave up all hope of proceeding farther, and quietly awaited her last change. Mrs. Vonbrunn, the wife of one of the native preachers, had accompanied her thus far, and was with her till the last. To her she often expressed her great joy that, after living so long in America, she had again been permitted to visit Africa, and find her last resting place beside



her dear husband. "My prayer is answered," she would say; "I am satisfied; my eyes have seen the mission-house, and all the native people. I have talked to them about God, and now I am willing to go to my long and happy home. I must leave you, sister V., with this people, and in the hands of a good God. Do the best you can for them. Tell sister Clark not to forget you. I wish I could tell my friends how good you have been to me. God will bless you." Her distress was intense; yet she never complained. "All I want," she would say, "is rest in the arms of Jesus. Pray that I may have patience, and that I may be composed; for my time is short. Though I suffer, I shall soon be at rest." In this peaceful state of mind she continued, till the morning of Nov. 24th, when she sweetly slept in Jesus, and her remains were buried beside those of her departed husband.

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#### MRS. OLIVE C. W. HARRIS.

Mrs. Olive Celina Wadsworth Harris, daughter of Dea. Joseph Wadsworth, of Becket, Mass., was born in Becket, July 6, 1814. She was baptized April 10, 1831, at the age of 16, and united with the Baptist church in her native place. Though deeply conscious of unworthiness, she maintained a uniform Christian deportment, and earnestly desired to be employed in doing good. Her faithful warnings and exhortations made an indelible impression on the hearts of many of her pupils. She was married to Rev. Norman Harris, Aug. 9, 1844; sailed from Boston in the ship *Faneuil Hall*, July 11, and reached Maulmain, Nov. 30, 1846.

She was distinguished by love for her work; and for seven years, at her first residence, was "in labors more abundant." During the rainy seasons, she uniformly assisted her husband in teaching and superintending a large boarding school. In the dry seasons, she usually accompanied him in his preaching tours in the jungle, in which she made herself very useful. When it was appointed that she should leave Maulmain, for the new station at Shwaygyeen, to which her husband had been designated, though it was a trial of her faith, she cheerfully submitted, in the hope of more extended usefulness. Mrs. H. was in feeble health, and but poorly prepared to undergo hardship. She remarked that the thought of leaving Maulmain with her four children for the purpose

of establishing a new mission, in a part of the country where a white female had never been, was more trying to her than her first leaving her native land. But her reluctance was soon overcome, and she said, "Let my friends rest assured that I go cheerfully." In making this trip of one hundred and fifty miles, they were three weeks in an open boat, exposed to the vicissitudes of the weather, and to the attacks of the Dacoits. On the way up, she was attacked by bowel complaint, by which her strength was greatly reduced. This disease, together with fever, and premature confinement, proved too much for one in so feeble a condition, and in a short time after their arrival put a period to her life. Her last hours were hours of triumph, and her sun set in a cloudless sky.

She felt that there was no ground to hope for recovery, and expressed her willingness that the Karens should see in her how a Christian could die. Alluding to an expectation, formerly cherished, of accompanying her children to America, she now remarked that the journey to heaven would be much pleasanter, and would require no outfit to prepare. She took affectionate leave of her family, and of the Karens, giving them her parting advice. Though naturally timid, such was her composure in view of her departure, that she adjusted her hair and apparel, as far as was possible, for her burial; observing that she was enabled to put on her grave clothes as calmly as if she had been dressing for a friendly call. Her death occurred Nov. 25, 1853, at the age of forty years, and seven weeks after her arrival at Shwaygyeen. The last words that could be understood from her lips were, "Praise the Lord."

For twenty-four years, she had exhibited the graces of a meek and devoted disciple of the Saviour. But it was during her last illness that she manifested more triumphantly the power of religion. The peace of God seemed to rest upon her, dispelling every fear, and opening to her mind, amid wasting disease, full views of the glorious gospel, and enabling her to manifest its assuring and sustaining power, its triumph over disease and death. The messenger, stripped of his terror, became to her the bearer of welcome tidings, full of immortality. With settled composure she awaited the final summons, until her pure spirit, released from its earthly tenement, sought its home in the skies.

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## ANNUAL MEETINGS.

The fortieth annual meeting of the Board of Managers of the American Baptist Missionary Union, will be held in the meeting house of the Spruce Street church, Philadelphia, on Tuesday, May 16, 1854, at 10 o'clock, A.M.

S. S. CUTTING, *Rec. Sec.*

*New York, March 8, 1854.*

The American Baptist Missionary Union will hold its ensuing annual meeting in the meeting house of the Spruce Street church, Philadelphia, on Thursday, May 18th, 1854, at 10 o'clock, A. M. The annual sermon will be preached by the Rev. Simeon Bailey, D. D., of Indiana, or by the Rev. Edward Lathrop, of New York, his alternate.

WM. H. SHAILER, *Rec. Sec'y.*

*Brookline, Mass., March 10, 1854.*

## DONATIONS.

RECEIVED IN MARCH, 1854.

"Two friends of Missions."

800.00

## Maine.

Eastport, Washington st. ch. and soc. 192.65; S. sch., to sup. a child in Maulmain Karen Normal sch. 32.25; and to cons. Martner Small and Howard D. Cummings, L. M. Lebanon, Miriam B. Goodwin to educate a Bama youth named Daniel Wood 30; Winslow, ch. 5; Bethel, ch. 16; mon. con. 12; Nobleboro', 2d ch. 6; Jefferson 1st ch. and soc. 5; Thomaston, 2d ch. 40; Topsham, ch. 25; Lewiston Falls, 1st ch. and soc. 33; Kenduskeag, ch. 8; Richmond, E. M. Avery 10; Portland, 1st ch. 139.41; mon. con. 50; S. sch. 58.60; Burman Mission circle 88; Free st. ch. and cong. H. B. Hart, tr. 500; Yarmouth, ch. 26.94; Ladies' Burman Miss. soc. 28.06; Calais, 1st ch. mon. con. to cons. Japhet H. McAllister, L. M., 100; 2d ch. 100; S. Sch. for sup. of a child named Noah Smith, under care of Rev. Mr. Johnson, Bangsboro' 27.58; Sedgwick, 1st ch. 11; Livermore, 1st ch. 6; Waldoboro', ch. 4; Bloomfield, 1st ch. 90; Rev. Chas. Miller 10; to cons. James H. K. Lord, L. M. 1633.54

Saco River Asso., J. H. Gowen, tr., Saco ch. (of which 8.91 is from the S. Sch.) to cons. James Otis Moore, M. D., L. M. 151.75

Cumberland Asso., J. Chandler, tr. New Gloucester, ch. and soc. 20.50; Portland, 2d ch. 10; S. Sch. 5; 85.50

Norfolkham Asso., W. E. Prescott, tr., Hallowell, ch. 48.63; East Wintthrop, ch. 61.37; Ladies' circle 10; to cons. Sumner B. Pullen, L. M. 120.00

Damariscotta Asso. per tr. 7; New Castle and Alna, ch. 38; 45.00

Piscataquis Asso., J. C. White, tr., Bangor, 2d ch. 76.72; Old Town, friends 5; North Newport, ch. 3; Hampden, 2d ch. 7.28; Rev. David Seward and wife 8; 100.00

Kennebec Asso., Augusta, ch. 18; Farmington, ch. 18.16; West Sidney, coll. 1.56; Rev. A. W. Cummings 1; Cornville, J. Woodman 10; Mrs. S. Woodman 50 cts., Miss A. Benson 12 cts; E. Whittier 4; Sidney, ch. 10.08; per Rev. H. C. Estes, Agent, 63.37

Piscataquis Asso., Dexter, ch. and soc. 8; C. Copeland 5; Mr. March 1; Bangerville, 2d ch. 2.60; C. Brown 2; O. M. Brown 2; Mrs. Sarah Wade 1.50; Miss Julia Brown 27 cts; Athens Village, J. Priest and wife 75 cts; Dover, T. R. St. Clair 5; per Rev. H. C. E., Agent, 23.02

Lincoln Asso. 7.89; Rockland, 1st ch. to cons. Mrs. Sophia B. F. Estes, L. M. 111; 2d ch. 11.73; Thomaston, 1st ch. 9.77; South Thomaston, ch. 8; Hope, ch. 3.23; William Light 1; Islesboro', 2d ch. 4; Rev. D. McMaster 10; St. George, 1st ch. 3.25; Rev. C. Case 3; 3d ch. 8.65; A. Belknap 1; Camden, 3d ch. 3; Warren, ch. 3; per Rev. H. C. E., Agent, 188.52

Hancock Asso., Waltham, ch. and soc. 2; Franklin, ch. 5.26; Surry, ch. 11.50; Trenton, 1st ch. 23.15; East Trenton, ch. 12.12; Ladies' Benev. Soc. 5; Hancock, 2d ch. 1; with other donas. to cons. Rev. Walter Marshall, L. M., per Rev. H. C. E., Agent, 65.13

Oxford Asso., Paris and Woodstock, ch. 7; Norway, Rev. A. Abbot 2; Buckfield, Rev. A. K. P. Small 2.50; Mrs. Small 1; W. Pearson 50 cts; a friend 1; per Rev. H. C. E., Agent, 14.00

Saco River Asso., Biddeford, ch. per Rev. H. C. E., Agent, 20.00

York Asso., Shapleigh, 1st ch. per Rev. H. C. E., Agent, 9.00

Waldo Asso., China 1st ch. and cong. 22.27; Rev. F. Merriam 2; per Rev. H. C. E., Agent, 24.27

Bowdoinham Asso., Greene, ch. 25; Fayette, ch. 31; per Rev. H. C. E., Agent, 56.00

Damariscotta Asso., Damariscotta, ch. 200; Nobleboro', 1st ch. 19.25; Waldoboro', ch. 23.53; per Rev. H. C. E., Agent, 242.78

Fenobscot Asso., No. 4 Arcostock,  
Mrs. Anna Fairfield 2; Miss Ade-  
line Fairfield 5; per Rev. H. C. E.,  
Agent, 7.00  
Cumberland Asso., Bath, ch. 50;  
Brunswick, Main st. ch. 17; with  
other donors, to cons. Rev. A. J.  
Nelson, Rev. J. M. Felt and Mrs.  
George Knox, L. M., per Rev. H.  
C. E., Agent, 67.00  
— 2065.00

### New Hampshire.

Newton, ch. 15; Plakow, ch. 5;  
New Ipswich, Mrs. Elizabeth S.  
Goddard 2; Marlboro' ch. 2.10;  
East Northwood, John L. Crestant  
30; Hampton Falls, ch. 10.50;  
Wm. Brown, for German Mission  
3; Stratford, a friend 8; South  
Hampton, ch. 27; New Hampton,  
ch. 3.50; Exeter, ch. 3; Rev. P.  
R. Russell 3; Dover, Franklin st.  
ch., men. con. 11; Wilton, ch. 5;  
Fisherville, ch. 25; S. Sch. (9 of  
which is to sup. "Wrought," a  
Siamese girl) 15; 149.50  
Milford Asso., Nashua, ch. 50.00  
Claremont, ch. 61.77; Newport, ch.  
15.45; with other donors, to cons.  
Jotham Aldis, L. M., per Rev. R.  
A. Cummings, Agent, 77.32  
— 277.02

### Vermont.

A "Shady Side Pastor" 8; Norwich,  
Rev. P. Chamberlin 8; Wilmington,  
Phineas Howe 10; Lunenburg,  
ch. 5; Essex, ch. two mem-  
bers 6; West Hallow, 1st ch. 20;  
Whitingham, ch. 6; Fairfax, Miss  
Sarah J. Parker 13; Granby, J.  
Bachelder 8; Rutland, a few  
friends 75; Samuel Griggs, for sch.  
at Sibeagor 25; to cons. Henry  
Dyer, L. M. Barton's River, ch. 27;  
Bristol, ch. 8; Derby, ch. 25; Ce-  
ventry, Seth Bartlett 5; Mr. Wells  
1; Newport, Thomas Baldwin 1;  
Brookfield, ch. R. S. Bates 1; Mrs.  
Howe 1; Martin Rice 1; Wilmington,  
ch. 8; Mt. Holly, Mrs. Lucy  
S. Packer 5; Judson Daniel Packer  
1; 200.00  
Ludlow, ch. 11.40; Swanton, ch. 1;  
Burlington, ch. 12; Fairfax, 1st  
ch. 45; Addison, ch. 18.75; Georgia,  
ch. 18.50; Mt. Holly, H. White 5;  
Windsor, ch. mon. con. 27; J. G.  
Cross, for Telocogo Mission 25;  
Townsend, ch. 74.90; Brattle-  
boro', ch. 40; Bennington, 1st ch.  
40; 2d ch. 5; Grafton, ch. 27.67;  
Windham, ch. 19.50; to cons. Jacob  
Holland, E. L. Taft and Jonathan  
Cutter, L. M., per Rev. E. A. Cum-  
mings, Agent, 205.72  
— 615.72

### Massachusetts.

Boston, a friend 750; a friend 100; a  
friend, for the German Mission 100;  
a lover of Christ and his Mission  
4; Rev. B. W. Cushman 10; coll.  
at United Meeting at the Tremont  
Temple, after an addr. by Rev. J.  
G. Oncken 177.39; Milton S. Sch.,  
Blossom st. (12 of which is to sup.  
a boy in Mr. Upham's sch., Che-  
rokees Nation) 87; Charles st., ch.,  
"a widow's mite" 60 cts; Bald-  
win Place, ch. 574.72; S. Sch.,  
Richard A. Howe, sec. 83.17;  
Young Men's Bible class, for sup.  
of a heathen youth at Rangoon,  
named Yar-pen 25; Harvard st.  
ch., John Putnam, tr., ann. coll.

257; men. con. 78; to cons. Ru-  
fus W. Whiting, Samuel Millard  
and Albert W. Ladd, L. M. 1st ch.,  
O. F. Chamberlin, tr. 400; South  
ch. 691.71; Mrs. Eunice Gafford, to  
sup. Wm. Judson Gafford in Assam  
Orph. Sch. 25; Tremont st. ch.,  
Female Miss. Soc., Mrs. E. Drew,  
tr., to sup. a native assistant un-  
der care of Rev. Mr. Bronson 40;  
Bowdoin sq. ch., Joseph A. Pond,  
tr., to cons. Perkins Boynton,  
Henry Demeritt, Henry Dyer, M.  
D., John Peak, John Trull, Mrs.  
Sarah Blake, Rev. James W. La-  
throp and Rev. A. Merriam, L. M.  
800; Moses Pond, to cons. Joseph  
A. Pond, L. M. 100; Odie Tutts, to  
cons. William Oliver, Jr. L. M. 100;  
Mrs. Nancy Dana, for German Mis-  
sion, and to cons. Frederick L.  
Dana, L. M. 100; coll. by Miss M.  
C. Smith for German Mission, and  
to cons. Miss Margaret A. Oncken,  
L. M. 100; Rowe st. ch. mon. con.  
264.31; ann. coll. 1.142.75; S. Sch.  
(of which 25 is for sup. of Margaret  
D. Baldwin, in Mrs. Jewett's sch.  
at Nellors) 93.25; East Boston,  
Central sq. ch., to cons. James  
Charter L. M. 100; 5048.80

Boston, Mrs. Lebbens Stetson 5; Mr.  
and Mrs. Chorley 10; Mrs. Hill  
20; Mr. Hill 3; Mrs. S. Taylor 1;  
coll. by Mrs. Dr. Gould 25; Bow-  
doin sq. ch., Moses Pond, to cons.  
Geo. E. Pond, L. M. 100; Rowe st.  
ch., H. S. Chase 100; Edward  
Chamberlin 100; Richard Fletcher  
80; savings of Charles Howard  
Gould 1.26; 1st ch., Thomas  
Richardson 100; Newton, George  
W. Briggs 1; 1st ch., Gardner  
Colby 200; Charlestown, 1st ch.  
71.37; Cambridgeport, Miss D.  
Lease 5; Miss Nancy Manning 5;  
G. W. Cook 10; M. W. H. S.; J. S.  
5; Miss Mary Doggett 5; Mrs.  
Fuller 20; Mrs. C. S.; a friend 25;  
for German Mission, per Rev. J. G.  
Oncken, 572.75

Cambridge, 1st ch., per J. Holman (of  
wh. 100 is for the German Mis-  
sion) 708.16; S. Sch., for sup.  
of Levi Farwell at Baram Mission 25;  
Judson Soc., "the last payment  
for sup. of a child in Mrs. Brown's  
sch. at Sibeagor" 25; West Cam-  
bridge, ch. 117.12; North Cam-  
bridge, "Our Sabbath Home" 5;  
Lincoln, Mrs. Tryphena B. Smith  
15; Springfield, 1st ch. 55; S.  
Sch., for sup. of Minor G. Clark  
in the Karen Norm. Sch. 25; La-  
dies' Sew. Circle, Harriet E. Ide,  
sec., to sup. an orphan girl in Mrs.  
Brown's sch., Assam 25; Angu-  
stine Burt, to sup. a child of his  
name in Assam Orph. Sch. 25;  
Lowell, Wortham st. ch., S. P. Sar-  
gent, tr., to cons. James G. Morris-  
son, L. M. 153; South Milford, Rev.  
G. N. Townsend 5; Manchester,  
ch. 5; Charlestown, 1st ch., Jud-  
son Miss. Soc., Mrs. A. H. Ed-  
mands, tr., to sup. Emily Walde in  
Mrs. Ward's sch. at Gowanhat 25;  
Bethesda ch. 10; Shrewsbury, "M.  
B. E." 2; Woburn 1st ch., Samuel  
Cook, tr., of wh. 25 is for sup. of  
Nathaniel Hutchinson in sch. at  
Sibeagor, and to cons. Benjamin  
Millet, L. M., 178.00; North Ox-  
bridge, ch. Newell Tyler, tr., 6;  
mon. con. 5; Groton Centre, ch.  
20; Egremont ch. 5; Malden, 1st  
ch. Charles Merrill, tr., to cons.  
Eliza S. Converse, L. M. 113.77; S.  
Sch., H. M. Holden, tr., to sup.  
Moses W. Sawyer in Maulmaia sch.

**25; Missionary Soc., Miss R. H. Rockman, tr., to sup. a native Ka-**

ron assistant 60; Barre, ch. 13.35; Ladies' Benev. Soc. 10; N. S. Walker 3; Foxboro', ch. 30; Taunton, J. M. Leonard 15; Greenfield, 1st ch. 10; Seekonk, ch. 63.73; Northborough, Samuel Wood 5; Chicopee Falls, ch. to cons. Miss Fanny Briggs L. M. 120; Pittsfield, ch. 78; Reading, Salem st. ch. 28; Framingham, ch. 135; Saugus, J. D. Lawrence 2; Brookline, ch., D. Sanderson, tr. 220; mon. con. 42.50; S. Sch., for Indian Missions 44.50; Thomas Seaverns 10; Amesboro', ch., Rev. J. V. Ambler 5; West Dedham, ch. 3; Webster, Milton Paine 5; Newton, 1st ch., mon. con. and other coll. 89.25; S. Sch., for sup. of a child in Assam Orph. Sch. 25; Gardner Colby 200; Francis Edmund, to cons. James Edmund L. M. 100; J. G. Gundersen, for sup. of child in Assam Orph. Sch. 25; Mrs. Capen 10; 2d ch. 13.33; Westfield, Rev. Ambrose Day 15; Andover, ch. 5; Edgartown, ch. 7; East Haverhill, ch. 20; South Reading, ch. to cons. Robert C. Wiley L. M. 110; Salisbury, a friend (of wh. 5 is for the translation of the Scriptures) 15; New Bedford, William st. ch., L. G. Hawins, tr., mon. con. 50; S. Sch., Thomas M. James, tr., penny coll. for Karen schools 50; to cons. Smith E. Ladd L. M. Salisbury and Amesbury, ch., a friend of missions 5; Ashfield, Mrs. S. W. Hall, 2; Pliskdale, ch. 7.90; Rev. A. Parker and family 10.10; Canton, ch., for sup. of Rev. F. Mason, and to cons. Willard Shepard L. M. 100; Hingham, ch. 40; Ipswich, J. A. Shores, 3; Falmouth, per Rev. L. E. Wakefield 20; Chicopee Central ch., I. M. Bullens, tr. 63.23; Waltham, ch. C. P. Harrington, tr. 50; Cold Brook, a friend 1; West Springfield, ch. 31; Conway, friends, to translate the Bible in China 15; Ashfield, Miss S. Taylor 1; Lawrence, a friend 5; Roxbury, Dudley st. ch. 700; S. Sch., J. Shed, tr. for sup. of Ko A Bak and wife at Hongkong, 150 and 50 for New-gong Orph. Sch. Hanover, ch., a friend 5; Danvers, south ch. 51.75; Chelsea, 1st ch. S. Bryant, tr., to cons. Henry D. Moody and Harriet F. Bryant L. M. 200; S. Sch., Geo. C. Bosson, tr. to sup. Assamese child named A. J. Huntington 25; Belchertown, ch. and soc. 48.73; S. Sch. 1.27; Fall River, 1st ch., O. Borden, tr. 713.02; S. Sch., James Waring, Jr., tr., for sup. of the Mapoon sch. near Maulmain 80; Lancaster, Miss L. C. Willard 5; Taunton, ch. 20; Wesson, ch. 17.50; Dorchester, North ch. 18; Medford, ch. and S. Sch., William Parsons, tr. 20; Salem 2d ch. and soc. 123; S. Sch., for sup. of Benjamin Edwards in Assam Orph. Sch. 25; North Middleboro' ch., mon. con. 10; Plymouth, Miss Abigail B. Jackson, for the Midmain Mission and to cons. here, L. M. 100; Lynn, Jonathan Bacheher, for German chapels 500; Shirley Village, ch. 2.73; Leicester, a few ladies, 75 cts.;

Amherst, per Rev. E. A. Cummings, agent.

Boston North Asso., Winchester, ch., with 58; from 1st ch. Woburn, to cons. Benjamin Abrahams L. M.

614.29

7.00

42; So. Framingham, ch. 40.35; Abner Haven 10; Alexander Clark and wife, to cons. Alexander Clark L. M. 50; per Rev. J. Aldrich, agent.

142.25

Boston South Asso., West Dedham, ch. and cong. with other donas. to cons. Addison Boyden L. M. per Rev. J. A., agent.

80.80

Taunton Asso., Taunton, ch. to cons. Harrison Tweed L. M. 189.50; Albert Field, to cons. Charles H. Field L. M. 100; per Rev. J. A., agent.

289.50

Old Colony Asso., Middleboro', Central ch. and cong., to cons. Rev. J. B. Burk L. M., per Rev. J. A., agent.

150.26

Worcester, 1st ch. and cong., to cons. Preston D. Towne L. M. 124; Pleasant st. ch. 20; 2d ch. 60; per Rev. J. A., agent.

150.00

Worcester Asso., Grafton, 1st ch. 23; Young Ladies' Sewing Circle, 53;

75.00

— 1439.28

**Rhode Island.**

State Convention, R. B. Chapman, W., Providence, 1st ch. 567; mon. con. 263.13; Ladies' Miss. Soc., Mrs. S. N. Bolles, tr., 195; James E. Badlong, to cons. William S. L. Coos L. M. 100; V. J. Bates 10; Mrs. Solomon Townsend 2; a friend 9; 2d ch., Ladies' Miss. Soc., Mrs. William Woodward, tr., 35; 5th ch., S. Sch. A. G. Bennett, tr. 21; 6th ch. 23.36; S. Sch., for sup. of a child in Assam Orph. Sch., to be named John Flavel Jole, 25; Pine St. ch., Fem. Mission Soc. Mrs. J. B. Hartwell, tr., to cons. Mrs. William Ham L. M. 100; Westerly, 1st ch. to sup. a native Karen preacher 40; mon. con. 21; Wickford, 1st ch. mon. con. to cons. J. G. Chadey L. M. 100; S. Sch. Miss. Soc., to sup. a Karen preacher 25; Lime Rock and Alston ch. 5; Coventry, Caleb Waterman 30; a friend of missions 8; Exeter, Miss. Soc. 30.33; Newport, Central ch., W. H. Barker, tr. 76; S. Sch., J. S. Langley 24, tr., "being the third annual payment to sup. a heathen boy named Henry Jackson" 25;

1095.82

Providence, Friends, for the Karen Mission, 2000; 4th ch. 153.61; S. Sch. 45.39; Female Miss. Soc., Miss H. Peck, tr. 52; to cons. Israel C. Grimwood and Jared W. Soovel, L. M. Allendale, ch. 17; Bristol, 1st ch. and soc. J. F. Baer, tr. 70.09; Valley Falls, ch., Miss Stanton's S. Sch. class 1; Richmond, 2d ch. 7;

2315.09

— 4040.91

**Connecticut.**

State Convention, W. Griswold, tr., Essex, ch. to cons. B. H. Stevens, L. M. 100; a friend, for Burman Mission 20; Norwalk, ch. with other donas. to cons. Rev. William Clark Aiyat L. M. 70; Preston, ch. 30.23; Suffield, 2d ch. of wh. 67.36 is for German Mission 367.35; Hartford, 1st ch. 150; do. for German Mission 100; South ch. 87.68; do. for German Mission 25; Meriden, ch. 42; Stafford, ch. 17; Cornwall Hollow, ch. 11; Clinton, ch. 6.26; sundry individuals 21.95; New Britain, ch. 41.10; Colebrook, South ch. 40; Plainville, ch. 30; Wethersfield, ch. 11.04; Plainfield, ch. 30; sundry individuals 12.40; 1203.18; Haddam, ch., mon. con. 18; Norwich, Central ch. B. T. Crauston, tr., to

cons. Rev. Joseph A. Goodhue L. M. 100; Colchester, ch. 7; New Boston, a friend 2.50; Voluntown, ch. and cong. J. H. Baker, 2; Mercy M. Baker, 1; Mary M. and John E. Baker, 1; Mrs. L. Fish 8; A. & W. E. Stanton, 1; J. W. Spencer, 1; A. Spencer, 1; B. Campbell, 2; B. Gallup, 2d 1; S. Randall, 1; J. S. Treat, 3; A. A. Lewis, 1; William A. Douglas 50 cts.; Missionary Box, 2; a friend, 50 cts.; Mansfield, ch., of wh. 12 is for Burman Mission, 30; Bratford, ch. 8; Groton, 2d ch. 4; Hartford, Rev. David Wright 5; Southport, Ebenezer Stillman, to cons. him L. M. 100; Bridgeport, ch., to cons. Charles A. Craig L. M. 100; Milton, College st. ch. 6; Lebanon, ch. 20; Brookfield, William Biddle, for German Mission, per Rev. J. G. Oncken, 10.00  
New Haven Asso., Meriden, ch., to cons. L. Birdsey and A. C. Wetmore L. M., per Rev. J. Aldrich, agent, 225.79

1861.47

## New York.

New York City, W. H. Munn, to cons. Emily Augusta Munn L. M. 100; McDougal st. ch. 60; Tabernacle ch. 1663 50; Oliver st. ch., Richard Stout, tr. 2169.19; Female Miss. Soc. 231.58; to cons. Daniel Dean, Mrs. Emma Dean, Mrs. Sarah Jones, Mrs. Rebecca Bell, Mrs. Jane Bridgwood, Samuel Raynor, Martin E. Kingman, William H. Slocum, Robert King, Thomas Phillips, Thomas F. Heron, William S. Heron, John S. Mastin, William A. Brule, John B. Wetteran, Jacob F. Wyckoff, Mrs. Barbara Bell, Mrs. Janet T. Van De Werken, Mrs. Hannah Watkins, Mrs. Sarah Dougherty, Mrs. Ann Phillips, Mrs. Mary Welles, Mrs. Sarah B. Haviland, and Miss Mary J. Dowlin, L. M. North ch. 50; South ch. 24.37; Piermont ch. 7; 1st German ch., "from German boys and girls from 4 to 12 years of age" 10; Brooklyn, Central ch., Samuel R. Kelley, tr., to cons. Mrs. Elizabeth Kuhlke and John Roberts L. M. 200; S. Sch. Miss. Soc., of which 50 is for sup. of two Karen children named John W. and Cornelia Sarlee, and to cons. J. L. De Grauw L. M. 100; Strong Place ch. 750; S. Sch., to sup. Elisha E. L. Taylor in Assam Orph. Sch. 25; to cons. A. T. Baldwin, W. A. Gellathly, D. Spencer, L. W. Strrrell, R. S. Chapel, J. P. Allison, George Remsen and Stephen Arnts L. M. Lakeville, ch., Elminathan Winans 20; Milo, 2d ch. 1; Rev. J. L. Smith 5; Hoochek Falls, Polly D. Jos in 2; Newbury, ch. 52.98; S. Sch. 18.15; Cornwall, Zion ch. 6.37; Killawog, Allen Cowdry, 2; Rochester, German ch. (with a gold ring) 8; Moriah, ch. 7.50; Crown Point ch., Abel Woods 5; John Burwell 5; Mrs. A. T. Hutchinson 50 cts.; Holly ch. 10; Churchville ch. 24; Pavilion, ch., to cons. Ashley Townsend L. M. 169.50; Wyoming ch., to cons. Rev. David Van Alstine L. M. 150; Eaton, ch. 62.62; Clinton, ch. 14; Warsaw, Theron Fisk 5; Pompey, Edmund Hall and son 3; Rome, Court st. ch. 30; Hamilton 1st ch. J. P. Rhodes, tr. 174.81; S. Sch., Emily Taylor, tr. to sup. William T. Biddle in Assam Orph. Sch. 25;

Shushan, ch. 15; Staten Island, 1st ch. 12; Lucy Bushnell 8; Hornby, ch. 15; (Larouce ch. Rev. Augustus Warren 2; Jane Hunt, 1; Andrew Hull 1; Bruman's Corner, Mrs. Rawson 1; Flat Brook, ch. Rev. Moses Field 2; a friend 2.50; Sarah Norton 50 cts.; New Woodstock, Mary P. Fisk 2; Whitney's Point, ch. 13; Hastings, 1st ch., to cons. Richard I. Lyeth L. M. 120; Mt. Vernon, ch. 10; York, ch. 20; Watertown, ch. 15; Gloversville, ch., to cons. James H. Burr, Emily Corwin Burr and S. Elizabeth Churchill L. M. 265; Milo, 2d ch. 10.25; Mecklenberg, ch. 8; Westport, ch. 18; M. M. F. Sawyer 5; Fort Richmond, ch. 50; Sandy Hill ch. 50; Williamsburg, 1st ch., to cons. Rev. Samuel Baker, D. D., John Westervelt and Benjamin J. Warner L. M. 350; Edmeston, 1st ch. 4; 7086.24  
Buffalo Asso., D. W. Williams, tr., Springfield, ch. 8; Buffalo, Niagara sq. ch. 28; S. Sch., for Assam Orph. Sch. 25; per Rev. S. M. Osgood, Agent, 58.00  
Cattaraugus Asso., P. Burdington, tr., Richburg, ch. 13; Freedom, 1st ch. 13; Hinsdale, ch. 3; Rushford, ch. 60; per Rev. S. M. O., Agent, 87.00  
Erie Asso., H. Crissey, tr. 8; Stockton, ch. 44.32; Clear Creek, ch. 6.78; Leon, ch. 6; Poland, ch. 2; Ellery, ch. 3; Forestville, ch. 10; Randolph, ch. 1; Sheridan, ch. 1.03; Sinclairville, ch. 7.45; Pumfret, 1st ch.; of wh. 25 is for Assam Orph. Sch., to cons. John Hamilton, Jr., L. M. 125; per Rev. S. M. O., Agent, 210.58  
Genesee Asso., S. Chapman, tr., La-grange, ch. 2; Batavia, ch. 40.91; Elba, ch. 17; Oakfield and Alabama, ch. 13; Wyoming, Prof. M. Weed 10; per Rev. S. M. O., Agent, 82.91  
Genesee River Asso., Pike, ch., per Rev. S. M. O., Agent, 32.00  
Harmony Asso., J. B. Burrows, tr., Harmony, ch.; of wh. 13 50 is for Assam Orph. Sch. 41.25; Ripley, ch. 6; Clymer, ch. 15; per Rev. S. M. O., Agent, 62.25  
Livingston Asso., J. H. Norton, tr., East Avon, ch., per Rev. S. M. O., Agent, 38.00  
Monroe Asso., W. N. Sage, tr., Rochester, Theo. Seminary and University, Judson Society 40; 1st ch. 8; S. Sch. (40 of wh. is to sup. Justin A. and Jane A. Smith in Assam Orph. Sch. and the bal. for Indian Missions) 80.35; Indian Miss. Soc., to sup. Smith Chryatie in Cherokee Miss 100; 2d ch. 60.75; D. R. Barton, to cons. Charles C. Barton, L. M. 100; A. G. Smith 81.81; Mrs. E. Burke, to educate a child in Assam Orph. Sch. 25; Female Miss. Soc. 4.50; Irondequoit, S. Sch., for Mrs. Van Meter's Sch. 20; Parma, John A. Webster 1; Wheatland, ch. 65; United Henrietta, ch. 40; per Rev. S. M. O., Agent, 621.41  
Niagara Asso., B. Van Horn, tr., Lockport, C. Baker 5; 2d ch. 55; S. Sch., to educate a child named Nathan Brittan, under care of Rev. J. M. Haswell, Maulmain 25; Royalton, ch. 10; Hartland ch. 74.50; Wilton, ch. 21.25; Akron, ch. 5; Somerset, 1st ch. 5; per Rev. S. M. O., Agent, 200.75  
Ontario Asso., Geo. H. McClary, tr., Phelps, 1st ch. 12; Naples, ch. 27.40; Gorham, ch. 6; Bristol, ch.

28; Canandaigua, 1st ch. 8; Geneva, 1st ch. 15.25; Vienna, ch. 12; Seneca Falls, ch. 5; per Rev. S. M. O., Agent, 111.45

Orleans Asso., B. Farr, tr., Shelby, ch. 18.15; Yates, ch. 1; per Rev. S. M. O., Agent, 19.15

Seneca Asso., J. McAllen, tr., Trumansburg, ch. 20.25; Machinburg, ch. 20.64; Romulus, ch. 111.05; 8 Sch., for sup. of a child in Asmus Orph. Sch., to be named Isaac or Elizabeth Fargo 25; Jefferson, ch. 2.50; Reading, ch. 12.70; Lodi, ch. 12.25; Newfield, S. T. Brown 25 etc; Ithaca, ch., to cons. Horace Hill, L. M. 126.52; Danby, ch. 10; Farmerville, ch. 29; Covert, ch. 19; Ovid, ch. 12.75; per Rev. S. M. O., Agent, 498.51

Wayne Asso., J. McGraw, tr., Rose, ch. 5.75; Clyde, ch. 5; Palmyra, ch. 12; per Rev. S. M. O., Agent, 25.75

Black River Asso., J. Osborn 5; Adams village, ch. 5.70; Adams centre, ch. 12.50; Louisa, ch. 21; Clayton, ch. 65; with other donas. to cons. Rev. E. Sanford Ham, L. M., per Rev. H. A. Smith, Agent, 90.20

Broome and Tioga Asso., Mrs. Jones 1.50; Berkshire and Oneida, ch. 11.50; Malco, ch. 20; Winghampton, ch. 54.78; West Oswego, ch. 10; Barton, ch. 5; per Rev. H. A. S., Agent, 102.78

Cayuga Asso., Owego, ch. 21.75; Auburn, ch. 100; Springport, ch. 5.57; Skaneateles, ch. 12.25; S. Sch., "to sup. a Karen scholar" 19; Scipio, ch. 10.50; Jordan, ch. 5; Port Byron, ch. 4; to cons. Miss Adeline M. Denton, L. M., per Rev. H. A. S., Agent, 175.07

Chemung Asso., Rev. S. Whelan, 33 etc; Norwich, ch. 121.50; North Norwich, 3.12; Rev. H. Turner 5; Sherburne village, ch. 14.10; Rev. G. A. Bryant 1; Greece village, ch. 25; to cons. Mrs. Mary A. Darby, L. M., per Rev. H. A. S., Agent, 216.11

Columbia Asso., Cortlandville, ch. 45.75; Laura Andrews 33 etc; North Lansing, ch. 12; Lansing and Groton, ch. 31; Rachel Terry 4; Melissa, ch. 7.50; Solon, ch. and cong. 21.20; Taylor, ch. 5; Truxton, ch. 75; Groton, ch. 6; Female Miss Soc. 14.70; Fabius and Truxton, ch. 10.50; Dryden, ch. 22; McGrawville, ch. 20.20; Bunker, ch., to cons. Horace S. Babcock, L. M., 128.20; S. Sch., to sup. Leary W. Harry in Miss Dunbar's Sch. 25; Homer and Oustland, Juvenile Miss. Soc. 40.25; Virgil, ch. 14; to cons. Mrs. Rebecca Clark Day, Rev. L. W. Nichols, Lorin Hodge and A. W. Quinn, L. M., per Rev. H. A. S., Agent, 529.93

Madison Asso., Georgetown, ch., 17.01; Canastota Village, ch. 57; Delphi ch. 47 5; Morrisville, ch. 5.75; Hamilton, 2d ch. 24.25; Lebanon, ch. 12; Rev. A. Hall, Jr. 10; Malville, ch. 1; Madison, ch. 42.79; Rock-Id., Fem. Miss. Soc. 9.10; 2d ch. 12; De Mayter, ch. 9; Hamilton, Madison University, Soc. of Inquiry, 42.57 to cons. Rev. Henry L. Simpson and Jeddiah B. Moore L. M., per Rev. H. A. S., Agent, 229.93

Niagara River Asso., Buffalo, ch. 4; Frankfurt, ch. 50 65; Berliott Barker, 5; Mrs. Sarah Thompson, 2.02; Pleasant Valley, S. Sch. class, 25 etc; Oneida Moore, 5; Newport, ch. 20; J. Thompson, 5; Norway, ch. 21.50, to cons. Chas. C. Smith L. M., per Rev. H. A. S., Agent, 225.08

Oneida Asso., Aunsville, ch. 10; Miss Adaline Jones 50 etc. with other donas. to cons. Mrs. Emeline L. Smith L. M., per Rev. H. A. S., Agent, 10.50

Onondaga Asso., Mantus, ch. 16.50; Marcelus, ch. 42.02; L. M. Newell, 1; Camillus, ch., to cons. Thomas W. Hill L. M., 100; Elbridge, ch. to cons. Rev. J. Byington Smith L. M., 101.45; Fayetteville, ch. 6.63; to cons. Rev. A. L. Freeman L. M., per Rev. H. A. S., Agent, 269.19

Otsego Asso., Butternut, ch., per Rev. H. A. S., Agent, 14.50

Oswego Asso., Palermo, ch., per Rev. H. A. S., Agent, 8.00

St. Lawrence Asso., Fort Covington, ch. 24; W. H. Orvis, 10; Richville, ch. 6; Rev. H. Dyke, 1; per Rev. H. A. S., Agent, 41.50

Dutchess Asso., Amsterdam, ch. per Rev. O. Dodge, Agent, 24.03

Essex and Champlain Asso., Jay, ch. 5; O. J. Durand 20; Am Farnsworth 20; Mrs. Harriet H. Butrick, with other donas. to cons. Mrs. L. M. 25; Keeseville, J. D. Kingsland, to cons. Mrs. J. D. Kingsland L. M. 50; William Taylor 25; per Rev. O. D., Agent, 145.00

Franklin Asso., Oneonta, ch. 30; Otsego, ch. 6; Jabez Bostwick and son 10; per Rev. O. D., Agent, 46.90

Hudson River North Asso., Hudson, ch. 17; Rondout, ch. 5; Charles H. Gregory 25; Cohoes, ch. 11.49; Thomas Lansing 5; A. Friend 10; West Hilldale, ch. 18.75; Saugerettes, ch. 39; Troy, North ch. E. A. Billings, tr. 240.19; S. Sch. 75; Female Miss. Soc. 35.81; to cons. Mrs. Susan W. Billings L. M. 1st ch. C. Wilber, tr. 150; S. Sch. J. R. Prentice, tr. 150; Female B. M. Soc., Mrs. C. Wilber, tr. 100; to cons. Ezekiel W. Sheldon, Joseph Degolyer, Jacob P. Barringer and John Mead L. M.; Lansingburgh, ch., to cons. Lansing Millie L. M. 100; Albany, 1st ch. 135; South ch. 24.65; R. M. Van Sicker 5; Samuel Patten 25; A. Friend 5; North Pearl st. ch. 40; Schenectady, ch. 55; per Rev. O. D., Agent, 1662.20

Hudson River South Asso., New York city, Norfolk st. ch. 125; Union ch. 44.25; a friend 5; Stanton st. ch. to cons. George Sibbel L. M. 200; Sixth st. ch. 15; Lexington Avenue ch. 55.00; Cannon st. ch. 48.78; Allen st. ch. 57.32; Leight st. ch. 64.94; Harlem, ch. 25.51; Yorkville, ch. 20; Poughkeepsie, 1st ch. 4; Williamsburg, 2d ch. 120; Brooklyn, brethren in Atlantic st. ch., to cons. George B. Maigne L. M. 100; Bedford Avenue ch., with other donas. to cons. John Mason L. M. 75; Washington Avenue ch., to cons. John O. Whitehouse and Peter Milne L. M. 200; 1st ch., to cons. James Johnson, W. J. Beebe, John D. Chase, Am A. Corning, Edward D. White and Mrs. Arabella Hoyt L. M. 600; Pierrepont st. ch., to cons. Mrs. Maria Scribner L. M. 700; per Rev. O. D., Agent, 2461.90

New York Asso., New York City, North Beriah ch. 11; Mariner's ch. 14; Mrs. McCormick, 10; Bethesda, ch., with other donas. to cons. William M. Dodge L. M. 35.40; William A. Walker, with other donas. to cons. Mrs. Maria A. Walker L. M. 50; Albert Smith, with other donas. to cons. Mrs. Catharine G. Smith L. M. 50; Bloomingdale, ch. 65; per Rev. O. D., Agent, 1724.40

Saratoga Asso., E. N. Brown, tr. 10;  
Broadalbin, ch. 15; Northville, ch.  
6; Greenfield, 1st ch. 11; 2d ch.  
3; Saratoga Springs, ch. 13;  
Ballston Spa, ch., with other dona-  
tions, to cons. Abel P. Blood L.  
M. 93.12; per Rev. O. D. agent, 148.12  
Union Asso., Peekskill, ch. 10; Sing  
Sing, James Johnston, to cons.  
Mrs. James Johnston L. M. 100;  
Issac Regus 80; per Rev. O. D.  
agent, 180.00  
Washington Union Asso., Galeville,  
ch. 5; Kingsbury, ch. 30; White-  
hall, Warren W. Cook, to cons.  
hina L. M. 100; Union Village,  
Mrs. Lydia W. Mowry, to cons.  
hers L. M. 100; per Rev. O. D.  
agent, 285.00  
Stephentown, William Smith, per  
Rev. O. D. agent, 50.00  
St. Lawrence Convention, M. G.  
Peck, tr. 1.25; Parishville, A.  
Mitchell 75 cts.; Ralph Jones 2;  
4.00  
16,176.55

## New Jersey.

State Convention, Peter P. Ryan, tr.  
New Market, ch. 50; Upper  
Freehold, H. M. Budd 7;  
Chancerville, Rev. William V. Wilson  
10; Bloomfield, ch. Charles Pow-  
ers, tr. 10.10; Clinton, Buchanan,  
ch. R. I. Killgore, tr. 8; Moore-  
town, ch. 30; Kingswood, ch. 10;  
Sampson, ch. 20; Newark, 1st  
ch. 400; South ch., Robert John-  
son, tr. 250; Jersey City, Union  
ch., Female Miss. Soc., Mrs. E. J.  
Humphrey, tr. 75; Hoboken, 1st  
ch., to cons. Cornelius Schenck L.  
M. 100; Plainfield, 1st ch. 125;  
S. Sch. 24; Orange 1st ch. 30.25;  
Holmdel, ch. 75; Paterson, A. W.  
Rogers 50; Somerville, ch. 55.27;  
S. Sch., Somerville branch 5.00; 127.71  
Pemberton, ch. 79.50; Cohamoy, ch.  
with other donations, to cons. William  
H. Compton, L. M. 60; Bridg-  
ton, ch. 57; Scotch Plains, ch. 40-  
14; Kingswood, ch. 42.07; Cherry-  
ville, ch. 25.13; Hamilton sq. ch. 55;  
Upper Freehold, ch. 25; Washing-  
ton, ch. 187; S. Sch. 12; to cons.  
Rev. Moses Heath and Abraham  
Fuipser, L. M.; Red Bank, ch.  
24.51; Middletown, ch. 66.05; a  
friend 50 cts.; 2d ch. 12; Chatham  
1st ch. 55.31; 2d ch. 12.00; Sher-  
ton, ch. 44; Trenton and Lamber-  
ton, ch. 71.11; S. Sch., to sup.  
David Brister in Amos Orph. Sch.  
20.50; to cons. James Howel, L.  
M.; Trenton, Central ch., mon.  
con. 22.25; R. Pitts Randolph 21-  
75; L. Wright 15; Friends 7;  
Mrs. Rappert 5; coll. after an ad-  
dress by Dr. Dean 20; to cons. R.  
Pitts Randolph, L. M. Princeton,  
Penn's Neck ch. 23.57; Burlington  
ch. 23.50; S. Sch., for Indian Mis-  
sions 22.62; S. Sch., Infant dep.  
6.55; T. Rogers and family, for  
Arracon 20; per Rev. L. Wright  
agent, 1045.00  
2890.30

## Pennsylvania.

Philadelphia, Third ch. 60; William  
McIntosh 100; 4th ch. 50; 10th  
ch. 600; 11th ch. 500; S. Sch. 60;  
Young Ladies' Bible class 30; Es-  
sene Sch. 10; to cons. Franklin D.  
Mall, J. C. Paynter, George Hu-  
gout and Miss Elizabeth P. Snow,  
L. M. Epworth st. ch. 625.25;  
Tabernacle ch., to cons. John W.  
Barton and Peter G. Hollis, L. M.  
200; Rev. T. S. Griffin 5; South-

wark, 2d ch. 65.25; West Kensington,  
ch. 8; Upland, ch. 20.15;  
Germantown, ch. 145; S. Sch. 15;  
Homerstown, ch. 50; Pottsville,  
ch. S. Sch. 2.50; Fairview, Samuel  
Nichols 1; Lane Lexington, Mrs.  
Rachel Morris 5; Grant Valley, ch.  
50; Morristown, Mrs. Lloyd 1;  
Bridgeport, ch. 5; Lower Merion,  
ch. 25; Bloomsburg, ch. 8.50;  
Allentown City, Sandusky st. ch.,  
L. H. Baker, tr. 20; Youst's Miss.  
Soc., John Banta, tr. 50; to cons.  
Samuel Dawson, L. M., Massanut,  
ch. 14.06; Reading, ch. 5; Harris-  
burg, ch. 9; Beaver Dam, ch. and  
cong. 4; Schuylkill Falls, ch., to  
cons. Benjamin R. Marley, L. M.  
100; Point Pleasant, ch. 7; With-  
town, ch. 51.05; Ulysses Centre,  
ch. 7; Stockley, ch. 25; per Rev.  
Lyman Wright, Agent, 2549.55  
Clearfield Asso., per Rev. L. W.  
Agent, 7.50

Philadelphia, a number of Spruce  
st. ch. 120; 1st ch. 152.75; mon.  
con. 45.25; Sabbath Sch., male  
dep., to cons. T. Willard George, L.  
M., 100; Thomas Watson, to cons.  
Rev. William T. Summly, L. M.  
100; Female Missionary Soc., Miss  
Mary Hallman, tr., as follows:—  
in aid of two scholarships in the  
Orph. Sch. at Newburg, in Amos,  
under the names of Ann Rhoads and  
Mary Hallman 50; being their  
6th and 7th instalments of 25 per  
annum. To the Normal Sch. at  
Mankin, for sup. of Tabernacle  
scholarships in that institution, as  
follows:—12 each, for sup. of  
Mary Weatherly, Hannah Mit-  
chell, Thomas Watson and Mary  
B. Watson, being their 5th annual  
instalments; 12 each for Matilda  
Beddenger, Mary Hallman and El-  
len Hance, being their 4th instal-  
ments; 12 each for John O. Davis  
and George B. Ida, being their 3d  
instalments; 12 each for Thomas  
Brown and Anna Brown, being  
their 2d instalments; 12 each for  
Samuel M. Hopper and Deborah  
Hopper, being their 1st instal-  
ments; for sup. of a native Korean  
preacher, under charge of Rev.  
Mr. Vinton, making the 5th in-  
stalment for him, 60; in aid of Rev.  
Samuel J. Smith, at Bangor, Me.  
55.25; Schuylkill Branch of  
1st ch., mon. con. 25; Philadelphia,  
2d ch. 51; Washington, ch., H. W.  
Wilson, tr., coll. at mon. con. and  
in S. Sch. 55.45; Brownsville, ch.  
5.50; Sharon, ch. 4.50; McKees-  
port, ch. James Penney, tr., mon.  
con. 10; Reading, ch. 12.50; S.  
Sch. 21.10; Wyomung, Henry  
Woodhouse 20; Peter's Creek, ch.  
John Hammers, tr. 15; Balto, ch.  
1; Lewisburg, 1st ch., George W.  
Anderson, tr., to cons. Rev. Isaac  
W. Hayhurst, L. M. 150; Potts-  
ville, ch. 11; Frankford, ch. 50; S.  
Sch. 50; Mt. Herman, ch. 2; Rome,  
ch. 5; 1290.00  
597

## Delaware.

Wilmington, 2d ch. 60; "J. F. R." 1;  
per Rev. L. Wright, Agent, 6

## Ohio.

Ashabula, ch. 5; Norwalk, ch. 20;  
S. Sch., for Amos Orph. Sch. 2;  
Westfield, ch. S. Sch. 5;  
Ohio City, ch. 5; Cleveland, James

60; Rockport, Henry Al-  
Perry, "a few friends"  
mee City, ch. 25; New  
a friend of Missions 2;  
ch., Wm. H. Batchelor,  
S. Sch. 10.46; to cons.  
Williams, L. M. West Barre,  
ts; Amos Taft 1.44; Le-  
East ch., mon. con. 70.21;  
5; R. G. Corwin 10; W.  
ts 22.79; to cons. William  
L. M. Centerville, ch. 10;  
own, Rev. S. Marshall and  
Cincinnati, a friend, for the  
Mission 1;  
ville, ch. per Rev. L.  
Agent, 42.85  
er Asso., Columbia, ch. 12.00  
so., Fern ch., mon. con. 24.02  
so., Heerietta, ch. 18.00  
Asso., Green ch. 4.00  
Asso., New Vienna ch.  
Kewan's Creek, ch. 10.50;  
J. J. Stevens, Agent, 15.00  
a Asso., Columbus ch., of  
the Infant Class in S.  
br Steam Mission 101.48;  
lle, ch. 67; S. Sch. 20; per  
S. Agent, 188.48  
Asso., Bethel ch. at Chevi-  
2; S. Sch. 12.28; Point Isa-  
a, N. C. Salt 2; per Rev. J.  
nt, 103.38  
ver Asso., Kingsville, S. Sch.  
lend, for German Mission 2;  
ld, ch. 3; per Rev. J. S.,  
8.00  
Asso., Auburn, ch. 16; Nor-  
Rev. S. Jones 1; per Rev. J.  
nt, 17.00  
Asso., Camden ch. 5; Bir-  
am ch. 3; Brownhelm, S. G.  
5; Anna Morse 50 cents;  
v. J. S., Agent, 12.50  
er Asso., Quincy, Rev. V. E.  
r. 68 cts; Bloomingburg, ch.  
pringfield, Mrs. Nancy G.  
for sup. of a child in As-  
rph. Sch. 25; per Rev. J. S.,  
81.68  
reek Asso., Rockville, ch. per  
J. S., Agent, 18.00  
Asso., Dayton, 1st ch. 66.78;  
1. 19.26; Wayne st. ch. 10.09;  
b. 7.91; Milford, Rev. J. W.  
1; Middletown, ch. 23.73;  
lton, ch. 58; S. Sch. 12; Cin-  
st, ch. st. ch. 110.22; do. bal.  
ll. for German Mission, 10;  
st. ch. 15.61; Harrison st. ch.  
Sch. st. ch., Mrs. Cake 2; Cut-  
S. Sch. 25; per Rev. J. S.,  
575.20  
mon Asso., Chester, ch. per  
J. S., Agent, 8.00  
Asso., Portsmouth, ch. per Rev.  
Agent, 17.00  
Asso., Garrettsville, ch. 8;  
a and Middlebury, ch., to  
Mrs. Ann E. Austin L. M.  
Rev. L. Austin 40; per Rev.  
Agent, 173.00  
River Asso., Cleveland, 1st ch.,  
Rev. J. S., Agent, 217.18  
Asso., Circleville, ch., per Rev.  
Agent, 5.00  
Asso., Springfield, ch., per  
J. S., Agent, 4.00  
Creek Asso., Greenfield, ch. 15;  
shore, ch. 5; per Rev. J. S.,  
st, 20.00  
ball Asso., Newton Falls, "S.  
" per Rev. J. S., Agent, 2.00  
Miamid Asso., Piqua, S. Sch.  
Cincinnati, H. Jackson 5; per  
J. S., Agent, 20.00  
Creek Asso., Zanesville, Market  
ch. 65.90; Beaver, ch. 5; Rev.  
Millsam 5; per Rev. J. S.,  
st, 78.90

Wooster Asso., Wooster, ch. 8.06;  
Canton, ch. 8.81; Rev. P. Guest 6;  
per Rev. J. S., Agent, 17.87  
Clinton Co., Rev. J. Thorp and fam-  
ily, per Rev. J. S., Agent, 8.00  
—1882.46

Indiana.

Logansport, 2d ch. 50; Covington,  
ch. 22.08; Vernon, J. Cowell 1;  
Rev. M. E. Phares 1.25; 74.28  
Vernal, ch. 5; Franklin College,  
Prof. Dame 5; Aurora, ch. 48;  
South Bend, ch. 8.18; Pleasant  
Grove, ch. 2; Cass Co., A. J. Ful-  
ler and friends 8.25; Montgomery  
Co., Rev. J. G. Kerr 1.75; Man-  
chester, ch. 21; a sister, for the  
German Mission 17.50; Ebenezer,  
ch. 23; Lawrenceburg, ch. 15;  
Rev. E. Ferris 25; Ebenezar, Lit-  
tleflock and Fulton chhs. 5; New  
Corydon, Jefferson, ch. 3; per Rev.  
J. S., Agent, 180.60  
—254.96

Illinois.

Chicago Asso., Bloomington, ch. 16;  
German Methodist Brother 5; Dun-  
des, ch. 11; High ch. 18.29; St.  
Charles ch. mon. con. 12; New-  
port, Branch of Bennington, ch.  
12; Waukegan, ch. 27.55; per Rev.  
J. D. Cole, agent, 96.84  
Fox River Asso., Chicago, 1st ch., of  
wh. 62 is for German Mis-son,  
134.14; Rev. C. B. Phillips, to  
cons. hms. L. M. 100; Warrenville,  
ch. 3; Oswego, ch. 4.15; Aurora  
ch. 8.53; mon. con. 5.90; Joliet  
ch. 6.12; Lockport, ch. 23; Bomo-  
nauk, ch. 11; per Rev. J. D. C.,  
Agent, 226.74  
Rock River Asso., Rockford, Abram  
Morgan 10; Belvidere, ch. 59.28;  
per Rev. J. D. C., Agent, 69.28  
Rock Island Asso., Lyndon, ch., per  
Rev. J. D. C., Agent, 20.00  
Ottawa Asso., Harding ch. 10;  
Paw Paw, ch. 20; Rev. J. D. C.,  
agent, 80.00  
Illinois River Asso., Chillicothe, ch.  
12; Canton, ch. 64.25; per Rev.  
J. D. C., Agent, 76.25  
Springfield Asso., Jacksonville, ch.  
for German Mission 7; Berlin, ch.  
12.50; Stonington, ch. 11; Rich-  
land, ch. 5; Springfield, Josiah  
Francis 5; Taylorville, T. F. Leach-  
man 1; per Rev. J. D. C., Agent, 41.50  
Quincy Asso., Perry ch. 19.96; Rush-  
ville, E. B. Swan 4; Mrs. E. B.  
Swan 4; Payson, Gabriel Kay 5;  
per Rev. J. D. C., Agent, 82.96  
Apple Creek Asso., Oak Hill, ch. 5;  
Rev. Madison Ely 5; per Rev. J. D.  
C., Agent, 10.00  
North District Asso., Winchester ch.  
10; Carrollton, ch. 57; per Rev.  
J. D. C., Agent, 47.00  
Edwardsville Asso., Upper Alton, ch.  
36.22; Female Karen Soc. 5; Al-  
ton City ch. 21.15; Woodburn ch.  
10; per Rev. D. J. C., Agent, 75.27  
South District Asso., Waterloo, ch.  
17; Bethel ch. 11.86; Troy ch.  
1.90; Belleville, ch. 20; per Rev.  
J. D. C., Agent, 50.75  
McLean Asso., Clinton, Rev. William  
McPherson 1; James Wilmore 1;  
Benjamin Wilmore 1; per Rev. J.  
D. C., Agent, 3.00  
Salem Asso., Berwick, ch. per Rev.  
J. D. C., Agent, 15.00  
Greenup, E. H. Starkweather 5; Le-  
roy, a friend 1; Waukegan, Mrs.  
F. L. Cole 3; E. D. Cole 1; H. A.  
Cole 1; J.rah D. Cole 5; James H.



Cole 1; Chicago, Jirah D. Cole, Jr., 8; Belvidere, William C. Cole 1; per Rev. J. D. C. Agent,	21.00
Griggsville, ch. 34; S. Sch. 19; with 47; from North District A. so., to cons. James Brakfield L. M. per Rev. J. D. C. Agent,	53.00
"Contributions at or near Alton and English Village—Burnt-Borke and Little Prairie, Edwards Co., William Hall, tr., per Rev. J. Stevens, Agent,	29.00
Chicago, 1st ch., for German Mission, per Rev. J. G. Oncken	2.25
Pekatonie, ch. 8; Rev. William Gates 6; Susan, Mary Elizabeth and Thomas Judson Gates 25 cts; Ridotte, S. Sch. 75 cts; Upper Alton, Benjamin Green 1; Rock Island, Rev. A. Briggs and family, to cons. Mrs. Mary W. Briggs L. M. 100; Pavilion, Friends of Missions, to cons. Rev. William M. Haigh, L. M. 100; Littleton, ch. 4; Bristol, ch. 10; La Marsh, ch. 10; Hadley, ch. 12; Alton, 1st ch. R. Flagg, tr., mon. con. 20; Cordova, ch. 7; Rockford, ch. 65 34; Plainfield, D. D. Green 1; O. W. Green 1; B. F. Hyland, 50 cts; F. B. Hyland 50 cts; A. E. Goddard 1; Mrs. M. Frear 1; E. N. Baker 20 cts; C. Hyland 1; William White 1; Mrs. Wicks 88 cts; M. C. Young 1 42; a friend 1; Hadley ch. 2; Greenville, ch. 5; Burton's Corners, ch. 5;	366.84
	1835.37

## Michigan.

State Convention, R. C. Smith, tr., Detroit, 1st ch. S. Sch., to sup. Fanny Kendrick in Mrs. Brown's sch. 25; do. to support Rollin E. Smith, in Assum Orph Sch. 25; coll. by Rev. J. G. Oncken 46.96 Jackson, coll. for German mission 61.00; Mt. Vernon, ch., for Bible purposes 11; Mrs. I. R. Corwin, for China mission 50 cts; Paw Paw, ch. 6.39; sundry chhs., associations and individuals 279.78;	455.72
Shiawassee Asso., Shiawassee, Stephen Post, per Rev. J. D. Cole, agent,	2.00
Medina, ch., per Rev. John Stevens, agent,	11.00
Sault Ste. Marie, Offbra Mission, ch. 29; Jefferson, Marcus Sherrill 5; Penn, Jeremiah Ridd 5; Canopolis, Joseph Smith 2; Liberty, ch. 4; Newberg, ch. 8; Porter, Abraham Rhinehart 1; Unadilla, ch. 5; Kalamazoo, ch. 82; Woodland, ch. 2.25; Chester, ch. 75 cts; Marshall, ch. 20; Sa. Clair, 1st ch., "a penny a week society," 24.	112.00
	581.72

## Iowa.

State Convention, J. M. Witherwax, tr., Aurora, ch. 5; Fort Des Moines, ch. 25; Marion, ch. 8; Macouita, ch. 13.50; Davenport Asso. 7.75; Camanche, ch. 8.25; Des Moines Asso., H. Ritter, tr. 12.50; Danville, ch., 20; Burlington, ch. for German mission 10; to cons. Rev. Olmstead L. M.	100.00
Blue Grass, ch. 5; Iowa city, Rev. D. P. Smith 4; Lamotte, ch., Rev. J. Currier 10; D. O. Montague 5; George McDowell 4; G. W. Belknap 1.50; D. Waldoe 1; S. G. Martin 50 cts; Mrs. Byron 50 cts; Mrs. Waldoe 25; W. Wright 8.25; Bellevue, ch., B. P. Lamberton 10; A. Field 2.50; J. Robinson 1; Mrs. Showman 50 cts;	49.00
	149.00

## Wisconsin.

Walworth Asso., Janesville, ch. 23.75; Joseph B. Crosby 47 cts; Linn, ch. 10; per Rev. J. D. Cole, agent,	34.2
Milwaukee Asso., Milwaukee, ch. 30.85; Sheboygan, ch. 7; per Rev. J. D. C. agent,	37.3
Racine Asso., Racine, ch. 44.18; Kenosha, ch. 12.83; Mt. Pleasant, Lydia Pillsbury, 1; Thompsonville, Rev. W. McKee and wife 2; per Rev. J. D. C. agent,	60.
Marquette Asso., Omro, ch. per Rev. J. D. C. agent,	2.
Beaver Dam, per Rev. O. Dodge, agent,	2.
Kenosha, Rev. J. T. Westover 5; A. Bryant, 1; Scott, a friend 1; Watertown, ch. 7; East Troy ch. 13;	27.

## District of Columbia.

Washington, Prof. William Ruggles, for sup. of a native preacher in Burmah, of which 100 to cons. him. L. M. 300; A friend 10; Samson White 5;

## Canada.

Dunville, Rev. David Way 2; Dundas, John Leslie, for German Mission 20;

## In Foreign Countries.

Fayal, a friend,	10.
French Mission churches,	98.
Burmah, Maulmain Mus. Soc.	181.
Sandaway Mission, a few European soldiers	15.
Tavoy Missionary Soc.	81.
Assam, Sibsagar ch., mon. con. 58.57; Nowgong, ch. mon. con. 31.82; Mrs. M. West 13.63; J. N. Martin 11.86; Capt. Butler 11.86; avails of boys' work 32.22;	168.

## Legacies.

Sedgwick, Me. Richard Allen, D. Morgan, Exr., per Rev. H. C. Bates, agent	8.
Clinton, Ct., Rhoda Eldridge, per W. Griswold, tr. Bap. Conv.	26.
Stanford, Dutchess Co. N. Y., Sarah H. Canfield, per O. V. Campbell, Exr., per O. Dodge, agent,	1000.
Westmoreland, N. Y., Moses Upham, per Rev. H. A. Smith, agent,	194.
Washington, Pa., D. Valentine, per H. W. Wilson, tr. Washington ch., with sundry donas. to cons. James Ruple, Mrs. Anna Valentine and George T. Hammond, Fen. L. M.	241.
Palestine, Ind. Wm. Patterson, per Rev. J. Stevens, agent	—

Total from April 1, 1853, to March 31, 1847.42.

## Donations in Clothing and

Woburn, Ms., Ladies' Miss. Soc. of 1st ch., 1 box clothing, etc., for Rev. J. G. Pratt,	67.
New York City, Am. and For. Bible Soc., 1 box Scriptures, for Rev. Wm. Ward,	26.
Utica, N. Y., Miss Martha Lillybridge, 1 box clothing, etc. for Thos. B. Ranney,	18.
Philadelphia, Pa., J. E. Van Meter and Ladies of 5th ch., 1 box clothing, etc., for Rev. H. L. Van Meter,	—

THE

# MISSIONARY MAGAZINE.

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No. 6.

## AMERICAN BAPTIST MISSIONARY UNION.

### LETTER FROM DR. PECK.

#### The Brahmaputra river.

Brahmaputra river, below Tezporo, Dec. 27, 1853.— You have already been apprised of my arrival at Gowahati on the 19th inst., forty days from Calcutta. My boatmen were to have brought me through in thirty, exclusive of Sabbaths; and, with a very little more effort and skill, they might have done so. The dāk, or mail, makes the journey in eight days; four by land, to Bugwa on the Brahmaputra, and four by boat thence to Goalpara and Gowahati. It is hardly right, however, to compare a budgerow with a dāk palika, or a dāk boat for speed. The latter is a log canoe, about two feet wide at the largest width, and from fifteen to twenty feet long; and having one man at the bow and another, often a third, at the stern, and, being also made invariably to hug the banks, so as to avoid the force of the current, it is propelled with great swiftness. Steamers usually make the up-passage in from seventeen to twenty days; and, not quite half that time is

ordinarily required to steam from Gowahati to Sibsaigor. Ten days is said to be the average time for going down from Gowahati to Calcutta. The length of the passage up is owing partly to the force of the current, and in part, as is also that of the descent, to the uncertainty of the channel. This is continually shifting; in consequence of which, a full head of steam is seldom or never put on; men are continually "heaving the lead" on each side of the boat, and the anchor is invariably let go, "by authority," at sunset.

My first effort and intention was to go by steamer. The arrangement is professedly, to send one monthly; but owing to the demand for steamers in the late war with Burmah, and now for the transportation of troops to the north west provinces, the trips have become infrequent and irregular. I learned that none would go up till January, if then, and my only alternative was budgerow or dāk. The budgerow is a mode of conveyance every way eligible and least expensive, except in time. The one I have

taken is of medium size, manned by eight oarsmen, besides a *mangee*, or steersman. For the boat and nine men, the charge for, say 1800 miles, to go and return, is Rs. 330—\$150; or, if the journey were accomplished within the stipulated time, \$50 per month.

The route from Calcutta to Assam by steamer, is through the Sunderbunds, which are entered from near Diamond Harbor, fifty or sixty miles below Calcutta, steamers passing by Barisal and Dacca, and proceeding up the river Megna, which is formed by the union of the Ganges and the Brahmaputra. A shorter course is open to ordinary boats, by a canal connecting Hooghly river with Salt lake, which borders the city eastward; or they may ascend the Hooghly to the mouth of the Mattabanga or the Jellinghi, and by one of these to the Ganges, of which they are outlets, thence down the Ganges to Pubna, and from Pubna by another offshoot easterly to the Brahmaputra. My *mangee* chose the Jellinghi, as being, in his estimation, the easier and shorter route. An additional reason at an earlier period would have been its comparative healthfulness. But the borders of the more frequented and narrow passages through the Sunderbunds are now under cultivation, and notwithstanding the reputed deadliness of their malaria at other times, they may be traversed so late in the cold season with entire safety. Our ascent to the "Puddah" or Ganges, (natives call it the *false Ganges*,\*) occupied eight days from Calcutta, exclusive of a Sabbath, the distance by the Mattabanga being, as I would estimate it, 150 miles; the water in the Jellinghi having fallen too low. We stopped the first night at Chandernagore, an inconsiderable village next above Serampore, formerly the seat of a French factory, and now noticeable chiefly as being still a dependency of the French government; though negotiations are

\* The true Ganges is said to be the river Hooghly, which is formed at Nuddea, by the union of the Jellinghi and the Bhagaratha, the latter being the name also of the principal branch of the Ganges near its source.

said to be in progress for its transfer to the E. I. Company.

#### Kishnagur district.

A matter of greater interest was the Kishnagur district, which is traversed by the Mattabanga under different names—Kishengunge, Pangasse, etc., its entire length. It was the seat of the "great awakening" of 1838, near the close of which "600 families, comprising about 3,000 souls, came forward to embrace the gospel." With very many the change was only external; but it opened a "wide door and effectual" to the ministration of the gospel, and some have received it in faith. The Church Missionary Society sustains six principal stations in it, with as many churches, containing about 450 members. The Christian population is between four and five thousand. The district is densely populated, numbering, it is stated, 4688 villages, and 1,364,275 souls. The soil is abundantly productive. Its principal export is indigo, of which several thousand maunds\* are raised every year, one fourth, perhaps, of all raised in North India.

Kishnagur is noted as the favorite retreat of Sir Wm. Jones, and Nuddea, "the Oxford of Bengal," not less, in ancient time, for its schools of law and (brahminical) divinity.

The "Puddah" is a magnificent river. The Mattabanga was deep, and strong, and wide; but the mass of waters in the parent channel must be three or four times greater. The nearer bank, against which the current sets, is twelve or fifteen feet high; but the opposite shore and beyond, for miles, all is low and subject to inundation—a sea without a shore. This gives me an impression of the greatness of the Ganges, such as I never had before. The river has already parted with the Bhagaratta and the Jellinghi, or rather, this is but a branch of the Ganges, and after a course of more than a thousand miles.

Passing down the Puddah, a day's voyage, wind and current favoring, we enter a narrow and deep, but sluggish

\* A maund is eighty-two lbs.

channel on the left, leaving the Puddah in its undiminished greatness; and, at the distance of a mile or less, reach Pubna. This lies on the right margin of the Pubna river, extending one or two miles, and is altogether the pleasantest native village I have met with, this side of Serampore. It is also said to be healthful, owing to the judicious measures of the magistrate, in building raised roads and filling up low places. The population is estimated at 6,000, and all around are numerous villages, as in all India, presenting a most desirable field for missionary labor. No missionary is here, and none nearer, I believe, than Kishnagar district. A missionary has now and then passed through; and among the pupils of a government-school taught by natives, I found some who knew of Christ and of the Scriptures. Several of them asked for books, testaments or others, not professing faith in the Scriptures, but wishing, they said, to examine them.

*The overflowsings of the river.*

On Wednesday, Nov. 23, after another day and a half from Pubna, we crossed from the Gangetic branch to one from the Brahmaputra, a larger river flowing in between them from the north, and the united volume rolling on to the east and south, toward Dacca—a wilderness of waters, bounded only by the horizon or barren sands; and not more vast, than dear,—no sign of cultivation, scarcely of vegetation, to be seen. The whole about, in the time of flood, must be one unbroken expanse of waters. This desateness of aspect is from the Brahmaputra. To this point, the streams have been lined with cultivated grounds, and villages without number,—and living beings every where. This is solitude. The rush of the Brahmaputra in its overflowsings is more terrible than the swellings of Jordan, and who can stand before it, when once it riseth up?

Two days' ascent, after leaving Pubna river, brought us to Serajunge, on the main channel of the Brahmaputra. As we drew towards the river, I perceived that up to this point I had seen only the

beginning of its strength. All was now placid and still; it was "the hiding of its power,"—but all on a scale of vastness. To the southeast and south, the Brahmaputra stretched away like a sea of glass. To the north was an ocean of sand, as far as the eye could reach. Eastward, the opposite bank of the river was discernible only by the line of tree-tops, dimly pencilled on the horizon. It reminded me of Narragansett Bay in its widest breadth, and of New York harbor, as you look towards Staten Island. The width of the river opposite Serajunge within its banks, which are now distinctly defined, being from eight to twelve feet above the water in its ebb, has been ascertained by measurement to be from eight to nine miles. In time of flood, the opposite bank cannot be seen, nor the tops of the trees that border it. And as its breadth, so is its depth and swiftness; and we may add, though not in the spirit of fault-finding, its caprice and recklessness. Its direction is ever changing, often with little warning, and whithersoever it turns, it makes its own way.—Broad fields are every year washed away, to be deposited elsewhere along the banks, or swept to the seas. The banks wear away with startling rapidity, once begun. The greater part of the celebrated bazaar of Serajunge was washed away last year. Within three and a half years, the encroachment on Serajunge has been four miles, nor can it be securely ascertained when or where it will stay its devastations. It is for this cause that few villages are to be seen in ascending the Brahmaputra. The people build away from it. From a day or two above Serajunge to Goalpara, I have seen, on the main stream, scarcely a village. And in Assam, the greatness of the river is equalled by its solitariness.—To see the people and have a just impression of the populousness of the country, one must ascend the tributary streams, or traverse the districts within. Why not confine the river by dykes or high embankments? This, within a given range, can be done, and the grounds secured so far from inundations.

The *bund*, or high banked road, built by ancient kings of Assam, has served this purpose in many places; and in Kamroop, or Lower Assam, the present Government is continually building or repairing dykes, at least along the minor streams. But the inducement at present is small. Immense tracts of rich but uncultivated land remain to be taken up.—The practice of dyking, moreover, is of questionable expediency, as it tends to raise gradually the bed of the river.

A great commercial depot.

Serajunge is a city, or rather an assemblage of villages, of 40,000 inhabitants; and the boatmen, who annually resort to it, are said to number 40,000 more. It is reported to be the greatest inland mart of all India; 4000 boats, of various size, belong to it, and its suburbs or dependencies. On approaching it, the forest of masts reminded me of the shipping of New York or Liverpool. We were ten hours and a half passing by them, as they were moored to the bank, two, three, or five deep. I computed them at the time above 600, but was afterwards informed they were more than a thousand. The trade is principally in grains. There are also large quantities of cotton and *jute*. The latter is a plant resembling hemp, but superior to it, and used for similar purposes. It grows to the height of ten feet, and sometimes fifteen, and is easily wrought. Large quantities of it are brought into Serajunge and shipped direct for England; where, beside other uses, it is made into "cotton" bagging for the Southern States. It is enjoyed as a monopoly for the present, and must yield a large profit. Hemp is also known to the people, though little is grown.—Serajunge has no missionary; yet it might be difficult to find a superior post for a central station. The country around is populous, and the people not sunk in poverty, though, like other heathen, ignorant and debased. There is evidently an abundance of earthly good. The ground teems with fruitfulness, and is dotted with frequent herds of cattle. For general aspect, though,

of course, with different signs of plenty and comfort, the lands above Serajunge resemble the northern plains of *la belle France*. Serajunge is on the highway of nations and easily accessible,—about two days' ascent from Dacca. For healthfulness, lying on the great river, it will not suffer in comparison, I am told, with any other portion of lower India.

Above Serajunge, for two or three days, the lands and villages appeared much as in the more immediate neighborhood. Occasionally were seen large fields of low mustard in full bloom; at other points, men half immersed in mud and water were resetting paddy on the shelving sides of the receding river. Numerous boats are met,—ten, twenty an hour,—making for Serajunge, Dacca, Calcutta. Passing into a bye channel to avoid the force of the main stream, villages become more numerous. But here too, on either hand, are great tracts of sand or of partially cleared jungle, indicating wide inundations. The jungle grass is more than ten feet high. It is ordinarily cut on the borders of the stream, and borne away in bundles. I measured a few bundles, which were nine and ten feet long, and the stubble is left, a foot and a half high. On the first of December we saw at our left, as the river led us, a low range of hills, apparently 200 or 300 feet high, and five or six miles long,—the first departure from a dead level that I have seen since leaving Calcutta, distance by river about 400 miles. The *mangee* called them Sylhet hills.—A day or two after, the "Garrows" came into sight, and then the ranges of hills that extend from Assam, on either hand. Still, the great Brahmaputra maintained within its own domain its own characteristic features—water, sand, jungle,—sand, water, jungle. It maintained also its own wild magnificence. Looking one day along the river and beyond the sands, I could see only the horizon; below it, not a tree, nor a shrub, nor a hillock, but a sea as of molten glass; and the breadth of the scope was more than an eighth, perhaps a sixth, of the circle,

and the sides, though *literally* not so, were in perfect keeping.

Approaching Assam, mountain scenery began gradually, if not to predominate, yet to wage a noble competition. Hills in ranges, or single eminences thrown up from the plains, come nearer. The "valley of the Brahmaputra" is becoming more defined. The river manifestly has been hemmed in, and so has seemed to luxuriate more wantonly in its freedom below these fastnesses. The current sets more strong. Dec. 12, four miles below Goalpara, it took eight hours to make the distance. The wooded hills draw closer together, and though the floors are amply wide, even for the exit of so mighty a river as the Brahmaputra, it comes with a bound, as if hasting to be free. Goalpara stands two miles or more within the amphitheatre, the native town below, the English residences on the summit of a bluff or spur from one of the Garrow ranges. It is a breezy height, and commands, I would say, beyond comparison, the first *panoramic* view I have seen in the East. The broad valley of the Brahmaputra, with its many water-courses, lies at your feet, extending wide to the east, encompassed on every side with wooded mountains, the gorge at your left, and far off to the north, the snowy tops of the Himalayas.

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#### TOUNG-OO.

##### LETTERS FROM DR. MASON.

###### Interested Visitors.

Toung-oo, Nov. 7, 1853.—The day after I closed my last letter was our first Sabbath in Toung-oo, and on that day we had, I judge, as many as a hundred visitors; and every day since has brought us a goodly number. The Burmese came in by twos and by fours, by sixes and by eights; and no sooner has one little company gone than another comes, thus affording employment for all our time and strength, the whole day through.

After being here a few days, a government writer gave considerable evidence

of being truly interested in the subject of Christianity. But as he soon after went into the villages with the Commissioner, I saw nothing more of him till yesterday, when we were gladdened to find that his interest in religion had increased through the reading of the tracts that he took with him; and he unhesitatingly renounced idolatry, and declared that he would no more worship idols.

One day during the first week of our residence, I was much interested in an elderly man that called, who repeated with perfect accuracy the scriptural account of the creation and fall of man. It appeared that he had tracts given him in Rangoon before the war, by a native assistant there, but he had never seen a missionary, nor did he express his belief in what he repeated. He called however, again and again, and in another week he came forward and declared himself on the Lord's side, and that he would no longer worship Gaudama or his images. Yesterday, he came to worship with his wife and four children, two of whom are young women. He told me he wished to become a true Christian; and the assistant remarked, after he was gone, "He has obtained a new heart, and his neighbors already begin to revile him."

###### Sabbath Duties.

Our Sabbath duties are not exactly like those which devolve on a minister in America. Yesterday brought us a company in the morning early, who had to be conversed with immediately, lest they should take their leave without hearing the gospel; and they left, before worship commenced. At the regular Sabbath service, more than thirty were present, and from the close, to the commencement of our evening meeting, a constant succession of little companies were coming and going, exhausting all the strength both of Mrs. Mason, myself, and our faithful assistant, Moung Shwa-moung. Here is work, then, enough for one Burman missionary at least, and encouragement to work. There is also the Zabeing district, a tribe of Burmans who inhabit many of the villages north of the city, and

live by raising silk worms and weaving silk garments. Though their more cultivated brethren call them "wild Burmans," I have hope that they may prove to be the chosen people of God.

**Toung-oo, a Karen centre — New tribes of Karens.**

But it is not the Burmans alone, nor chiefly, that demand our attention. Shans, and Khyens, and Toungthoos have frequently been among our hearers; besides three or four different tribes of Karens, two or three of which were before unknown, though as distinct from Pwos and Sgaus, as Pwos and Sgaus are distinct from each other. This is emphatically the station for a Karen missionary, and one which must ultimately take precedence of all others. For, what no other city in Burmah does, Toung-oo stands in the centre of the Karen nation taken as a whole, and impinges on all the tribes into which it is divided. Pegu and Martaban, on the south boundary, have the principal body of the Pwos. The mountains on the west, which separate the valley of the Irrawadi from that of the Sitang, are peopled through their whole length by Sgaus, who speak the same dialect that is spoken in the provinces. A lofty mountain range forms the eastern boundary, and on its lower declivities are numerous Sgau settlements, speaking a dialect differing, but not widely, from that spoken in the provinces; while the higher mountains which look down upon us eight thousand feet high, are covered with an independent tribe of Karens, who not only have never worshipped idols, but who have never paid taxes. This tribe is known to the Burmese only as "the wild Karens," but they call themselves Pâyà, and are a section of the Red Karens, famous for kidnapping Burmans and selling them to the Shans for slaves. North and north-east of the city is another distinct tribe, which the Burmese call Taubya Karens, but they call themselves Kārai; better known, however, as "the dog-eating Karens." That they eat dogs they do not deny, and are a very inferior-looking

race, remarkable for their diminutive size. Still, their language, though quite a distinct dialect, assimilates them with the Sgaus. The Pâyà dialect, too, is related to the Sgau, but is farther removed than the Pwo is from the Sgau. Their dress, too, differs from that of the other Karen tribes, who all wear tunics; but the Pâyà are clothed in short white pants, bound with red, and decorated with red lines at their bottom, radiating as from a centre; which gives them, sometimes, the name of Red Karens. But the kidnapping class, while they wear similar pants, have the red lines running down perpendicularly the whole length of the garment. This latter tribe lives directly east of us, on the other side of the mountains, and northward for two degrees of latitude. None of this tribe have yet visited us; but we have had companies of each of the others at the house, repeatedly. The dialects of both the Pâyà and Kārai differ so much from the other Karen dialects, that the assistants usually prefer talking with them in Burman; though on ordinary subjects, involving simple sentences and their traditions, we can usually understand them, especially the Kārai.

The Karens on the east and north live in clans, more isolated from each other than in other sections of the Karen country; and hence there are numerous minor varieties of dialect spoken, besides the three referred to above. But they identify themselves with the Sgaus, not only by their dialect, but also by their traditions. Our visitors often repeat traditions, in prose or verse, differing from those that I first collected many years ago in Tavoy only in dialect. A month's residence among the people would make us masters of any of their dialects; but at present our communications are freest with the Sgaus, and they, as ever, appear readiest to receive the gospel.

**Encouraging tokens.**

On the way up, the Sabbath before our arrival was spent in the vicinity of two or three small Sgau villages. The first party I saw did not afford much encouragement. But another, and still another

came, who manifested increasing interest. One man declared, though living all his days in the neighborhood of idolaters, that he had never for once bowed his head to idol, pagoda, or priest. And it subsequently appeared that the same was true of all his family. Another said that he had heretofore worshipped images, in conformity with the Burmese; but he knew that the Karens had the book of God formerly, and now that he saw the book of God again, he believed it, and would worship idols no more. Subsequently three other parties came, and listened with great interest; the most of whom promised to worship God hereafter, and no longer join with the Burmans in the worship of priests and idols. The last company that came down to the boat consisted of six men and women, who came in at dusk, from the farthest village, where they had heard of our arrival in the forenoon. One was very anxious to see the Karen Bible; and when the volume was put into his hands, and he had opened it, he turned it over and over in every direction, and then clasping it in his hands, said repeatedly with much emphasis, "How I wish to be able to read it." The whole company expressed their determination to worship God according to the dictates of his word. And Shwaygyeen being nearer to them than Toung-oo, I recommended them to go and visit Mr. Harris. The chief, his wife, brothers, and other members of his family, said they were determined to become Christians, and that they would visit Mr. Harris, as soon as they had finished harvesting.

In most parts of this province, the Karens are under the Burman rulers, nearly as much as they were before the English took possession of the city. But it is expected that ere long the country will be brought under the British rule in fact, as it now is on paper, when we can have free access to the people, and they to us. However, we see Karens daily at present. A Karen from a village of forty houses on the mountains, half way between this place and Prome, spent the Sabbath with us week ago, and, at the close of the day,

he remarked, "All the teacher says is true. I have heard many similar things from the elders. If any one will come and preach the word of God, all will believe." Three of the Karens that I brought up with me have gone back with him, to spend a week or ten days in his village and neighborhood.

Another Sgau Karen, from the eastern mountains, two days' journey distant, was here three or four days ago, who received the word of God as if he loved it, and volunteered to go to the chief of his district and ask him to come to see us. I have not a doubt, that "the Lord has much people in this place;" but to whom will the privilege of gathering them in be given? My skilful physician, Dr. Morton, who has prescribed for me a dozen years, wrote a few days ago from Pegu, where he is now Commissioner, and says—"I am happy to perceive that you have at length made up your mind to go home, if spared, in January next; and pray permit me to counsel you not to allow any thing in the shape of improved health to prevent your carrying this resolution into effect. For however considerable this improved state may be, it is likely to be only of a temporary character. And I am persuaded that nothing but a complete change of climate is adapted to be of any thing like permanent benefit to you. So I must again urge on you not to allow any consideration to deter you this time from putting the notion into action."

#### Kindness of English Residents.

We have found the English residents exceedingly kind. The Commissioner has interested himself to supply all our wants. Brigadier Williams has given us the use of his house as long as we stay. The commissariat officer furnishes us with bread and beef from the commissariat, and Col. Poole with his officers have offered to furnish us with any thing we may need from their own stores, including ponies, saddled and bridled. It is doubly pleasant, too, to find that Col. Poole, who commands the 5th N. S., is a pious Christian brother, who has long



exerted a good religious influence over all within his circle. He never allows the Sabbath to pass unnoticed, and he told me that he had not once heard a profane word at the mess over which he presides. At least one of his officers is decidedly pious, and another, who has just been transferred to the Burman Local Corps, wrote me, a day or two ago, "I intend to scatter about Burmese tracts and other books from your mission, wherever I go, in the hope their words of truth may do their good work." The commander of the European regiment, Major Hill, is also a religious man, deeply interested in missions, though better known to the public as the soldier who, at the siege of Pegu, "exhibited courage and ability altogether unparalleled in the history of the war." Several of his men, too, are members of Christian churches, and they requested me to have an English service for them. But they have knowledge, while the multitude around is "perishing for lack of knowledge." I must use all the little strength God gives me, in preaching to those who have never before heard the Saviour's name.

I have been thus particular, because I deem the rapidly increasing religious character of the army, a token that God is about to convert India.

#### *Sowing and reaping.*

Dec. 12. — Since writing last, I have visited all the principal monasteries in the city and suburbs, and conversed with the highest and most learned of the priests. I have found them uniformly civil, and usually indisposed for contention. But though a few have asked for books, the most of them rest on the principle that one of the leading persons among them expressed, "Your religion is very good for you, and mine for me." When I dissented, the old man thought me very illiberal, and far inferior to himself in charity. Burmans have called at the house more or less every day, and Moung Shwa-moung, the Burman assistant, has itinerated about the town and suburbs almost daily, — distributing books to such as manifest a special desire to obtain

them. I have also given many to go into the villages; so that the means of salvation have been placed within the reach of all, in the city and neighborhood. Nor has the seed sown been without fruit. Besides more or less who have been impressed by the truth in different degrees, (and the assistant says there are many such,) — three, — two Burman men and one Burman woman, — have expressed their determination to worship God, in all apparent sincerity. My assistant thinks the two men truly converted, and he was anxious to have me baptize them. This, however, I refused to do, on the ground that, as my visit was a temporary one, and there being no missionary to take my place, I did not think it prudent to lay the foundation of a church, and leave it unfinished, without any one to carry on the work, or watch over what had been done.

The Karen assistants, whom I sent to the western mountains, have returned since I wrote last. And, though the Karens there are living in great fear of the Burmans, yet they uniformly gave a favorable ear to the gospel. And two men from that region, whom the Karen assistant thought worthy of admission into the church, have been in and asked for baptism; but I declined administering the ordinance, for the same reasons that I refused to baptize the Burmans.

Scarcely a day has elapsed since we came, without meeting with Karens that we had never seen before. The arrivals from the western mountains have been few, — the Karens there living three or four days' journey distant; but they have been very numerous from the eastern mountains. Several Karens, from a village not a day's journey to the eastward, called, a couple of weeks ago, and the two leading men received the gospel with great apparent sincerity, and promised to conform hereafter to its precepts, so far as they understood them. But one being a good Burman scholar, reading Burman better than a majority of the Burmans themselves do, I furnished him with some Burman books. They wished

for a school teacher to be sent to their village; but this I was not able to do for them.

#### Schools desired.

Sabbath before the last, we had more than twenty Karens with us from a village two days' journey distant to the eastward. They all professed faith in Christ before leaving, and promised to obey the precepts of the Bible. They also were anxious to have a school teacher sent to their village. Indeed, had I ten or a dozen school teachers at my disposal, I could get up as many village schools in a very few weeks, without leaving the city. The interest, simplicity and earnestness which many of the Karens here manifest on first hearing the gospel, exceeds any thing I ever before witnessed, and more than realizes all that the most sanguine and romantic missionary ever dreamed he would witness, before leaving his native land.

#### Reasoning of a Burman teacher.

Yesterday, while the Karens in Mrs. Mason's Normal School were answering questions in the catechism, a Burman teacher came in, with three or four other respectable men, to attend our Sabbath morning service. I met him in my walk the evening before, and we sat down together on the banks of a tank, beneath the shadow of an ancient pagoda; where we conversed for nearly an hour. He is well versed in the Burman books, and a very religious man, always carrying a string of beads in his hand; and, though quite a Pharisee, there is so much sincerity about him that there appears hope of his conversion. We have frequently met. Sometimes he comes to our house, sometimes I have found him in the *kyoungs* I have visited, and sometimes we have met in the streets. And wherever I see him, he endeavors to make it appear that Gaudama has all the attributes of the true God, and that "*nigban*" is the same as the Christian's heaven. He seems to have succeeded in convincing himself by such logic as,—"*Nigban* is eternal, is eternal, and is a place of rest from all evils; therefore it is the same

as the heaven of the New Testament. Gaudama has gone to *Nigban*, and remains there forever, and is therefore immortal." I try to expose the fallacies of his reasoning, and endeavor to draw his attention to a free salvation from sin in Christ, such as is not offered in Buddhism. This usually puts him to silence; but the next time I see him, he goes over the same ground again, just as if his arguments were all new. This morning an elderly man that accompanied him was the principal speaker; and the Burmese assistant conversed and read to him for half an hour before worship. While they were in one corner, a few Karens from the western mountains were in another, and Karens and Burmans were thus as often in our house, listening to the word of God, each in his own tongue, at the same time.

#### A day spent for the soul.

When the gong rung for worship, a large party of Karens from the eastern mountains came in, so that we had in all sixty persons throughout the morning service; seven of whom were Burmese strangers, forty were Karens that had never visited us before, and the remainder, persons about us. Though it was the first time forty or fifty of the company had ever attended a Christian assembly, the meeting was as quiet and orderly, and the attention to the speaker quite as great as is usually seen in Sabbath meetings in Boston. After worship closed, the assistants talked and read with the Karens for a couple of hours; and then, after a short interval, a new company of ten or a dozen Karens came in, who occupied our time and attention till nearly dark and the hour for our evening service, which they attended. A number of Burmans being present, I preached in Burman, and the Karens said they understood me. But after worship closed, I had one of the assistants read the chapter in Karen which I had read in Burman, and repeat as much of the sermon as he could remember, that they might have "line upon line and precept upon precept."

The preceding notices show that the wants of the Toung-oo mission, for the Karens especially, are not so much foreign as native missionaries. Half a dozen capable native preachers, with a few school-teachers, and one missionary to direct their labors, would be worth more than twenty missionaries alone.

“Whom shall we send?”

The mass of the Sgaus are ready to receive the truth; but they require much teaching of the first principles of the Bible, day by day, before they can understandingly receive the ordinances; and numerous villages are desirous to have schools established in their midst, that they may learn to read and write, and understand the Bible. But where are the men? Since I commenced the first theological school for Karen preachers in Tavoy, ten or a dozen years ago, the subject of Karen theological education has been constantly before the missions and the Board, and much has been written on the kind of school required, its location, and teachers. And then, too, the statistics of the Karen churches show nearly ten thousand members in good standing. Yet when a new station is formed, a single preacher and a single school-teacher are all that can be obtained to enter a field that is literally white for the harvest. I hope to obtain the assistance of San Quala, and a school-teacher from Tavoy; but where to look for more, I know not. One of the ordained Karen preachers at Maulmain told me that I could obtain none there, and the people I did get, except one, were not employed as assistants, but lay members of the churches, pressed into the service to meet a present exigency. And they would only engage for a few months, to itinerate with me. A Karen missionary at Toung-oo, then, ought first to commence a Normal School, and raise up school-teachers on the ground, since they cannot be obtained from abroad. Mrs. Mason commenced a school for teachers more than a month ago, with a young man, one of the two that asked for baptism, and he has mastered all the ele-

ments, or spelling-book, and can now read in easy lessons. Before we leave, I trust he will be able to teach others, and the plan I propose for him and other teachers that we may be compelled to employ, who are imperfectly acquainted with books, is to pay him a certain sum for each pupil that he teaches to read. Mrs. Mason has six other pupils in her school, in different stages of learning, all of whom give promise of being both scholars and Christians. It was the fellow-villagers of one of these that visited us yesterday, about forty in number; and they were so much interested that the elder of the village gave Mrs. Mason his name, promising to receive San Quala, when he arrives, supply his wants, and build a chapel in the village for religious worship. The English officers have taken a deep interest in the school, and subscribed liberally for its support.

The time originally appointed for our departure has arrived. But now comes up the cry from the Burmans, on the one hand, and the Karens, on the other, “Why should the teacher and teachers leave us? We want them to stay.” Many of the head men have requested Mrs. Mason to go and bring up our children from Maulmain, here to live and die.

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#### MAULMAIN.

JOURNAL OF MR. BENNETT.

Jan. 28, 1854.—Left Maulmain in company with Mr. Whitaker, at half past 4 A. M., for a tour among the Karens in the newly acquired province of Martaban.

Fatiguing walk — The Sabbath.

After being landed at Martaban, we set off on a land-tour, and stopped for breakfast at 6, where a breastwork had been erected for a defence by the Burmese. Our way to-day was over a very hard road, either sandy, or fine clay, or mud and water. Passed through several places where the Burmese had stockaded themselves, but all to no purpose, and at 6 P. M. we arrived at a village called

Palat. Here we put up in a miserable shanty that had been erected for a priest who a short time before had been here to worship at an old pagoda, that frowns upon us from the top of the mountain, under which we have taken shelter, and down whose sides murmurs a cool stream, which dries up in this hot weather, and has already ceased to flow, a little below us. But the pools are full of small fish, many of which seem to be aware of the hard fate before them, and were here and there throwing themselves from the small shallow pools, into those of greater dimensions and also deeper.

We find the village to consist of seven houses, three of which are Karen, and the wives of the residents in two others are also Karen, the remainder being Burman. Had some conversation with the people, who seem disposed to listen; but as it was late and Saturday night, and we had for some time been walking ankle deep in mud and water, and were fatigued and weary, a change of apparel and dinner were sought, and that repose which the weary need. This was one of the most fatiguing day's travel I ever had in the jungle; and though, judging from the time travelled, we are only about 25 miles from home, twice that distance might have been walked with more ease on an ordinary American road.

Lord's day, Jan. 29.—Assembled the people of the village, or all we could, and, after reading a portion of the Bible, preached to them of salvation through Jesus Christ. Had a most attentive and interesting congregation, who seemed glad to hear: and, from the inquiries being to the point, we would hope some good impressions were made. There was no cavilling nor appearance of a wish to get away from the truth, so often found among Burmese.

I had a small bundle of tracts, and after services, distributed to all who wished, and who could read. I was surprised to find one among the number of applicants, a Burmese female, who, on receiving her book, soon had a group of women attend her, to whom she was reading it.

Returning to the sayat, we had Karen worship, as our people with us are all Karens. In the evening, went to the village and had services again, in the porch of a Burman's house. A very good attendance.

#### A fine landscape.

30.—The little stream on which the village of Palat is situated, is strown with boulders of granite, which indicated that they had not travelled far. A walk of fifteen minutes brought us to a most magnificent cascade now, but in the rains, a roaring waterfall. Clambering up the sides about a hundred feet, we stood on the rock over which the water rushes, and commanded a view of the Sitang-valley on the west, as far as the eye could reach; just being able, in the distance, to see the breakers on the sands of the eastern shores of the noble Sitang, where it is nearly thirty miles across, and up whose bay the waters rush at spring tides with fearful rapidity. Here is said to exist the most fearful bore in the world. Some who have been sent to make surveys of the river declare it to be at times from 20 to 30 ft. perpendicular, and that no ship could stand before it.

Between us and the river is one vast paddy plain, dotted here and there with rows of low trees, which show nullahs up which the tidal waters flow; and with here and there what, in America, would be called farm villages, where the cultivators reside. The great mass of the present inhabitants are Karens, or, at least, all the information thus far gained is that only here and there are to be found Burmans. If the population was not more dense formerly than it appears to be at present, the numbers have been very much overrated.

Here are plains, capable of supporting at least half a million of beings, with only now and then a paddy field under cultivation. The prospect now is, that its former races will give way to foreigners, or those from the other coast in India, very many of whom are cultivators around Maulmain.

But to return to the rocks on which we stand. Here is a pool of some size, from whose overflowings the cascade is formed, and its bed is coarse gneiss, standing vertically, surrounded by very coarse granite. Some 15 or 20 feet higher up, is an immense granite boulder, which seems, from its position, ready at any moment, when the mountain torrent shall so will, to slide from its resting place with all the ease and grace of a new ship on its first launch, down into the plain below. This boulder, from one aspect, very much resembles a huge ship without masts, and its prow is on the edge of the precipice. It may be some 25 or 30 feet across it; and on its centre is erected a pagoda bearing the marks of age. On inquiry for the name of this pagoda, we were informed that it was called "the rock ship pagoda."

To the north of us only a few miles, on one of the highest peaks of the mountain, is another pagoda, called "Sen-Keyke," whose summit must be at least 2000 feet above the plain below. All the rocks on this side of the mountain are either granite or gneiss; and when the streams dry up, the wells furnish the only water, which is miserable and scanty.

From the fruit trees that are met with at the base of the mountain, indications are given of a once numerous population, whose places now know them no more.

In our travels to-day, fell in with a caravan on their way to Maulmain from the neighborhood of Sitang city. They were cooking their rice, and we stopped and had the privilege of preaching to them the gospel. An elderly man of the company seemed much interested, with whom we had considerable conversation in the hearing of all.—But we parted, to meet no more, perhaps, until we meet at the last day.

#### Baptism of five candidates.

We arrived at the Karen village of our search, about half past 10 A. M. Found a temporary sayat in the village prepared for us, and soon after noon, an assembly convened for worship. After a discourse, five candidates were examined for admission to the church and

received, and as the sun was sinking beyond the plain, we followed the bed of a stream on broken granite about a mile, where we found a baptistery in a rocky waterfall, where Mr. Whitaker baptized the five candidates.

In the evening the sayat was well filled, and I addressed the people from the words of David, "I set the Lord always before me." In this neighborhood or its vicinity are about sixty members of our churches. Some of them were formerly from Burmah Proper, and were now on their return, or would settle down on these plains. As there is now the same freedom here which they could have in Amherst province, there seemed a reasonableness in their wishing to get back to their old homes and kindred in Burmah.

31. — Left the village of Sahgyen, and after crossing the Kadike river at a fork where once stood a Burman village, arrived in the evening at a Karen village of thirty houses, with numerous buffaloes. The posts of the houses of the village just spoken of are standing, and show that the place has not been long abandoned. It is said the Burman headman drove off the villagers, destroyed two good bridges over the streams, and abandoned the place, on the advance of the English up the Sitang. Hundreds of acres, yea thousands of paddy land have thus been abandoned to the tall grass of these prairies.

In the evening had Karen worship, on the ground, where a goodly number assembled. Here we found indications of the influence of idolatry, as many of the people here are Boodhists, and for them the gospel seems to have no charm.

Here was a large village, with plenty of children, but no school, nor even one resident to point the people to the God of their fathers. An assistant occasionally visits them, and we hope to see this wilderness yet bear blossoms and fruit.

Feb. 1.—In order to be able to attend the association next week, we were forced to forego an intended visit to Bofin and its neighboring villages. So we turned

our faces southward and eastward, crossing over the granite mountains, into a very pretty valley, some three to five miles across, whose waters we found to flow into the Sitang river, far to the north of us. This valley, though narrow, may be some twenty or thirty miles in length, and patches of cultivation indicate that it must have villages on its borders. Soon after crossing over to the mountains on the east of the plain, we came to a Tounghthoo village of 21 houses, with a neat new *sayat*. Here were several people making salt, by evaporating the water obtained after passing through the earth of the plain, placed in very rude leeches. Near by was a Karen village of 10 houses, which we visited, but it being near midday, only a few people were at home, and all these were women and children. This afternoon passed a Shan village of ten houses, and in the evening encamped under a bower of bamboos, in a Karen village of ten houses.

The range of mountains on the east of where we now are seem composed of quartz, quartzose sand-stone and a little clay slate, but no appearance of granite. In some places on the plain, laterite crops out, as is seen near Maulmain, Amherst and Tavoy. The waters of all the streams thus far, on our whole route, have either a northern or western direction, and empty into the Sitang.

#### Kyoung among Karens.

Feb. 2.—Found a Karen village in the mountains to-day, as we crossed over to the head waters of streams that empty into the Salween. Our road to-day was very bad, up and down the spurs of mountains, where the bamboos were often so long that stooping was necessary, and the road or path strewn with broken and rolling sand-stones, on the edge of ravines. At length we came out upon a plain, near a Tounghthoo village; and near six P. M., spread our blankets in a *sayat* at a Pwo village, half a day's journey from Martaban, — where we passed the night, with a kyoung and two priests in close proximity. This is the first kyoung I have ever found supported by Karens.

The priests are Burmans, but the pupils are Karens. Here are the greatest number of acres covered with pine apples I ever saw, except near Rangoon.

Feb. 3.—Visited the kyoung, furnished the priests with some tracts, and had conversation, all very courteous, but our message was evidently unwelcome. After breakfast, and commending them all to the care of Him who rules over all, we left; and after travelling in a very hot sun, arrived home about half past 2, P. M.

From this tour we learned, 1. that the Burmese are not now as numerous in Martaban, if ever they were, as has been generally supposed. 2. That the Karens are far more numerous, and cultivators of low-land paddy. 3. That the people, whether Pwo or Sgau Karens, Shans or Tounghthoes, are more mixed up with the Burmans, and have intermarried; and national distinctions are less marked than was the case twenty years ago. 4. That, as a mass, these people are to a great extent accessible to gospel truth, through the medium of the Burmese language only.—And that very many, of all these nations, read the Burmese language.

After the association meetings are over, Providence permitting, we purpose to make another tour, taking in another section of country, to the north and east of where we now have been; and to find, if we can, people to whom the gospel has not as yet been preached.

#### RANGOON.

LETTERS FROM DR. DAWSON.

#### Joy and Sorrow.

Rangoon, Dec. 20, 1853.—Since the date of my last letter to you, we have continued to receive mingled joys and sorrows, at the hands of our heavenly Father—joy, at the thought that the great work of conversion is steadily progressing in our midst, and sorrow, that we are called upon to mourn the loss by death of another of our missionary sisters.

Mrs. Harris, late of the Maulmain Karen mission, died at Shwaygyeen, Nov. 25. But her death we mourn not, as those without hope! Her spirit is in heav-

en. "The promised rest is as close to those who fall in heathen Burmah," as the lamented Judson once remarked, "as to those who fall in Christian America."

#### Baptism of a Boodhist priest.

Last week, three very interesting candidates for baptism were examined by the church and received. They are of mixed extraction, partly Shan and partly Burmese. They had travelled some distance to meet the teachers of whom they had heard, and were delighted to have an opportunity to recount the dealings of God with their souls. In their village-home they first heard the gospel, not from any missionary who had visited them, for none had ever gone there, but from an intelligent convert, who had been baptized in Rangoon a short time before, belonging to their own native place. After receiving the ordinance of baptism from the venerable native pastor, Ko Tha-a, these "lambs of the flock" went on their way rejoicing, as did the eunuch of old. But the most remarkable case which has perhaps yet occurred in the history of our missions in Burmah, is the baptism of a Boodhist priest, who has lately abandoned his idolatry, has experienced a saving change of heart, and, after sustaining a most satisfactory examination before the church, was the day before yesterday immersed in his priestly robes. Surrounded by a company of disciples, it was truly a most thrilling scene, to witness the priest of Gandama, presenting himself in his yellow garments, and asking for Christian baptism. The attention of the bystanders, who thronged around the door and windows at the time of his examination, was intense. It was certainly a very humiliating blow at Boodhism, to see one of its professed defenders and advocates publicly renouncing it before them, and they appeared so to feel it. He expressed his unqualified belief, that it was all wicked and wrong, and that Christianity, or "the new religion," was the only true religion in the world, having the true God for its author. The truth thus stood triumphant in the person of one of their own poongyees. Such an act and such a con-

fession, under the Burmese government, would have cost the man his head. But, thanks to a gracious Providence, the power of the despot is now broken. There is none to hurt or make the disciple afraid in matters of religion and conscience.

#### Narrative of the Boodhist Priest.

The history of this converted priest is briefly as follows. It is illustrative of Burmese character. Some months ago, while in charge of a monastery in the country, hearing of the existence of the indigent hospital in Rangoon, and suffering as he was from a disease of the eyes, he concluded he would visit it to obtain relief. He came in company with several persons who were his personal relatives, though the priests, as a body, disown all family ties, or relationship. But, contrary to the rules of the priesthood, which forbid its members sleeping out of the ky-oungs at night, he soon took up his abode in the hospital-building, where his eyes were treated and speedily benefited. Meanwhile, religious instruction was imparted to him, and he was encouraged to attend the services of the sanctuary on the Sabbath. For a time, he seemed to grow harder and more indifferent to the claims of the gospel upon him. Though attentive and respectful, as a listener to the "glad tidings," he would smile at the efforts made to convince him that Gandama was an impostor, and his system a refuge of lies. The chief absorbing idea with him was, "What shall I eat and what shall I drink, and wherewithal shall I be clothed?" And very frequently he advanced these things as his reasons for remaining in the priestly office. He was honest in saying, "that he had a ky-oung, he had respect, and he had food, by wearing the yellow robes, and in order to get merit by it the people sometimes worshipped him. His religion therefore, was good. Who could expect him to fling away all these enjoyments, and become a poor man, to be despised by his friends, and hated by his relatives?" Unbounded selfishness seemed to be the great characteristic of all his thoughts and feelings, and he was but too true an example

of the whole race of Boodhist poongyees. The benevolence and self-denial required by the laws of Christ, were to him a "stumbling block," which his convictions denied. Into the very nature of Burmese society the doctrine of "merit" is so woven, that a disinterested act of kindness is to them among the things which are impossible. As cause is to its effect, so is a good deed to its reward. In all cases the object with them is the reward. Hence one of Gandama's maxims is, "Do good, and you will receive good." Whilst the converse of the proposition, they hold to be equally true and certain,—"Do evil, and you will receive evil." During the period he was an inquirer; he had conversations with all the Burmese missionaries who have been here. Brn. Stevens, Kincaid and Ingalls, and Ko The-a, have, one and all, talked with him, besides two or three of the native assistants.\* Gradually, as his mind became enlightened, his opinions altered, till finally he gave up all hold on the world, and all undue anxiety for its concerns. His conversion he attributes to a dream which woke him one night in "a fit of terror," and drove him to his knees. He prayed, and felt choked. An insupportable load was realized, as resting upon his heart. He was oppressed and cast down by a conflict within. Soon, however, all these dreadful feelings, he says, passed away, and were followed by a burst of joy. He had fastened his hopes and expectations on Christ. He could not sleep any more that night, but lay awake, thinking of the goodness of God to him, of his wonderful deliverance from the penalty of sin, and of his more wonderful acceptance through the grace which is in Christ Jesus. He is now prepared, he says, so far as strength is given to him from on high, to bear any thing for the sake of his Saviour, — sickness, poverty, scorn and persecution, and even death itself. The occurrence of the conversion and baptism of this "Boodhist priest," whose yellow robes were thrown off at the baptismal waters, will mark

\* Mr. Peck and Mr. Granger have also seen him, I think, occupying a chair at meeting on Sunday.

hereafter a deeply interesting period in the history of the Rangoon mission. The circumstance too, is rendered doubly memorable by the fact that a "Mai-thee-lah," or Boodhist nun,\* was baptized on the same occasion.

#### The blind preacher.

Two other candidates for the ordinance, who were received by the church last week, expect to be baptized next Sunday. One of these men is resident of a village called, "Thee-zet," situated on the banks of the Irrawadi, below Meaday. A blind man in that village, who was baptized many years ago by Mr. Brown, when on his way up to Ava, is the preacher from whom one of the present applicants for baptism first heard the gospel. Thus, amid the gross darkness which has there prevailed, a little glimmering light has been shining, and the "blind preacher of Thee-zet" will also have jewels in the crown of his rejoicing, at the coming of the day of the Lord.

#### A good man departed.

Amid the mercies which have thus been vouchsafed to the mission, it is necessary to cast a passing glance at an afflicting event which occurs in the picture. The Rangoon Burmese church has just lost by death one of its best and most efficient members. The memory of Ko-Soon-Shay, for such was the deceased brother's name, will long be cherished by all who knew him. He was exemplary in his conduct, active as a Christian, and benevolent to a degree which is seldom seen in an Asiatic convert.

By birth and parentage, he was a Shan. While yet a youth, his parents settled in this province; but they knew nothing of Christianity. The deceased had been himself a believer for about ten years, but was baptized only a year ago. Taking a deep interest in the rising generation, he established a school for the

\* The Boodhist nuns assume the vows of chastity poverty and servitude. They shave their heads like the priests, and dress in white robes. The service they perform is for the priests.



benefit of the heathen children in his neighborhood; and, though possessed of very moderate means, he supported the teacher out of his own resources. He died at the age of 55, and has left a widow and two orphans to mourn his death.

**A plot foiled—Assassination.**

The foreign population of Rangoon have reason for devout gratitude to God, for their protection and escape from an insurrectionary movement which had threatened to upheave this whole community. A number of rebellious individuals had formed a conspiracy to assault and retake the Dagon pagoda, and destroy the European guard stationed upon it; after which, a gun on its battery was to be fired off, as "a signal" for a general rising of the people, and massacre of all the foreigners in the place. Providentially, the plot was discovered, and communicated to the authorities, 36 hours before the time arranged for carrying it into effect. The clearest evidence was adduced of the fact of the plot, by a party who was to be an actor in the treacherous movement. The ringleaders were seized and placed in jail, and the police strengthened throughout the town; guards were posted at different exposed points, and the entire military garrison was kept under arms the whole of one night. The eighth day of the waning of the moon, "Tasoung-mong," or the morning of Nov. 23, was the time appointed for perpetrating the murderous revolt. If the conspiracy had succeeded, the principal man concerned in it was immediately to be proclaimed Viceroy, or Burmese governor of Rangoon. But no sane person could believe that it would succeed, beyond the temporary mischief and murder which might have resulted from it, in the face of a military force of 3000 men. It was a bold, but wicked thought; and one hardly knows which is wisest, to feel contempt, or pity for its originator.

A very tragical and mysterious outrage has just terminated the career of Capt. Thomas Latter, the deputy Commissioner at Prome. Intelligence was received

the other day, that a few mornings before he was found dead in his bed, and, upon examination, five stabs were discovered on his person, and his throat was cut clear across. As usual in all similar cases, a variety of rumors are abroad. One places it at the door of the king of Ava; another attributes it to persons who had been injured, or punished without cause by the deceased; and others to still more questionable conduct. However, the assassin, or assassins remain undetected, and up to the present time, the "horrible affair" continues a perfect mystery.

**The Electric Telegraph in Burmah.**

Lord Dalhousie, the governor general of India, arrived here in the steamer "Zenobia," on the 14th inst. After making a stay of two days in this place, he proceeded on Saturday last, in an accommodation flat, in tow of the river steamer "Nerbudda," up to Prome. He expects to spend seven days at Prome, three days at Meeday, and on his return, a week in Rangoon. From here he proceeds to Amherst, and then touches at Bassein, on his way back to Calcutta. His lordship's visit will be fruitful of good to this whole province. He is a man of large mind, of large heart and benevolent sympathies, and is deeply imbued with the progressive spirit of the age. One of the objects of his visit to Prome is to arrange for the establishment of a line of electric telegraph from that city, via Arracan, to Calcutta. This great "boom" to the new territory, will be an enduring monument of the liberality of his administration toward the people of Burmah.

For some weeks past the country around Rangoon has been in a very unsettled state, owing to the depredations committed by lawless bands, who rob and plunder everywhere they go. A detachment of the local Pegu infantry, under Captain Nuthall, was sent to break them up. He did good service in capturing a few of them and scattering the rest. But the Karens, the poor Karens, have come in for a share of the blame of these proceedings. An accusation against the Karens (they were not Chak-

tians) was sent up to the Commissioner; but on investigation it was found to be utterly untrue. He not only acquitted them, but complimented them for their honesty and peaceable habits. The report that they were mixed up in the prevailing robberies was fabricated against them by some ill-disposed Burmese. The timid Karens have thus nothing to fear from their present rulers. They will get justice, which formerly was denied them.

#### Improvements in Rangoon.

In Rangoon, the improvements which are now in progress seem to throw every thing into a sort of transition state. The plan approved for a new town is in course of prosecution. Houses are brushed away by the hundred; roads are being opened up in every direction; a canal is being dug, trees felled, and other public works are in the hands of the engineers. But the community and the authorities do not seem to pull together. There is a difficulty existing between them in reference to the price of the land. Town lots have been partitioned off, and put up for sale by auction; but the people have entered into a league among themselves not to purchase. The price fixed for the lots is considered far too high; the taxes imposed are exorbitant; and the conditions of the purchase are scarcely practicable.

The authorities made several ineffectual attempts to sell, and after being out a number of days on the ground, with hammer in hand, the auctioneers were obliged to shut up shop. The remedy for all this lies in one stroke of the pen from the governor general, to reduce prices and offer more liberal terms. An appeal from the merchants is before him on the subject.

A fire occurred in the town four nights ago, and very nearly destroyed the house occupied by Mr. Kincaid. One of the new streets cuts through a part of this building, and will, I fear, seriously damage it. This house was bought from Mr. Kincaid, by desire of the Deputation, on account of the mission; and at their request the mission has been for-  
soner, asking for

the site as a chapel lot. The application, I am inclined to think, will be granted, and the lot will be exempt from taxation. A suitable brick house will have to be built on the site within two years, failing in which condition, the ground will be resumed by the government. Provision will need to be made for the erection of this building, though I have no doubt that a portion of the necessary funds could be procured by an appeal for public aid. The house, when finished, can be used both for Burmese and English services; but I would strongly advise that no arrangement be ever made for converting it into a residence for a mission-family. Let the building be known as a "chapel," and used solely and expressly for that object. It will require more time, and much care, in the selection of sites for the permanent residences of the family or families, which the Executive Committee may design to keep at this station. No supernumerary houses ought to be allowed, and none should be built, without the most careful and deliberate survey.

The cholera, I regret to say, has once more appeared in this section of the province, and carried many to a premature grave. It seems to be of a very malignant type, and produces death in a very brief period. With the exception of Mrs. Vinton, who is now ill with an attack of dysentery, all the other members of the mission, are, I am happy to report, in the enjoyment of a fair measure of health. Mrs. V. is better, and I trust in a few days, will be all right again.

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#### Burning of the Mission House.

Feb. 16, 1854.—I thus early resume my pen, to convey to you the painful intelligence of the destruction by fire, on Sunday morning last, of the mission-house in this place. This house, or the one which stood on the same site and was known as the "British residency," we occupied before the war. It had been rebuilt by Mr. Kincaid, and was purchased by desire of the Deputation for the Rangoon Burman mission; and when destroyed

was tenanted by Mr. Ingalls and family. A fire, said to be the work of an incendiary, broke out up the street, and swept rapidly down, so that there was barely time to move Mr. Ingalls' property out of the building, before the sparks fell thickly upon it, and, by a strong wind that was then blowing, a blaze was soon lighted up at the same moment in several spots. The roof was very much parched by a hot sun, which we have had here for a week or so past; and being composed of reed mats and palm leaves, as nearly all houses are in this country, it burned like so much dry stubble, with great readiness. About thirty houses and huts were thus reduced to ashes in the course of an hour.

An electrical apparatus and some other small articles, which were overlooked in the hurry of moving the things belonging to Mr. I., were destroyed. Twice during its occupancy by Mr. Kincaid, it was near being burned down, by the approach of fires from different quarters. Though smoked and very much blackened by the fire, the brick walls of the house are still standing, and can by a little repairing, be made available for a temporary residence. The entire floor was consumed.

#### Importance of Fire-Proof Buildings.

After the new streets are laid out by the surveyor, it will be necessary to commence in earnest with permanent fire-proof buildings, for a chapel and a mission house, which it is proposed to erect in that locality, and thus provide against the contingency of future fires.

In Burmah, fires are a source of constant alarm to the people, by day and by night, during the continuance of the dry season, from November to May, which is just half of every year. The expense of at once constructing fire-proof buildings for our missionary operations in this town, will be more than saved in five years, by the security of the property and houses which would be otherwise destroyed in that period. Here the mission cannot spread itself, if it would, as it has done in Maulmain, in isolated situations, because of the high price charged by the govern-

ment for the land. It must build right up along side of other establishments or houses, and hence the great risk from fire, and the importance of now arranging for buildings, which shall be exempt, if possible, in the future, from that class of frequently recurring accidents. The present seems to be the time to devise "ways and means" to meet these objects; for next dry season the brethren must work.

I am happy to inform you that our greatly esteemed and valued Christian and Baptist brother, Col. David Russell, has just arrived, with his regiment, in Rangoon. He is commanding officer of her Majesty's 84th, and has been long known at Maulmain, where he was baptized, as a liberal supporter of missions. By his munificence the English Baptist Missionary Society were enabled to commence a mission at Madras, and, if I greatly mistake not, he is still, under God, its principal supporter. The cause of pure religion in Burmah will be materially strengthened by his return to this coast. Quite a number of his men are Baptists.

#### Public Disquiet.

The political aspect of this recently annexed province is less encouraging at present than it was four months ago. Then, a comparative degree of quiet, except for the occasional depredations of dacoits, seemed to be enjoyed throughout the whole of Pegu. Now, armed bands or bodies of Burmese troops from the upper country are attacking the English posts, and committing much mischief at different points. At a place near Toungoo, a skirmish has recently occurred in which an English officer and five sepoys were killed, and another officer was wounded.

On the 28th of January, Mr. Van Meter, in a note just received, describes the whole district of Bassein as in a state of insurrection. Several villages had been attacked, and one or two head men carried off, by parties of armed Burmese. The annexation, therefore, of the remaining portion of the empire is only "a question of time." The infatuated prince and

men in authority at Ummerapoora, which is now the capital of the kingdom, are rapidly filling up the measure of their iniquity. This will lead to their overthrow, and the subversion of the whole Burman state, as distinctly announced by the governor-general of India in his proclamation of Dec. 20, 1852. It is not the reigning king who desires another war with the English, but his brother, the heir apparent to the throne. This young prince is as rash and fool-hardy, as the king is considerate and temperate in his language and conduct; and in the management of the affairs of the country, the people consider him the kindest and best sovereign they have had within the last half century. Upon his ability, therefore, to restrain the turbulence of the prince depend the integrity and safety of his now diminished kingdom.

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LETTER FROM MR. KINCAID.

Spirit of inquiry.

Rangoon, Nov. 29, 1853.—I am intending to be in Prome before the end of the year, and br. Simons will go with me. It is hard for me to break away from this people, especially as there is so much earnest inquiry, and so many urgent invitations to visit and preach in the towns and villages around Rangoon.—At no former period has there been so large a number of earnest inquirers after truth, and such clear indications of divine influence. Since July, 1852, we have baptized over 440, redeemed from heathenism, in Rangoon; 54 of these are Burmans, and nearly all of them heads of families.—A few days since, two men from a village 20 miles off came to tell us they had found peace in believing, and one of them, the village chief. No one who heard them could doubt their faith in Christ. They report twenty families, who have turned to the Lord. One of these men has spent most of his time for a month past in reading the word of God, and explaining the way of life to the other families, and God has blessed the

proclamation. His heart was full to overflowing, and he became God's minister. The Holy Spirit is moving on the hearts of the people. Another chief of a village on the sea-coast has come and been baptized, and many others in the same place are receiving the word of God gladly. Every month the field is growing larger, as the gospel is sounded out. "The Lord's hand is not shortened." Burmans can be saved, as well as Karens. It is only a sense of duty that induces me to go up the country, and I cannot feel satisfied to stop short of Ava. It may be duty to stop short for a time; it seems to be so, just now, as there are no men to labor in the cities and villages below Meaday. Were there men for this work, I would go at once to Ava; and if war comes, let it come. My hope is that the Lord will raise up men of power and faith to preach to the hearts and consciences of their countrymen. The gospel surely has lost none of its power. What we need is, men who feel it.

New churches—Preaching.

Br. Vinton has just returned from a long tour among the villages across the country as far as Henthaday, visiting churches and heathen villages, and everywhere has been thronged. Three new Karen churches have been formed.

In Prome and the neighboring cities and villages are numerous Karens. I wish to take up two Karen assistants to begin work at once. In like manner br. Vinton should have one or two Burman assistants, as he is constantly passing through Burman villages. He himself will soon be able to preach in Burman as well as Karen. Let us honor the preaching department, for it is the Lord's plan for saving men.

Some of our recent converts will, I trust, become ministers of the New Testament. Let us pray the Lord of the harvest to raise up laborers. Br. Ingalls is delighted with this field of labor, and I rejoice that he has come. Br. Dawson, as you will learn, remains with him for the present.

The country above Henthaday is still in a very disturbed state, and will be so till the strong holds of robber chieftains are broken up. No boats can pass along the river without an armed escort. In January, they will be broken up, there can be no doubt. It is firmly believed that the court of Ava encourages and directs these robber chiefs, and that, instead of levying contributions on the people, they rob and spoil all who do not come under their control. The brethren in Maulmain have recently ordained a pastor for the Burman church,—a man every way qualified for the office. We are anxious to find men suitable for the pastoral office for the two churches of Rangoon and Kambet. The venerable pastor Ko A desires an assistant. I am sorry to say the cholera is now severe in Toung-oo. So far, we are all preserved alive; and I trust it is to labor in the Lord's vineyard. Pray for us, that we may care for the souls of this people to whom we are sent. May the Lord bless and guide you in all your deliberations.

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BASSEIN.

LETTER FROM MR. VAN METER.

Prevalence of small-pox.

Bassein, Dec. 13, 1853.—I had expected to be away among the Karen villages long before now; but here we are still, and with the prospect of having to remain here at least two or three weeks longer. The small-pox, you know, is always at home in this country, and this year seems to be more prevalent than usual. For although we cannot say that it has been raging with epidemic violence, still we hear of its prevalence on all sides, and many of the Karens have been carried off by it.

A very violent case, which has since proved fatal, happened in our own house a short time since. A boy who, with the consent of his mother, had engaged to stay with us for several years, was taken suddenly ill three weeks since, with what

proved to be the worst form of small-pox. And as we have no outbuildings in connection with the small bamboo house in which we are now living, he had to be in the house until at least the fifth day, when it was seen beyond all doubt that he had the small-pox, and he was removed immediately. But during that time, we, the children, and other Karens who were with us, and had not been in any way protected, were very much exposed. These last wanted to leave at once, and did leave us very shortly, in order to secure themselves by inoculation.

We were very anxious, of course, about the children, and, after advising with the doctor, concluded to have them inoculated as soon as practicable.

This could not be allowed, however, as he informed us, inside the stockade. Another difficulty arose from the fact that the younger of our little girls was then suffering from the mumps. Our only alternative was to send away the elder to the kyoung, to undergo the operation with br. Beecher's child and several Karens who were waiting there very anxiously for inoculation.

Two young men, who came in about a week ago in order to accompany me in my boat, since hearing of the death of the boy above mentioned, on the 9th inst., have returned to be inoculated. They had both been vaccinated some years since; but there is a prevalent opinion among the natives that vaccination is comparatively useless in this country. You will see also, by an article in a recent number of the "Friend of India," that there are grounds for doubt in regard to the protection afforded by vaccination in this climate. It is there stated that of 27,767, who had been inoculated, only three were subsequently attacked. And on the other hand, that of 25 Europeans, who had been vaccinated, 20 died of this fearful disease.

We are now waiting for a few days until the pustules on our little girl are ripe enough to be broken, when we intend to undergo the operation ourselves.

and to give it to the other two children. The boy, however, is very young; but we hope he will have it so much the more lightly.

This has been the principal cause of our detention; but the time has not been misimproved, as we have had considerable to do in the way of getting timber, superintending sawyers, and making other preparations for building.

After we have got fairly through with inoculation, we hope there will be no further hindrance to our spending the greater part of this cold season away from Bassein. We may be hindered, however, by building, as it will be of the utmost importance for us to have a good shelter, if possible, before the next rains. The question is still unsettled, as to the removal of the station. Even now, however, the Karens who come in, although very anxious to have us go and visit their villages, seem very doubtful about our going out so soon, as they say it is quite wet yet, and the paddy-fields and other low places will not be dry for a month or so to come. Still I do not think this would prevent us from going out at once, as we could select the most safe and accessible locations for our early visits.

We heard only yesterday of the death of another of the Sgau preachers, Nai-Ya. He has been sick for a long time, and we were in a measure prepared for the sad intelligence.

Tau-Lau, one of the elder Pwo preachers, has been with us for the few last days. He has now at length fixed on a location, in Pau Dau, where he labored formerly. Another of the Pwo preachers, who, since the war, has been living near Bassein, is now about to go back again to his former field, which is some distance beyond his present stopping-place. We have not yet heard definitely of the movements of the missionaries who have so recently gone forth. Twelve Pwos were baptized a few days since, in a Sgau village about one day distant.

# ASSAM.

## LETTER FROM MRS. BROWN.

### Close of the old Year—Revival influences.

Sibsagor, Jan. 3, 1854.—The last few weeks have been a season of unusual interest with us at Sibsagor; and we have, I am thankful to say, entered upon the new year under much more favorable circumstances than we did the last. The Holy Spirit has been hovering over us for some weeks;—with no unusual noise or excitement, but a gentle descent, causing heart-searchings among the members of the church, and here and there a case of deep conviction and hopeful conversion among sinners. Our little church has been revived and backsliders restored; and we are now in the midst of a precious revival. There are four candidates for baptism,—three, pupils of my little school, the other a young man, a workman in the printing office, who had long been nearly given over as a hardened case. And it was some time after he began to speak in our meetings, before anybody would believe that he was not playing the hypocrite as before. But he is at length so changed that there can be but little reason to doubt that his has been a genuine work of conversion. Among the inquirers are two old ladies,—one, the mother of Than, the young man just spoken of; and they are mother and brother to Húpahi, one of my pupils who was baptized with the Bámuni, Kúnti's mother, more than a year ago. The influence these Christian girls have over their heathen relatives is surprising. The other old lady is the mother of our dear, departed brother Batiram. She is a strong-minded, sensible woman, but has, till very lately, manifested the most bitter hatred towards the Christians and the Christian religion,—refusing to live in the same house with her son or any of his family; and since his death, she has manifested a most unreconciled spirit, that the Lord should remove the stay and staff of her old age. One day when she came to see me, some weeks ago, the very picture of distress was in her countenance.



After trying to direct her mind to the comforts and consolations which the Christian religion affords under every affliction, I asked her if she prayed? "Pray!" said she, "what is there for me to pray for? I get nothing but trouble and sorrow here. The Lord has taken away my son, my beloved son, who had promised to take care of me in my old age; and if I pray at all, it is that he will take me also." Here she gave vent to her feelings in a flood of tears. Her health is very poor, so that it is a great effort for her to get out from home. But her interest in the salvation of her soul has lately so increased, that she has been quite punctual in attending our religious meetings. Last Wednesday she was present at our weekly female prayer meeting; and for the first time in her life, before any human being, she knelt down and prayed. It was a hard struggle, and I cannot but think it was the turning point in her conversion. Her prayer was simple and childlike,—like that of a new beginner, using the singular instead of the plural pronoun. But it showed a very different state of mind from what she had manifested before. She said, "The Lord has taken my own dear son as a punishment for my sins; the will of the Lord be done. Have mercy upon me, a poor sinner, and fit me to join him in heaven. Have mercy upon my step-son and two daughters, who are in total darkness, and bring them to the light and knowledge of this true religion." Here she paused, her feelings being too intense for utterance. The scene was deeply affecting. I believe there was not a dry eye in the room. Moina, Batiram's widow, followed her in a most appropriate prayer, thanking the Lord for his wonderful grace in subduing and softening so hard a heart; and altogether we had a most precious and interesting season. Saturday evening also, the last of the old year, was a season of deep and thrilling interest, such as we have seldom been permitted to experience in this land of darkness. Indeed, it was a real, old-fashioned revival-conference,

such as we used to have in olden times at home. One after another arose and spoke in quick succession, as if they were afraid of losing the chance. They talked and wept, confessing their sins, and affirming their determination to reform, and enter upon the new year with newness of life. Gúdíla (Rufus Brown), son of Kólibor,—who has lately received his discharge from the orphan school,—arose, to the astonishment of us all, and related the exercises of his mind for the last fortnight—giving vent to his heretofore pent-up feelings in sobs and tears. The meeting was thus prolonged to an unusual length, and when it was dismissed, none seemed ready to go. All lingered, and some remained, singing and talking, till near midnight.

Thus ended the old year, whose sun arose upon us under such a cloud. May the Lord continue to carry on his work, and we will not fear what man can do.

Two more of my school-girls appear not far from the kingdom.

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## GERMANY.

JOURNAL OF MR. DOERKSEN.

### An infant preacher.

Tilsit, October 9, 1853.—Preached at the station Culmen Jennen, where many persons from the surrounding country had assembled. Among them was the landlord of a public house, who has long been known and feared for the acts of violence that accompanied his frequent fits of intemperance. Neither the entreaties of his poor wife, nor the cry of his helpless children, had power to move the demon, that had taken possession of him; yet the Lord has ordained praise "out of the mouth of babes and sucklings." A second little David was employed to slay the dreaded Goliath. The man's eldest boy,—a child eight years of age,—said to his father, one day, "Father, I am very sorry for you." "Why so, my boy?" said the father, who in his sober moods, was by no means ill-natured. "Because you will

not go to heaven." "And pray what do you know of heaven?" was the next inquiry. "O, I have read in a little book that heaven is a beautiful place, where only good people go." "Then you do not think father good?" asked the conscience-smitten parent. But he did not wait to hear his own child condemn him. He hastily left the boy, and seeking a retired spot, fell on his knees with the exclamation of penitence, "Lord, be merciful to me, a sinner." From that day the change in his character was apparent to all around. It seemed the result of a miracle. And as such, truly, it may be designated. The man's first care was to obtain his boy's little book. This pointed him to the Scriptures, where he found the Saviour. He to-day requested me to preach in his village, promising to put his dancing saloon at my disposal. He also expressed the hope soon to be permitted to join the Lord's people.

In the afternoon, I preached, and dispensed the Lord's supper at Tilsit. Two persons were admitted to the church.

Neglecting a religious profession—  
Light wanted.

12.—Visited a man at Schunvillen, who had long attended our services, and having been taken seriously ill, had now sent for me. His mind was at rest; for his foot was firmly planted on that rock which alone affords security to the shipwrecked soul of man. Yet it troubled him that he had never made a public profession of faith in Christ. He had thought, he said, to be able to do more good, if he remained unfettered by any peculiar tenets. But now, while reviewing his life in the light of eternity, he trembled lest motives less pure should have restrained him. He confessed he had acted wilfully, and I could not but confirm him in this conviction. Yet he seemed to derive great comfort from the assurance that the Spirit of God reveals our sins to us, only in order that we may take them to the cross of Christ, there to rid ourselves of the burden. I admonished him to wash away his stain too in the cleansing fountain, "drawn

from Immanuel's veins," and his uplifted eye spoke a ready acquiescence. Before I left, he could say—"He has given me ease by his sorrow, and life by his death. But O," he added, "were my days to be lengthened, all the world should know 'what a dear Saviour I have found!'"

In proceeding from this place to Jannenen, many opportunities offered for distributing tracts and conversing with the people, who now are engaged with in-door occupations, and therefore more accessible than in summer. A farmer who, during harvest-time, had told me to come again at a more convenient season, when he would hear what I had to say, now, seeing me, said—"Well, you have really taken me at my word, and showed some faith in my honor, which we farmers are not accustomed to. Be welcome, therefore, to my house and fare, plain as both are." Beneath this hospitable roof, I passed a pleasant and profitable evening in conversing with the farmer's family and some neighbors who had joined them. Though they knew little of the Scriptures, and were accustomed to live in disregard of the Sabbath and other commandments, they were all very indignant, when my words implied that they were not Christians. "If we are not Christians," they said, "who then should be? Have we not been baptized, and confirmed, and taken the sacrament, and paid for all with our honestly earned money? This is news indeed, to be told we are not Christians." From this speech it may be readily inferred that it was no easy thing to disentangle the minds of these good people from the web of ignorant and superstitious notions, that prevented them from admitting a view of the nature of true Christianity. But when they began to comprehend my meaning,—that we are sinners, lost and ruined by nature who can be rendered acceptable in the sight of God only through the atoning blood of Jesus Christ, the effect was various. Some blamed their clergyman, and said the responsibility was his, for having left them in ignorance of these



things. Others felt, or feigned, indifference to my statements, saying they would take their chance as to a future world; while a few seemed to receive the word into a good and honest heart. Among these was my host; and it was touching to see the sturdy old farmer, literally receiving the kingdom of heaven as a little child, as he humbly, yet trustfully listened to the story of the Saviour's love. Before separating, I offered up a prayer, some kneeling with me, while the rest could not so far overcome their old prejudices, and stood. Tracts were well received by all; and I promised to visit several of the farmers in their own houses. After some further conversation with these people on the next day, and a promise to preach, at my next visit, I left them, followed by their thanks and good wishes.

#### Preaching on shipboard.

16. — After preaching in the morning at an outstation, and in the afternoon at Tilsit, I held a meeting on board a vessel, whose captain is a member of the church. His own men are, owing to his good training, steady, and behave with outward decorum; but some sailors from other ships who had joined them, were evidently disposed to have some fun. They tried to interrupt me by all kinds of exclamations; but as I dwelt on the words—"God will not be mocked,"—they grew silent, and, at length, very earnest. They had not joined in the opening hymn, but took part in our closing song of praise with double zest; and though not "music to the ear," their rough voices, thus employed, spoke encouragingly to my heart. When I gave them some tracts, they seemed ashamed of their first conduct, and tried to excuse themselves by attributing it to their natural mirthfulness; but I admonished them to seek the cause in the "natural sinfulness of the human heart."

On the 23d, I preached at Tilsit, where the meetings now begin to be very well attended, owing to the renewed exertions of our brethren to induce strangers to attend. Among those who

were to-day present, were some seafaring people, and people from distant parts of the country, whom we supplied well with tracts.

28. — The funeral of a young girl called me to Kreyhwehnen. She had been cut off in the bloom and beauty of her days, and in the midst of a life of gaiety. The serious impressions made by the entreaties of her parents had ever given way to the allurements of the ball-room, till she was laid prostrate by the hand of the Lord. But the Lord dealt gently with her. The nature of her illness did not prevent serious reflection; and on her death-bed, she was permitted to find life eternal. She died in the confidence that for Jesus' sake she would, as she expressed herself, "find entrance to the golden city."

#### Sentence of Court.

Nov. 4. — I proceeded to Regnit, in consequence of a summons received, on the old offence of having performed clerical acts, in baptizing, and dispensing the Lord's supper, July 13, 1851. As I was permitted to say anything I had to offer for my vindication, I simply referred to a decision, issued by the ministry, Feb. 1853, by which the so-called "clerical acts" of dissenting ministers are not to be considered as such, if performed on persons who have legally declared their secession from the national church. The judge declared himself utterly ignorant of any such decree, and pronounced sentence on me to the effect that I should be fined five dollars, or suffer three days' imprisonment. I declared my intention to refer the matter to the Court of Appeals. This I have since done, and received a summons from this Court to appear at Insterburg, Jan. 21, 1854. Being half way as far as Dirwannppen, I took occasion to visit the friends there, which, owing to the distance from Tilsit, it is not often in my power to do. The joy of meeting was, therefore, very great; and, by the time I had somewhat recovered from my fatigue, a goodly number of persons had been gathered together at br. L.'s house. These I was re-

quested to address, and willingly agreed to do so; yet framed my words so as to give the meeting more the character of a Bible class,—a plan which I have found very successful, as the people thereby often can receive hints for the profitable study of the Scriptures in private. Besides, a greater interest is kept alive, where they can take a personal part in seeking, and reading the texts referred to. This evening several young persons, who had only their almost illegible family Bibles to read, wished to possess one of their own; and I by this means sold six copies.

#### A Pharisee.

In returning to Tilsit, I conversed with a man on the road, who said that he had God before his eyes, and in his heart, and that he acted accordingly. "But the Baptists," he added, "are too strict. They keep the Sabbath like the Jews, and do not allow the most harmless amusements, such as cards or the theatre. I was once very near becoming a Baptist, but it is well I did not; for I could not long have submitted to such bondage." "Those," I replied, "who have God in their heart, do not consider it 'bondage' to perform his commandments. They render a cheerful obedience to his will. We must obey God, not only so far as is agreeable to our corrupt nature, but entirely." My companion, however, thought God was too considerate to impose on us burdens that we cannot bear. "Honest, and upright, every man must be," he said with a kind of exulting consciousness of owing no man any thing. Indeed, he seemed so secure that his uprightness would serve him as a passport to heaven, that all my attempts to open his eyes to the danger of his condition were apparently vain. Yet he promised to read the tracts I selected for him.

#### Baptismal scene.

6.—This morning early, we repaired to the banks of the Wilke river, which runs through the lovely valley of Kreyschenen, where I baptized a young girl, in the presence of many dear brethren and sisters. She is a Lithuanian by birth,

but speaks German; and her lips now overflowed with praise for the Lord's goodness, in having brought her out from among her friends and kindred — where, perhaps, the truth might never have reached her,—into a country which she says she must from henceforth call her "fatherland." It was a season of refreshing from the Lord, and all nature seemed eloquent for our benefit. The solemn silence that prevailed the valley was to us a meet emblem of the peace shed abroad in the heart of the believer. The mountains seemed to say, "We shall depart, but the kindness of the Lord shall not depart from thee." The flowing river at our feet reminded us of Jordan's stream, and above all the hour and the day refreshed within us the memory of that Sabbath morning "early," when He at whose command we were now assembled, rose triumphant from the grave, making us conquerors by his victory. The scene will long be remembered. Later in the day, a meeting was held at the house of br. B., after which we united around the table of the Lord.

#### Preaching in Russia.

10.—Had a visit from one of our sisters who lately accompanied her husband (a captain) to Russia, where she became acquainted with a Russian lady, to whom she spoke of the truth. This lady no sooner heard her speak of the Saviour and what he has done for us, than she became much interested, and at length requested our sister to procure a Russian copy of the New Testament for her. Both she and her husband belong to the Greek church; and when Mr. — discovered that his wife was beginning to "think for herself," he became very indignant, and soon tracing the cause to our sister's frequent visits, he forbade her to reënter the house; for he is a man of noble birth and good standing in society. And, were his wife to abjure her faith in the doctrines of the Greek church, it would be, as he said, "an eternal stain on his name."

On the 17th, br. Steppner accompanied me to Trabeden, a village on the Russian frontiers, where I intended to preach, in

consequence of urgent requests sent me to that effect: A large number of persons had assembled, and I was about to commence, when a gensd'armes, who has often officially attended our meetings at Jeannen, interfered, and prohibited the service, saying I had no permission to travel about and preach. All remonstrance on our part proving vain, there was no alternative but for us to separate. I do not deny this was a severe trial of faith, after walking many miles at this season, to be thus unceremoniously dismissed by a gensd'armes. Yet the Lord knows what is best for us. He knows we are too apt to put our trust in an arm of flesh, instead of placing our dependence on him alone. A remonstrance with regard to this occurrence, addressed to the county-court, has remained unheeded. Neither has a petition addressed to the ministry hitherto elicited a reply. I must not forget to mention, however, that as the gensd'armes did not tell us to leave Traheden, we met a few of our congregation in the evening at the house of the schoolmaster, who has shown himself very friendly, and our interview was of such a nature as to prove a very good substitute for the interdicted meeting.

**Persecution—A backslider—  
Exclusion.**

22.—To-day br. Lenkeit called upon me. He has recently been sentenced to three weeks' imprisonment for having baptized. The candidates for baptism had not legally declared their secession from the national church; but this was not given as a reason for the measures adopted against Lenkeit. The judge declared him liable to punishment because he was not an *authorized* Baptist minister. This, of course, would imply that our ordination is now recognized by the authorities, which, not having been the case hitherto, br. Lenkeit has not thought it necessary to provide himself with the credentials of his ordination. When br. Lenkeit had left me, I was called to a goldsmith, Mr. Schroeder, who was baptized by br. Oncken twelve years ago, but afterwards returned to the

world. Repeated trials in his family have once more awakened a desire for spiritual things in his mind, but he feared lest his day of grace should be past. When we had conversed some time and prayed, he was enabled, in a measure, to appropriate to himself the promises of God for the backslider in Israel.

Dec. 11.—We were under the painful necessity of excluding one of our members for having got into habits of intemperance. The Sabbath question was also proposed for discussion, and we resolved to continue in future to maintain a strict observance of the Lord's day, inasmuch as the blessing of God and the propagation of Christianity are dependent upon it. A case in point here, yet difficult to decide upon, has recently occurred. One of our brethren, a miller, has, for sometime, been unable to supply the people with flour, because there has been no wind to turn his mill; and this, owing to the great poverty of many of his customers, has caused great distress among them. The wind happening to rise on a Sabbath morning, our brother thought he was justified in attending his mill, as it was a labor of love. The church, however, were not of his opinion. It was laid down as an axiom that we must love God *more* than our neighbor; and I took occasion to refer to Abraham, in whom even parental love was overcome by love of God. The church resolved that a desecration of the Sabbath is in no instance to be overlooked.

**False and true religion.**

17.—Made a tour through several villages, and had many opportunities for conversing with the journeymen tradespeople, who in summer board and work abroad, but are now all at home. Many of them, who leave their native village with perhaps a little veneration for religion in their hearts, return as infidels, denying every thing. One, an otherwise interesting, intelligent young man, said,—“When one has been in Hamburg, Berlin and Vienna, and seen, under the most varied garbs of religion, every where the same wickedness practised,

there is no alternative but to believe that the whole is a comedy, or at best, a trade got up for the maintenance of the priesthood." He said he had been particularly shocked by two of his fellow-workmen at Vienna, young men who passed their evenings in all kinds of excesses, and then on Sunday morning hastened with their fee in their hand, to the confessional, for absolution. I tried to show him that that is indeed the worst kind of irreligion, where vice wears the mask of sanctity, and the church is the nursing mother of wickedness; but, at the same time, that there is such a thing as true religion, which purifies the heart, exalts the affections, and enables man to govern those inborn passions which, in a state of nature, govern him. We conversed long on this subject, and I trust a salutary impression was made. The young man confessed that he was an unwilling unbeliever. In spite of the conclusion at which he had arrived concerning religion, his mind had often been uneasy in view of eternity. He gratefully accepted my tracts, as did also other young men with whom I spoke, most of whom, however, were perfectly indifferent, and had never given religion a thought.

31.—Received an intimation from the county-court, that all our members living within a certain district, are to give in their names and the date of their secession from the national church. We were at the same time informed that the county-court would defer a decision with reference to br. Lenkeit's competency to preach, and that, in the meanwhile, no meetings are to be held. We cannot, of course, discontinue our services, and the result of our disobedience remains to be seen.

Thus the law with regard to religious liberty is here explained. Indeed, the local authorities too often push their own construction on this law. A distinct and unmistakable direction, on the part of the government, as to the liberty to be granted to the Baptists in the Prussian dominions, would be of great service to us.

## JOURNAL OF C. KEMNITZ, TEMPLIN.

## Converts—New stations.

Oct. 2, 1853.—To-day, three persons who had been previously accepted as members by the church, were baptized; and, as it was rumored that a disturbance was meditated by their former companions, we repaired to an island, in a more distant lake. Here the ordinance could be quietly performed, and in the evening we united around the table of the Lord. Our three young friends were very happy, and said they would fain make tabernacles "here," instead of returning to the troubles of daily life. I reminded them that seasons of enjoyment on earth are few and far between, and intended only to serve as a foretaste of that eternal Sabbath, reserved in heaven for those who labor as good and faithful servants here below. Our young friends seemed deeply impressed with the new responsibility attaching to their intercourse with others,—a responsibility not easily acted on, amid a generation perverse and wicked as that by which they are surrounded.

During the last few weeks, several new stations have been added to our number, and I have found it judicious to secure the assistance of two approved brethren for preaching. Alone I cannot supply all the stations so frequently as is necessary. And the personal presence of these brethren encourages our friends at the stations, and helps to keep me in cognizance of the state of things among them. We have ten stations in connection with the church at Templin.

24.—A messenger from the authorities came to-day to take away furniture to the amount of twelve dollars,—a fine imposed on me for having baptized a person, April 10, 1853. I paid the fine, and in addition twelve groschen for legal expenses.

## Pious shepherds—Missionary meeting.

28.—Visited brn. who are shepherds, and engaged by the proprietors of the rich pasture-land that abounds in this part of the country, to tend large flocks of sheep. An occupation like theirs

certainly cannot be in any way affected by their religious opinions. Yet no sooner did they become Baptists, than the dire intelligence was carried to their employers, who came down upon them as if they had admitted the wolf into their flocks. "Praying and reading," it was said, "will be the order of the day now, and the sheep will have to take their chance. But our brethren assured them, that now they felt themselves responsible not only to their masters, but to God, for the manner in which they attended to their employments, and that there would be no cause for complaint. As some of them were old, faithful servants, they were kept on trial, and will now probably keep their place for life. When the sheep were all safely penned up, we went to the house of br. L——, an humble cottage, where godliness and contentment have found their abode. Here I spent the evening in reading and praying with my host's family and the other shepherds, who joined us. We were all greatly refreshed by Christian intercourse, and the good people seemed truly rejoiced at my visit. They attend our Sabbath meetings at Mittenwald.

Nov. 7.—This being the first Monday in the month, a missionary meeting was held at Templin, and I was glad to see many persons from our stations present. Some had walked considerable distances, but the prospect of hearing "missionary intelligence," as one brother told me, shortens the way. Our collection, considering the means of those present, was also very encouraging.

20.—To-day a "Female Union," or Union of sisters was formed, in imitation of those already existing in Hamburg and Berlin, whose members, each in her own circle, seek to do something for the spread of the gospel, especially by the introduction of the Scriptures to families of their acquaintance, where a stated missionary might perhaps not find access. The number of sisters thus united at Templin is eleven, and it was resolved that they should meet once a month for deliberation and prayer.

22.—Preached at Gaudenitz to a numerous assembly, but our brother at whose house the meeting was held, sustained a loss very serious for one in his circumstances. Before the services commenced, some men were heard to say "He (meaning br. L.) shall pay dearly for making a church of his house." And truly, these men have made it a den of thieves; for when the service was concluded and the visitors gone, it was found that our poor brother's "overbed" (a huge pillow used in Germany as a covering,) had been stolen. We hope, however, he may recover it, as there is a clue to the thieves; but should he not, days and weeks of labor will scarcely enable him to repair the loss.

Seed by the wayside.

23.—A message reached me from a man at Gernswalde, who happened to be passing through Gaudenitz, when br. M. was preaching there. While waiting for the diligence to convey him further, he strolled through the village; and, attracted by the singing, entered the house where the meeting was being held. Here, for the first time, he heard that Jesus Christ is the Son of God and the Saviour of men, such a Saviour as he felt he needed; and even at the risk of being detained at Gaudenitz, he remained till the close. His urgent desire now is that I would come to preach at Gernswalde, at his own house, "where," he writes, "I hope to be able to assemble a number of persons, sufficiently large to make it worth your while to come. By the removal of one of our brethren to Lychen, an opening for the gospel office there too. The Lord is everywhere preparing hearts for the reception of his word.

30.—Went to Gernswalde, where I was kindly received by Mr. J. (who had requested me to preach here) and his wife, who, with Martha-like care, had made every preparation for my personal comfort, and arranged a spacious apartment for the meeting. In the evening people from all parts of the little town flocked to the house, which was

crowded, and much emotion was apparent, while I dwelt, for a short time, on the words "Repent, for the kingdom of heaven is at hand." At the close, I saw by the lingering manner in which they left the room, that one and another wished to speak to me. And, though exhausted by fatigue and heat, I could not find it in my heart to let such a good opportunity pass. My beckoning to remain was quickly understood and followed by many, and another hour passed quickly in explaining the difficulties and answering the questions of my earnest hearers. With a profusion of thanks, and many a warm grasp of the hand, the good people at length left; but not until they had my promise soon to return. The next day I was so unwell, as to be compelled to put off my return home till the day following. But this gave me further opportunity of conversing with my host and his wife, who are both "not far from the kingdom of heaven."

Dec. 6.—Notwithstanding the inclemency of the season, which would, I fear, not fail to detain at home those who have the gospel "with them alway," many persons from the surrounding villages assembled with us at the station Albertshof. I was surprised to see even some young boys and girls among them; but the parents told me the children had read the tracts, and wanted to hear the man preach who had made them. I, of course, undeceived them with re-

gard to my supposed authorship, but could assure them that my words would be found to agree with the little books. Never have I had a more attentive audience. The dear children seemed riveted, only occasionally exchanging glances that seemed to say "This is the same as our little books tell us." Their intelligent answers, when I spoke to them after the service, pleased me greatly. May the good Shepherd have marked these lambs as his own.

10.—While at Prenzlau, I was called to the police office, and forbidden to dispense the Lord's supper in this place, and told that my disobedience in this respect would be followed by the dispersion of the meeting. At my request, a copy of these proceedings was handed to me, on which I intend to found a remonstrance, addressed to the government.

11.—At Templin,—where our meetings are attended by many strangers. Paid a visit to the Sabbath school, which has lately been organized here. The number of scholars is still small; but the teachers being young, devoted brethren and sisters, the school will, no doubt, speedily be enlarged. In the afternoon I preached at Prenzlau, where, in spite of the opposition offered us by the authorities, a glorious future is before us. But there is much work to be done here, and so few to perform it. An additional laborer for this locality would be followed by the most desirable results.

## AMERICAN BAPTIST MISSIONARY UNION.

### OBITUARY OF MRS. MARY JANE L. SHERMER.

This short memorial of the late Mrs. Shermer is not needed to keep alive her memory in the minds of any who have known her. The only design is to awaken, in the friends of the Bazaar Mission, a more earnest spirit of prayer in its behalf, by reminding them of the loss which it has sustained.

Mary Jane Lawson was born Jan. 6, 1832, at Oaktonville, Wayne Co., N. Y. From

childhood she had an earnest desire for mental cultivation. This motive led her to leave her home at about the age of thirteen, in order to avail herself of the means of education afforded in the city of Rochester.

This step was followed by results more important than any connected merely with mental improvement. Miss L. became a member of the Sabbath school of the first Baptist Church, and was blessed with the earnest, loving labors and prayers of a faithful teacher. During the winter of

1845-6, a considerable degree of religious interest was felt in the church, of which Dr. Church was then Pastor. Miss Lawson was the subject of strong religious feeling, and at one time the hope was felt by herself and by others, that her heart had been changed. Subsequently, however, the vividness of her impressions was lost, and she doubted whether her hope had not been premature.

During the winter of '47-8, in the school of which she was a member, the attention of a number of the scholars was awakened in regard to religion. Miss L. was among the most deeply interested, and held frequent and earnest conversations with her teacher, Miss Wright, late of the Maulmain Mission. After a period of deep spiritual anxiety, she found an assurance of pardon through Christ.

With her religious life, began her missionary life. A desire to make Christ known to all, especially to those most destitute of this knowledge, was seen in her feelings, in her tastes, in her habits, in her entire life. The forms of literature most interesting to her were those urging the claims and recording the triumphs of Missions. Her own literary compositions, while showing her mental cultivation by her correct taste, were chiefly inspired by a sympathy with those who had become identified with this form of Christian labor, and a desire to follow their example.

There was every evidence that this disposition was the result of the influence of the Holy Spirit on her heart. So far as human means go, doubtless it was greatly due to her association with Miss Wright, and to the intercourse which she had previously had with a former teacher, Miss Nelson, now Mrs. McKinney, of the South African Mission of the American Board of Commissioners.

She soon showed that her desire to win souls to Christ neither depended on personal sympathy nor present emotion, nor expended itself in regard to the distant, to the neglect of immediate usefulness. In 1848-9, she was employed as a teacher in a district enjoying no means of religious instruction. After trying in vain to interest some to whom the labor naturally belonged, Miss L. determined, in dependence on God, herself to undertake the supplying of this deficiency. She commenced a Sunday school, of which the labor, the responsibility, the conducting of the services, all rested on herself. The school increased in importance, and was successfully maintained during the entire year of her residence in the district. A young lady of seventeen, nat-

urally timid and unimpulsive, having been identified with the cause of religion only for a few months, eagerly by no voice of sympathy, undertaking a work which was shunned by those of the sterner sex of mature age, and of characters less averse to anything resembling undue public responsibility,—I know of few events, even in the range of missionary biography, more noble, more touching, than this.

Miss Lawson's purpose to devote herself to the work of foreign missions, became definitely formed.

I have said that while earnestly wishing to do good to all, her mind turned with especial interest to those who were most destitute, and who, to hearts less loving, seemed even repulsive. It was not then strange, that she wished to devote her life to the conversion of the people of Bassa. It is not, perhaps, violating the sacredness which attaches to the nearest relations of life, to relate, that when he to whom she had promised to join her destiny, said to her that his mind has been directed to the African Mission, as the one most in need of laborers, and to which he could not but feel himself called, she burst into tears and assured him that it was her own great desire to labor in that mission; and that for many months she has daily prayed that the same desire might be awakened in him.

Mr. and Mrs. Shermer sailed for Africa, Nov. 29, 1852. The rest of her life was mournfully brief. On her arrival in Liberia, she devoted herself, with her usual quiet energy, to the study of the language, and gaining the affections, especially of the young, among whom she was to labor. Her very great success in both these respects, and the strength of her constitution, which for a time insured to her alone of all the mission, comparative health, seemed to promise a continued life of successful labor. But the fever of the country attacked her with fatal malignity. "For many weeks before her death, she seemed to be drinking largely from the wells of salvation, and ripening fast for heaven." On Sept. 23, 1853, she fell asleep in Jesus.

It is only the grosser substances which submit to be analyzed at will. And so, in any formal attempt to delineate the character of Mrs. S., one might fail to present many of the traits which gave to her life its beauty and nobleness. Its most striking feature was the completeness with which every natural disposition was subordinated to the will of God. Naturally modest, and even shrinking, she yet avoided no post-duties, no form of labor, which she felt that



God assigned her. Her disposition was one of great affectionateness. Her last letter, which her death left unfinished, was an expression of love for the dearest of her friends at home. Yet she repressed any yielding to the impulse of sentiment, that might interfere with her Christian usefulness; and she sacrificed all the ties, both of natural and cultivated affection, that she might save souls from a degrading form of idolatry.

It is not wonderful that she is lamented, that the news of her death has saddened those who have known her from childhood, and that the children of Bassa cry at her absence, and try to call her back to them.

Shall we lament that she has suffered the fate of Clarke and of Crocker? Shall we not rather rejoice, that she has shared their glory, and that when Ethiopia shall have spread forth her hands unto God, her name will be remembered with gratitude by the then Christian tribes of Africa; and that when we all appear before Christ, she will be welcomed with the approval of her Redeemer?

### DONATIONS.

RECEIVED IN APRIL, 1854.

#### Maine.

Mariaville, Male and Female Miss. Soc. 15; Brooklyn, ch. 10; Rockland, J. Wakefield 50; Warren, Mrs. Paulina McCallum 5; Mrs. Kedia Counce 5; Mrs. A. W. Kennedy 5; for the deficiency, Thomaston, 2d ch., S. Sch. Miss. Soc., Asa Perkins, tr. 16; Waltham, ch. and soc. 10; Yarmouth, ch., for the deficiency 10; Wiscasset, John Sylvester 5; Camden, 2d ch. and Female Miss. Soc., for the deficiency 10.	140.00
North Livermore, William B. Robinson, for German Mission, per Rev. J. G. Oncken,	25
Oxford Asso., Canton, ch. 6; Bethel, Mrs. Eames 50 cts; per Rev. H. C. Estes, Agent,	6.50
Cumberland Asso., Auburn, S. Sch., per Rev. H. C. E., Agent,	3.00
Piscataquis Asso., Foxcroft and Dover, ch. per Rev. H. C. E., Agent,	10.00
	159.75
<b>New Hampshire.</b>	
Brentwood, ch. 19; Peterboro', ch. 5,	24.00

#### Vermont.

Chester, ch., M. Howard 50 cts; P. Atwood 50 cts; H. Guild 1; M. Guild 1; J. Guild 10 cts; P. Weston 25 cts; O. Howard 50 cts; C. Rugg 35 cts; T. R. Hoar 2.80; Derby,

Frederick Mott 2; Chelsea, Rev. Jacob P. Huntington and friends, for the deficiency 8; Swanton, ch., for the deficiency 8; Hydeville, ch. and soc., for the deficiency 31; West Halifax, ch., for the deficiency 7; Halifax, centre ch. and soc. 8,

61.00

#### Massachusetts.

Boston, coll. 1st ch. 168; Samuel Hill 100; Gould & Lincoln 100; Mrs. Margaret D. Baldwin 50; Mrs. Susan D. Reynolds 25; Mrs. Lucy Snow 10; Mrs. James Loring 10; Miss Mary Webb 8; John C. Pratt 10; Charles S. Kendall 25; a friend 25; R. O. Demerest 10; a Roman Catholic 1; New Bedford, 1st ch. 48; Taunton Green, ch. 100; Cambridge, Albert Vinel 50; Jamaica Plain, ch. 137; for German chapels, per Rev. J. G. Oncken, 862.00

Boston, Mrs. Fanny Shelton, for German chapels 6; Northboro', ch. 5; Tyringham, ch. 25; West Newton, a friend, for German chapels 15; Watertown, Josiah Stone 7; Cambridge, Mrs. Allen 25; South Framingham, Mrs. S. B. Clark, for German Mission 2; Lawrence, a friend 5; Lynn, Jonathan Bacheller 500; Middlefield, John Newton 10; Charlestown, Bethesda ch. 11.40; Cambridge, a friend 25; North Bridgewater, ch. 3.25; Rev. A. Dunn 5; West Taubury, J. Ellis Guild, for the deficiency 3; Westboro', Mrs. Caroline B. Gleason 1; Salem, 1st ch., Michael Shepard, tr. 44.60; mon. con. 47.31; Mr. Mills' catechism class, which, with 12 in gen. coll. of the ch., is for sup. of a girl in Africa to be named Mary Crocker, 13.37; Mrs. L. G. Giles, for German chapels 100; A. Peabody and another friend, for do. 100; South Abington, ch., Rev. Horace T. Love 25; Mrs. Catharine G. Love 5; Mrs. Hannah Love 4; Catharine W. Love 50 cts; Horace W. Love 50 cts; Francis W. Love 25 cts; Roger W. Love 1; Emily W. Love 15 cts; Mary H. Love 15 cts; Louisa M. Love 15 cts; Everett B. Love 10 cts; Hannah M. Dunn 1; Mrs. Polly Benson 25 cts; Mr. J. W. 9; Elbridge Sharp 1; David Gurney 10; D. B. Gurney 2; Mrs. E. B. Gurney 1; A. B. Gurney 25 cts; A. A. Gurney 25 cts; John Chamberlin 5; A. Chamberlin 3; J. P. Chamberlin 2; William Jones 1; Mrs. Sally Gurney 50 cts; Ichabod Gurney 4; Mrs. Clarissa Gurney 1; Preston Gurney 25 cts; Elizabeth Reed 1; James M. Corthell 1.50; Mrs. Mary G. Corthell 50 cts; Wendell G. Corthell 10 cts; Ellmar L. Corthell 15 cts; Edwin Gurney 1; Noah Fullerton 1; Africa Keene 1; E. C. Hoyt 1; William Kennedy 1; Gibbens Sharp 1; Samuel Norton 10; Mrs. Norton 4; C. W. Fairbanks 1; Bela Alden 1; Mrs. M. D. Alden 50 cts; J. Loring Reed 1; Mrs. Ann W. Reed 1; Susan C. Reed 50 cts; Lucy L. Reed 50 cts; Samuel Porter 50 cts; Josiah B. Gurney 1; Mrs. Emily J. Gurney 1; Mahala Tucker 1; Ly-sander C. Gurney 1; Ebenezer Alger 1; Mrs. Rebecca 8; Alger 1; Orlando M. Alger 1; Davis Gurney 2; Mrs. Eliza Gurney 50 cts; David Howard 1; S. Corthell 1; Mrs. H. C. Corthell 50 cts; J. H. Corthell 50 cts; Zachariah Hale 1; Eliza



Woodworth 2; Mrs. Hannah E. Woodworth 2; William D. Wade 5; Mrs. H. Wade 25 cts; Mary C. Tucker 1, 1894.22  
Wachusset Asso., L. H. Bradford, tr., Fitchburg, ch. 5; Westminster, ch. 1.50, 6.50  
— 2552.83

## Rhode Island.

Providence, William Nisbet, for circulating the Bible in China 7; Newport, 2d ch., of wh. 75 is for sup. of three heathen children named Alonso Leland, Betsy Stevens and Elizabeth Choules, and to cons. William Wilson, L. M. 120; Point Judith, a friend 1, 138.00

## Connecticut.

Mystic river, ch. 41.50; West Suffield, William S. Pomeroy, for German chapels 1; Middletown, ch., for the deficiency 75; 117.50

## New York.

New York city, Amity St. ch., Edward Austin, tr. 709.22; Miss M. J. Kelly 100; William Kelly 100; Robert Kelly 100; Casnovia, 1st ch. 50; Peach Orchard, ch. 8; Utica, Welch ch. 24; Nunda, ch. 21.50; Harrisburg, ch. and soc. 10; Lowville and Denmark, ch. 18; Copenhagen, Mrs. Lydia A. White 3; Rochester, Rev. A. Heinrich 60 cts; 1188.22  
Buffalo Asso., Bardonia ch., for the deficiency, per Rev. S. M. Osgood, Agent, 9.50  
Ontario Asso., Orleans, ch., for the deficiency, per Rev. S. M. O., Agent 5.00  
Seneca Asso., Trumansburg, ch., for the deficiency, per Rev. S. M. O., Agent, 8.25  
— 1161.07

## New Jersey.

Somerville, ch., S. Sch. Karitan branch 5.00

## Pennsylvania.

Pittsburg, Union ch., B. L. Fahnestock, tr. 12.82; Rockdale, ch. 7; Shirlaysburg, ch., M. S. Harrison, tr. 10; Eaton, ch. 5; Rev. Thomas Mitchell 2; Lewisburg University, Soc. of Inquiry, Samuel W. Ziegler, tr. 10; Salem, ch., Osmond Williams 5; Mrs. John Woods 2.50; Mrs. James Mofford 50 c.; W. Leet 1; 54.32

## Delaware.

Wilmington, 2d ch., to cons. Mrs. Sarah E. Chalfant, L. M., per Rev. L. Wright, Agent, 200.00

## Maryland.

Taneytown, Darius Thomas, of which 5 is for the deficiency,

## Ohio.

Cincinnati, 1st ch., for German chapels 75; S. Sch. 100; per Rev. D. Sheparison. Middletown, S. Sch., for Testaments for Siamese children 5; Norwalk, ch. 18.47; S. Sch., for Assem Orph. Sch. 1.53; Damascus, 2d ch., mon. con. 9; Pittsfield, an aged lady, for Burman Missions; Akron, L. B. Austin, for German chapels 25,

## Indiana.

New Albany, Mrs. S. Crosby, for Burmah 5; Greensburg, ch., Ezra Lathrop 1; T. Edkins 1; H. I. Craven 1; Eva Montgomery 50 cts; Rebecca I. Montgomery 50 cts; Sarah Montgomery 25 cts; L. P. Lathrop 75 cts; D. J. Huston 8; George H. Perrine 1; Mrs. A. F. Montgomery 1; Evansville, Rev. A. L. Robinson, for the deficiency 5;

## Illinois.

De Kalb Centre, Rev. A. Gamble 175; Nine Mile Creek, ch. 5; Payson, ch., William Stewart, sen. 2; Chas. W. Kay 1; Miss M. Kay 1; Edw. Scott 5; Miss M. Scott 1; Miss T. Scott 1; Jerseyville, ch. 20;

## Michigan.

Sault Ste Marie, Ojibwa Mission ch. 8.97; colored friends, for African Mission 2; Brethren at Tikumina 6.08; Schoolcraft, S. Sch., to sup. Mary Ann Barrett in Assem Orph Sch. 25; Adrian, S. Sch., to sup. Sarah Wilcox in Assem Orph Sch. 25;

## Wisconsin.

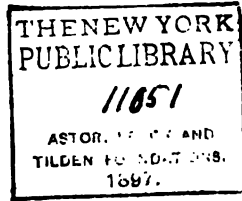
Newark, ch. 6; La Crosse, 1st ch., A. Ferris, tr. 20;

## Cherokee Mission.

Cherokee Missionary Soc, per Rev. E. Jones, tr., to cons. Rev. David M. Foreman L. M.

## Donations in Clothing and Goods

East Hardwick, Vt., E. C. Skinner, 1 box dried fruit for Rev. M. H. Bixby 37.00



THE

# MISSIONARY MAGAZINE.

XXXV.

JULY, 1854.

No. 7.

## AMERICAN BAPTIST MISSIONARY UNION.

### FORTIETH ANNUAL MEETING OF THE BOARD.

PHILADELPHIA, *May 16, 1854.*

The Board of Managers of the American Baptist Missionary Union, convened its fortieth Annual Meeting in the city of Philadelphia, in the large house of the Spruce Street Baptist church, at 10 o'clock, A. M. The Hon. IRA HARRIS, Chairman of the Board, presiding.

The Rev. J. Wheaton Smith, pastor of the church, offered the opening prayer.

The roll was called, and the following members were found to be present:

<i>Ministers.</i>	<i>Ministers.</i>	<i>Ministers.</i>
JOSEPH TURNBULL, Conn.,	ALANSON P. MASON, Mass.,	GEORGE KEMPTON, N. J.,
JOHN DODGE, N. Y.,	S. DRYDEN PHELPS, Conn.,	JOSEPH H. KENNARD, Pa.,
JAM HAGUE, N. Y.,	J. LANSING BURROWS, Pa.,	EZEK FERREIS, Indiana,
JOHN WINTER, Pa.,	LEMUEL PORTER, Mass.,	GEORGE W. HARRIS, Mich.,
FRANK C. FOSTER, Vt.,	DWIGHT IVES, Conn.,	THOMAS R. TAYLOR, Pa.
JOHN W. SAMSON, D. C.,		
<i>Laymen.</i>	<i>Laymen.</i>	<i>Laymen.</i>
JOHN P. CROSER, Pa.,	PETER P. RUNYON, N. J.,	WASHINGTON JONES, Del.,
JOHN BOYCE, R. I.,	IRA HARRIS, N. Y.,	THOMAS WATTS, Pa.,
JOHN COLGATE, N. Y.,	DANIEL M. WILSON, N. J.,	HARVEY EDWARDS, N. Y.
JOHN M. LINDHARD, Pa.,		

Letters of apology for non-attendance were read from Jefferson Boring, Mass., and the Hon. N. H. Bottum, Vt.

Business was suspended for devotional exercises, the Rev. J. H. Ward, Pa., and the Rev. J. S. Backus, N. Y., leading in prayer.

The Chairman addressed the Board, reminding the members of the origin of this missionary organization in this city forty years ago; of its growth, and the beneficence of its history; and urging mutual respect and charity in the present deliberations.

The Rev. J. Wheaton Smith, Rev. J. Lansing Burrows, Rev. D. B. Cheney, Rev. E. Bright, D. D., and R. E. Eddy, Esq., were announced by the Chair as a Committee of Arrangements for devotional exercises and public missionary meetings.

The Treasurer, R. E. Eddy, Esq., read his annual report, showing the expenditure during the year ending March 31, 1854, of \$130,963.36, and the receipt, during the same period, of \$121,377.42, exclusive of grants made to this body by the U. S. Government and coördinate societies. These grants amounted to \$14,000.

The report of the Auditing Committee, Messrs. C. S. Lane and J. B. Witherbee, was read.

The reports were laid upon the table.

A part of the Annual Report of the Executive Committee was read by the Corresponding Secretary for the Home Department, assisted by the Rev. Baron Stow, D. D.

The report was accepted, and referred to the appropriate committees.

The Committee of Arrangements reported hours of meeting and adjournment, as follows:

Morning sessions, from 9, A. M., to 1, P. M. Afternoon sessions from 3, P. M., to 5, P. M. Evening sessions, from 7 3-4, to 10, P. M.

The Home Secretary read a paper from the Executive Committee on the Importance and Means of Equalizing the Receipts of the Missionary Union, which paper was accepted, and referred to the Committee on Finances.

Prayer was offered by the Rev. A. D. Gillette, of N. Y., and the Board adjourned.

#### TUESDAY AFTERNOON, 3 o'clock.

Prayer was offered by the Rev. G. C. Baldwin, D. D., N. Y.

The Home Secretary read a paper from the Executive Committee on Reinforcements and Supplies, which was referred to a committee.

Another paper was then read on the Work of the Deputation, which, on motion of the Rev. W. Hague, D. D., was referred to a special committee.

Committees were here announced by the Chairman, and approved, as follows:

*On Obituaries.*—Messrs. Irah Chase, Mass., G. S. Webb, N. J., B. Galusha, N. Y., S. Fish, Vt., Thomas Winter, Pa., D. Dunbar, N. J., P. Richardson, N. H.

*Finances.*—Messrs. S. S. Cutting, N. Y., J. P. Croser, Pa., D. M. Wilson, N. J., Smith Sheldon, N. Y., Moses Pond, Mass., Byron Greenough, Me., S. N. Kendrick, Mich.

*Agencies.*—Messrs. J. C. Burroughs, Ill., C. N. Chandler, N. Y., H. Fletcher, Vt., E. K. Fuller, Mass., J. Jennings, Mass., Thomas Richardson, Mass., J. Boyce, R. I.

*Publications.*—Messrs. J. Banvard, N. Y., H. C. Fish, N. J., J. R. Scott, Mass., S. W. Field, R. I., J. T. Seeley, N. Y., A. S. Patton, N. J., T. C. Jameson, Mass.

*Burman Missions.*—Messrs. J. H. Kennard, Pa., J. H. Duncan, Mass., L. Hayden, Vt., R. C. Mills, Mass., S. D. Phelps, Conn., J. O. Mason, N. Y., J. Stevens, Ohio.

*Karen Missions.*—Messrs. D. Ives, Conn., A. S. Train, Mass., P. B. Spear, N. Y., George Gault, N. Y., G. Kempton, N. J., W. G. Boardman, N. Y., S. Colgate, N. Y.

*Teloogoo and Assam Missions.*—Messrs. D. N. Sheldon, Me., J. Dowling, Pa., W. C. Richards, Mass., S. Baker, N. Y., D. G. Corey, N. Y., O. S. Stearns, N. J., A. P. Mason, Mass.

*Siam and China Missions.*—Messrs. S. F. Smith, Mass., G. W. Eaton, N. Y., E. Worth, N. H., A. D. Gillette, N. Y., J. F. Wilcox, N. J., A. Pollard, Mass., M. Sanford, Mass.

*European Missions.*—Messrs. E. Lathrop, N. Y., T. D. Anderson, Mass., G. W. Samson, D. C., J. C. Foster, Vt., J. W. Olmstead, Mass., G. O. Baldwin, N. Y., J. R. Jones, Pa.

*Bassa Mission.*—Messrs. W. F. Hansell, Ohio, N. M. Wood, Me., O. Ayer, N. H., N. A. Reed, Mass., S. Illsley, N. Y., G. W. Harris, Mich., E. Ferris, Indiana.

*Indian Missions.*—Messrs. J. L. Hodge, N. Y., N. Hooper, N. H., F. Denison, R. I., H. Miller, Conn., J. W. Taggart, N. Y., H. V. Jones, N. J., S. Dyer, Indiana.

*On Reinforcements and Supplies.*—Messrs. E. W. Dickinson, Pa., T. F. Caldicott, Mass., J. S. Eaton, Me., J. N. Wilder, N. Y., L. H. Moore, Mich., E. W. Cressey, Minnesota, J. M. Challis, N. J.

*The Work of the Deputation.*—Messrs. W. Hague, N. Y., Isaac Davis, Mass., W. Colgate, N. Y., R. Turnbull, Conn., W. W. Keen, Pa., Gardner Colby, Mass., H. M. Baldwin, N. J.

The Home Secretary announced that he had received from the Rev. Dr. Wayland, chairman of a committee appointed by the Union last year, on "The relative proportion of time given by our missionaries to teaching, printing, translations, and other occupations aside from preaching the gospel," a report on that subject; but the other members of the committee were not present, and he submitted the question, therefore, whether, under these circumstances, it should be read. The reading was ordered, and the hour of adjournment having come, it was laid on the table, to be the order of the day at the opening of the morning session to-morrow.

The Rev. Dr. Turnbull, on his own request, was excused from serving on the committee on the Work of the Deputation, and the Rev. Dr. Sheldon, Me., and Rev. A. Tenbrook, N. Y., were added. Dr. Sheldon was excused from the committee on the Teloogoo and Assam Missions, and the Rev. A. P. Mason was made Chairman of that committee in his place. The Rev. W. C. Child was added to the committee on the Teloogoo and Assam Missions.

The Rev. Dr. Babcock pronounced the benediction, and the Board adjourned.

## TUESDAY EVENING.

The Board met at Concert Hall. Prayer was offered by the Rev. J. L. Hodge, D. D., N. Y.

The meeting was then addressed by the Rev. S. Peck, D. D., Foreign Secretary, and the Rev. J. N. Granger, the Deputation recently returned from the missions of the Union in the East.

The benediction was pronounced by the Rev. William Dean, D. D., missionary of the Union in China, and the Board adjourned.

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## WEDNESDAY MORNING.

The Board met at 9 o'clock. Prayer was offered by the Rev. C. N. Chandler, N. Y.

The records of yesterday were read and approved.

The Rev. William Arthur, N. Y., was made chairman of the committee on Obituaries, in place of the Rev. Dr. Chase, declined.

The report prepared by Dr. Wayland, which was read yesterday, and made the order of the day for this morning, was taken up and read again.

An extended discussion, in which the Rev. Messrs. Samson, Granger, D. G. Corey, Turnbull, Stevens, Porter, Bright, and Peck, and the Hon. Isaac Davis took part, arose, and it was still in progress when the hour of adjournment arrived. The Rev. Dr. Dowling pronounced the benediction, and the Board adjourned.

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## WEDNESDAY AFTERNOON, 3 o'clock.

Prayer was offered by the Rev. N. Cyr, of the Grande Ligne Mission, Canada East.

The committee on Reinforcements and Supplies, reported through the chairman, the Rev. E. W. Dickinson.

The report was accepted, and referred to the Union, with the recommendation that it be made the order of the day for Friday morning.

The report of the Committee on Publications was read by the Rev. J. Banvard, Chairman, and was adopted.

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## REPORT.

The committee to whom was assigned so much of the report of the Executive Committee as refers to the Publications of the Board, beg leave to present the following report:

Intelligence is essential to all right action in the missionary enterprise. We should be acquainted with the work to be done, before we enter upon its accomplishment. We must know the nature and the extent of the field to be cultivated, the character of the difficulties to be surmounted, the best mode of meeting them, and the various instrumentalities at our command. After the enterprise is commenced, we should keep ourselves well informed of its progress. From the small, but faithful and courageous army, that have gone up to attack the strongholds of the enemy, we should be anxious to receive frequent information. No news of what is transpiring upon earth should be to us so interesting as that which has reference to the triumphs of the cross. The march of blood-stained armies flanked

in conquest, the overthrow of empires, the change of dynasties, the most marvelous discoveries in science, and inventions in art, and the most wonderful phenomena nature, should be to us as nothing, when compared with the onward progress of the gospel of Christ. If, in the geological strata of the earth, and in the gradual development of existence from the lowest to the highest forms of life, we may behold the footprints of the Creator," then; in the conversion of every heathen, in the establishment of every mission, in the formation of every church, and in the circulation of the Scriptures, we may behold, with even greater distinctness, the footprints of the Mediator — the stately footsteps of the Prince of Peace, in his sublime work to take possession of the whole earth. Facts like these constitute a prominent portion of the material in the publications of the Board, and for this reason our publications should be widely diffused. They reveal to us "God in history," with eminently clear and impressive manner.

Your committee are strongly of the opinion that missionary information is essential to the growth of the missionary spirit. It is its necessary aliment. Intelligence in the various fields of labor is, to that spirit, what the rain, the dew and the sunshine are to vegetation. The principal reason why many Christians and churches are engaged to no greater degree in this work, is owing more to their want of information concerning it than to any confirmed opposition. To banish the darkness, and secure the coöperation of such, we must pour into their minds the condensed light emanating from the numerous missionary stations which are scattered over the globe. Your committee believe that, where the periodicals of the Board circulate most freely, and are read carefully, there the deepest interest exists in this holy cause, and that from such well cultivated fields are received the largest amount of labor which find their way into your treasury. They are therefore gratified to learn from the report of the Executive Committee that during the past year there has been some increase in the circulation of these periodicals. In 1853 the number of copies of the Magazine which were circulated was, 5,700, the number the present year is 5,848, being an increase of 148. The issues of the Macedonian last year were 36,500, the present year they are 36,800, being a gain of 300. It may appear to some minds as singular that with this increase in the circulation there should be decrease in the profits of the publications, the balance in favor of the periodicals last year being \$219.24, and the balance in favor of them this year \$159.38, being 69.86 cents less than last year. This however may be satisfactorily explained by the fact that last year, as we learn from the printed report, there was introduced amongst the expenditures no item for prepaid postage on periodicals, whilst in the report of the Executive Committee now before us for consideration, among the items of expenditure is postage prepaid on the Macedonian, \$479.81,—more than enough to account for the difference, without reference to the fact that many of the periodicals are intended for gratuitous distribution, and therefore bring in directly no money whatever. The value of these works, however, is not to be estimated by the amount of their direct receipts above their expenses. This is a very subordinate consideration. They enlarge the minds of their readers by the comprehensive views they give of the great work of Christian missions; they impart clearness of conception with reference to the numerous relations and details of the work; they awaken interest for the heathen; excite sympathy for the missionaries; quicken the sensibilities of conscience; prompt to earnest prayer, and stimulate to self-denying activity. These publications are like a powerful telescope sweeping the whole field of our missionary operations, and giving us, in consecutive pictures, a complete series of views, embracing the lights and shadows, the sunny sides and shady sides of missionary life.

Whilst your committee rejoice in the extent of the circulation to which your publications have attained, they are constrained to ask "What are these among so many?" the number of members in the churches embraced in the home field of the op-

ations of the Missionary Union is about 400,000, and the number of Magazines published is less than 6000, and of the Macedonian less than 37,000. Here is a disparity painful to contemplate. We believe it is in the power of the ministry, by judicious effort, to double this circulation the present year. Let the pastors, on suitable occasions present this subject to their churches; show the great importance of reading missionary information, and then make skilful and vigorous efforts to obtain subscriptions, and the demand for these publications will be greatly increased.

Your committee would, therefore, close their report by recommending the adoption of the following resolutions:

*Resolved*, That an acquaintance with the progressive history of the missionary enterprise is essential to the existence of a healthful missionary spirit.

*Resolved*, therefore, That pastors be earnestly urged to manifest a personal interest in securing an increase of subscribers for the *Missionary Magazine* among their own people.

*Resolved*, That the churches be, and hereby are requested to adopt efficient measures to furnish every pew in their respective places of worship with, at least, one copy of the *Macedonian*.

All of which is respectfully submitted.

In consequence of the inability of the Board to give them proper attention, for want of time, it was directed that the committees on the Telooogo and Assam, the Burman, the Karen and the Bassa Missions, be instructed to present their reports to the Union.

The report of the committee on Finance was presented by the Rev. S. S. Cutting, chairman.

The report included a recommendation of certain changes in the Third Section of the Constitution, which were first approved, and then the whole report was accepted, and referred to the Union.

The order of the day, (the report of Dr. Wayland) which had been waived for the reading of these reports, was resumed, the Rev. Mr. Granger having the floor. After further remarks by that gentleman, and by the Rev. Mr. Samson, the report was referred to the Union.

The Rev. Dr. Hague, chairman of the committee on the Work of the Deputation, read the report of the committee on that subject, two members of the committee, the Hon. Isaac Davis and Gardner Colby, Esq., dissenting.

The acceptance of the report having been moved, a discussion arose, pending which the Board adjourned to meet at Concert Hall, at a quarter before 8 o'clock.

Benediction by the Rev. R. H. Neale, D. D., Massachusetts.

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#### WEDNESDAY EVENING.

The Board met at Concert Hall. Prayer was offered by the Rev. D. H. Allen, D. D., Moderator of the General Assembly of the (N. S.) Presbyterian Church.

The report of the Committee on the Siam and China Missions, was read by the Rev. S. F. Smith, D. D., chairman.

#### REPORT.

The committee on the Siam and China missions ask leave to report:

The spirit of the departed brother Jones looks down upon the incipient fulfilment of God's promise. In the chosen field of his labors, the seed germinates

and grows apace. The blade and the ear have appeared. We see tokens that the full corn in the ear, a rich and prolific harvest, will, ere long, wave over the plains of earth, and on the hills of immortality. The prophecy,—“Kings shall be nursing fathers; and queens nursing mothers”—must ultimately be fulfilled. And though the mission in Siam has hitherto seemed unproductive and discouraging, the indications of Providence point our eyes, for the fulfilment of the promise, to this Kingdom, more than to any other field of our missionary operations.

The return of Mr. Chandler to his charge of the printing department, and the recent sailing of Mr. Telford, to join the Chinese department, have strengthened the mission at a time when such aid is specially needed, and must be peculiarly welcome. In the Chinese department, Mr. Ashmore has gained more command of the language, and is able to give essential aid to the assistants, in their preparation for their daily work. Two new outstations have been commenced, and a third is contemplated. This indicates decided progress. The blessing of God attends the efforts put forth, and converts are multiplied. These new stations together with those formerly occupied—five in number—will give the mission the command of all the principal streams in Siam. Eight Siamese have professed faith in Christ, of whom three have asked for baptism, and there are other converts and hopeful inquirers. The liberality of the members of the native church deserves high commendation. As compared with the liberality of the American disciples in the same field of the Union, the disciples in Siam give seven cents where those in America give three,—although the income of the heathen converts is only from four to seven cents per day.

The schools of the mission are highly prosperous, and the blessing of God attends them. Two candidates for baptism out of three are members of Miss Morse's school. The daughter of the late king, who had professed faith in Christ, has died. But the interest felt in religious instruction in the palace continues unabated, and biblical teaching has come to hold a prominent place. The missionaries are at liberty to go where they will throughout the kingdom, and the largest toleration is, hitherto, tacitly granted. The day has evidently dawned upon that mission. The sunbeams up to mid heaven. The harvest is ripe, and waits only for the sickle of the reaper. The committee would freely respond to the sentiment that more laborers are imperatively demanded to gather in the sheaves.

In the Hongkong Mission, some tokens of the divine blessing have been enjoyed. Three baptisms have occurred. Two of the candidates were members of Mrs. Johnston's boarding school;—one, the child of Christian, the other, of heathen parents. Now Chinese women can read; and this, and similar schools will have the effect to give the gospel, in the Scriptures, and in tracts, to the eyes of the present and the future mothers of China.

The Ningpo Mission has been strengthened by the return of Mr. Lord and the addition of Mr. Knowlton. Some success has been enjoyed, and many tracts and portions of Scripture have been circulated. Through the revolutionary movements in China, a wide door is becoming opened for the dissemination of the gospel. The authorities have sent to the Executive Committee a letter, with unanimous consent, setting forth the greatness of the field, the wide openings that appear in prospect, as the arms of the revolutionists become successful, and the importance of our entering into those fields with a strong hand.

The circulation of the bible in the language of China, mingled with the labors of the living preacher, under present circumstances, is highly auspicious. The word of God is the basis of true freedom. Its teachings enlighten the moral, and at the same time, the social man. They lift up the degraded from their depths. They break the oppressor's yoke. They alleviate the sufferings of the poor. They bless happy homes and holy hearts, and are instrumental, through grace, in planting gems in the crown of Immanuel. What China needs, at the present crisis, is to



be steeped in the gospel and its influences. The conjuncture now existing calls to us, as a living voice speaking out of human, political, and social necessity, and bids us in this work, to renew and increase our exertions.

The committee are impressed with a sense of the remarkable character of the providences which are opening China to the efforts of the Christian world. The three stations for the benefit of the Chinese, Bangkok, Hongkong and Ningpo, need to be strengthened, and vigorously sustained. In the endeavors of Christians for the salvation of the millions of this great empire, much work is preliminary. This preliminary work has been long continued. Through various Christian denominations, there has been a long sowing. May we not hope that the day is not distant, when this long sowing shall be followed by a great reaping?

The committee have only to congratulate the Board on the favor with which God smiles on their endeavors in these missions, to express their approval of the measures to strengthen them, and to recommend a continued and vigorous prosecution of the work in the same line as formerly.

All which is respectfully submitted.

The Rev. Dr. Dean addressed the meeting on those missions. The report was accepted.

The report of the committee on the European missions was read by the Rev. G. W. Samson.

#### REPORT.

The committee to whom was referred the report of the Executive Committee on the European missions beg leave to report:

The fact and views presented by the Executive Committee seem adapted to give new confidence and interest to all concerned in the *German Mission*. From the commencement its history has been a most striking and instructive example of the agencies which will be blest in spreading the gospel of Christ and giving it efficacy among the people. The oral presenting of experimental Christian truth, both in public and private, both by recognized pastor and private Christian, has been especially blessed; while the judicious and discriminating distribution of books and tracts has prepared for and aided this work. Now the necessity of the people, their call for places in which to assemble, and their inability to rear them for themselves, give them a special claim on the liberal bounty of our brethren. The recommendation of the Committee, cordially approved as it is by the laborers in that field, seems worthy the hearty approval also of the Board and of the Union.

In the *French Mission*, the failure of the Committee thus far to secure a new missionary for that field, seems designed to suggest anew the importance of efforts to secure a supply of *native* preachers. Among that peculiar and polished people, their own zealous and devoted countrymen who have been converted to Christ have been specially blessed as preachers. The oppressive influence of civil despotism, which obliges the missionary report to withhold names lest they should go back to the injury of the persons concerned, is calculated to call forth the sympathy and prayers of our brethren.

As to the *Greek Mission* the report speaks particularly of the distribution of the Scriptures as forming an important part of the work of the past year. Your committee take pleasure in calling attention to one point of importance as to the future progress of the mission. The member of the Deputation who lately visited that mission had a conference with the missionaries on the subject of more aggressive efforts in their work. More than one of your committee, standing on Mars Hill, had asked the missionaries, "Why not preach Jesus here and in the market place below, as Paul did?" The special weight of the recommendation of the Deputation,

added to the previous convictions of the missionaries themselves, has led them to the decision that they will go forth more openly, harsarding opposition, and proclaim the gospel in the country.

All of which is respectfully submitted.

The Rev. Mr. Opcken, of Germany, addressed the meeting on the German mission. The report was accepted.

The Chairman announced the report of the committee on the Work of the Deputation, as the business next in order.

The discussion of this subject, participated in by the Rev. Messrs. Dean, Ives, Dowling, Beecher, D. G. Corey, Granger, Clarke, Peck, Hague, Porter, Kennard, and Samson, was continued to a late hour, when the Board adjourned, to meet at 8 o'clock on Thursday morning.

#### THURSDAY MORNING.

The Board met at the Spruce Street Church at 8 o'clock. Prayer was offered by the Rev. T. Winter, Pa.

The records of yesterday's proceedings were read and approved.

The report on Indian Missions was read by the Rev. S. Dyer, Ind., accepted, and laid on the table.

#### REPORT.\*

The committee to whom was referred so much of the Annual Report as relates to Indian missions, present the following statements for the consideration of the Board:

It has been a just cause of invidious remark, that while we have been liberal and energetic in prosecuting the work of missions abroad, a mighty people has wasted away at our very doors, and perished for lack of vision; a people, too, to whom we owe under the most weighty obligations for a home secure from spiritual and kindly oppression. Our forefathers came to their land, a band of suffering exiles, and in the midst of a bleak northern winter were cast upon their shore weak and homeless. The Indian then, to use one of his own beautiful similes, was like the tall oak, that he high its head, spreads wide its branches, and makes a long shadow, while the white man was like the frail grass which grows by the river's side, bending with every ripple. Then the white race could have been crushed, but the red man obeyed the great law of hospitality which he holds so sacred, and gave the stranger a home and shelter. Alas! that results should prove that act of generosity to have been the starting-point of an influence which has left the descendants of these strangers a homeless race, for the poor Indian can no longer say

"This is my own, my native land!"

Christians of all denominations have deplored this sad state of things, and none more so than those who are doubly indebted to the Indians for the shelter a second home afforded to the persecuted for conscience' sake in the person of Roger Williams. The Indians were made the objects of early care by the Triennial Convention; and as we believe, an unwise policy was pursued in the great attention and expense given to schools and efforts to civilize, while the preaching of the Cross was made a secondary consideration; hence the results have not been as cheering as the friends of the Indians desired, nor have the efforts made served in any great degree to check the tide of extermination which has so rapidly swept the race from the land of their nativity. And still the work goes on with a ten-fold acceleration; tribes

This report was not called up at any subsequent meeting, owing to the amount of other business.

are perishing every year, and soon the last of the race will sing the death-song of his people, and like the last man of the Deluge, sink beneath the flood which has already engulfed nearly the entire Indian population of the Atlantic half of the continent of North America.

Your committee cannot refrain from noticing the fact that the report put into their hands furnishes abundant illustration of the superior efficacy of preaching the gospel over every other agency in human reformation. The only indications of progress exhibited in the report pertain to the Cherokee Mission, where a most cheering work has been going on for years; and it is in this tribe that the beloved and lamented Bushyhead and Oganaya labored in holding forth the "Word of Life," and where now the venerable brother Jones, and Wickliff, and their younger associates are preaching in all the villages and towns. The result of this apostolic way of labor is the baptism last year of nearly seventy, we believe more than has been gathered in at all the other Indian stations in connection with the Union for a quarter of a century. With such facts before your committee, they cannot resist the conviction that the same line of duty should be pursued in all cases, and that ordained missionaries should no longer be employed in school-rooms, printing offices, shops, or on farms, but sent forth to preach the word. It is also the decided opinion of your committee that circumstances clearly dictate the early transfer of this entire department of labor to the American Baptist Home Missionary Society. It can no longer be considered in any sense a foreign mission, but a part of the great home field, and as the above society has been led providentially to engage in this work, we believe the interests of home and foreign missions will be greatly promoted by the transfer recommended. The exigencies of the case demand the most prompt and energetic means to secure even a partial accomplishment of what is desired; and should this work not be turned over to the Home Mission Board, it should have its just claims admitted, and be pushed forward with greater zeal and liberality.

The committee on Obituaries were instructed to report to the Union.

The Work of the Deputation came up, and the discussion proceeded, the Rev. Mr. Granger having the floor. The Rev. Messrs. Tenbrook, Denison, Webb, Hague, Turnbull, Porter, Arthur, Burrows, Neale, and others, participated in the debate. The report was finally laid on the table to permit the consideration of the following preamble and resolutions, proposed by the Rev. S. S. Cutting:

Whereas the late Deputation to the missions of this Board in the East, the Rev. Solomon Peck, D. D., Foreign Secretary, and the Rev. James N. Granger, have returned to this country, and the Executive Committee have submitted to this Board a statement of their doings; therefore

*Resolved*, That we hereby express our gratitude to God for the watchful Providence which has guarded the lives of our brethren during their journeyings, and brought them in health and safety to their homes and friends.

*Resolved*, That this Board have heard with deep interest both written and oral statements of their doings, and take this occasion to record our sense of the intelligence and self-denying devotion to the cause of missions, with which their duties have been performed, and of the importance of their investigations to the future administration of our missionary affairs.

*Resolved*, That with a view to a proper consideration of adverse conclusions of missionary brethren, dissenting from certain acts of the late Convention at Maulmain, and lines of policy settled by the Deputation,



## PROCEEDINGS OF THE MISSIONARY UNION.

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PHILADELPHIA, May 18, 1854.

The American Baptist Missionary Union met this day in the meeting-house of the Spruce Street Baptist Church in this city, to hold its fortieth anniversary.

The President and Vice President of the Union not being present, the Hon. IRA HARRIS was chosen President *pro tempore*.

Prayer was offered by the Rev. D. N. Sheldon, D. D., of Me.

A committee, consisting of Mr. C. D. Gould, of Mass., the Rev. E. T. Hiscox, N. Y., H. G. Jones, Esq., Pa., Messrs. J. Edmunds, N. Y., O. G. Corbett, N. J., and G. B. Peck, R. I., was appointed to ascertain the names of the members present, and subsequently reported as follows :

The whole number present is 381. From the state of Maine, ten; New Hampshire, eleven; Vermont, six; Massachusetts, seventy-nine; Rhode Island, ten; Connecticut, thirteen; New York, eighty; New Jersey, fifty-eight; Pennsylvania, eighty; Delaware, three; Maryland, two; District of Columbia, three; Ohio, seven; Indiana, three; Illinois, five; Michigan, three; Iowa, one; Minnesota, one; Germany, one; India, one; Burmah, two; China, one; West Africa, one.

### MAINE.

James Belcher,  
Samuel L. Caldwell,  
James W. Clark,  
J. Sewall Eaton,

Hiram C. Estes,  
Byron Greenough,  
Kilburn Holt,  
Franklin Merriam,

William H. Shailer,  
David N. Sheldon,  
Daniel Small,  
N. Milton Wood.

### NEW HAMPSHIRE.

Oliver Ayer,  
John S. Brown,  
J. N. Chase,  
J. M. Chick,

N. Parker Foster,  
Noah Hooper,  
David Green Mason,  
S. W. Miles,

Phineas Richardson,  
Henry Tonkin,  
Edmund Worth.

### VERMONT.

A. J. Chaplin,  
Samuel Fish,

Horace Fletcher,  
Joseph C. Foster,

Lucian Hayden,  
Daniel Packer.

### MASSACHUSETTS.

John Alden,  
Jonathan Aldrich,  
Thomas D. Anderson,  
A. M. Averill,  
George W. Bosworth,  
Nehemiah Boynton,  
Edward Bright, Jr.,  
Amasa Brown,  
Freeman G. Brown,

John Burke,  
A. H. Burlingham,  
B. P. Byram,  
T. F. Caldicott,  
Lewis E. Caswell,  
Aaron W. Chaffin,  
Jeremiah Chaplin,  
Irah Chase,  
F. E. Cleaves,

Gardner Colby,  
D. M. Crane,  
George Cummings,  
Samuel T. Cushing,  
Isaac Davis,  
James H. Duncan,  
Richard E. Eddy,  
Albert Field,  
James French,

Edward K. Fuller,  
 Timothy Gilbert,  
 John Girdwood,  
 Charles D. Gould,  
 B. C. Grafton,  
 Andrew W. Hammond,  
 Rollin Hill,  
 Hosea Howard,  
 William Howe,  
 Charles Ingalls,  
 Thorndike C. Jameson,  
 John Jennings,  
 Thomas E. Keeley,  
 Heman Lincoln,  
 Heman Lincoln, (Rev.)  
 Henry E. Lincoln,  
 R. B. Loomis,  
 Lucius Bolles Marsh,

Alanson P. Mason,  
 Robert C. Mills,  
 Rollin H. Neale,  
 William F. Nelson,  
 J. W. Olmstead,  
 Cephas Pasco,  
 George W. Patch,  
 Solomon Peck,  
 Samuel E. Pierce,  
 Andrew Pollard,  
 George E. Pond,  
 Moses Pond,  
 Lemuel Porter,  
 Nathan A. Reed,  
 W. C. Richards,  
 Thomas Richardson,  
 Joshua Safford,

Daniel Sanderson,  
 Miles Sanford,  
 Jacob R. Scott,  
 John Shepardson,  
 Lucius E. Smith,  
 Samuel F. Smith,  
 A. F. Spalding,  
 Baron Stow,  
 Arthur S. Train,  
 Albert Vinal,  
 A. P. Viets,  
 Levi H. Wakeman,  
 Solomon Whitney,  
 Asa Wilbur,  
 F. Augustus Willard,  
 N. Marshman Williams,  
 William H. Wines.

## RHODE ISLAND.

James Boyce,  
 John E. Cheshire,  
 Frederick Denison,  
 Samuel W. Field,

James N. Granger,  
 William Ham,  
 George B. Peck,

Warren Randolph,  
 Thomas R. Rathbone,  
 E. R. Warren.

## CONNECTICUT.

Joseph A. Bailey,  
 J. A. Goodhue,  
 George W. Gorham,  
 Thomas Holman,  
 Dwight Ives,

Harvey Miller,  
 J. N. Murdock,  
 S. Dryden Phelps,  
 Chauncey G. Smith,

Robert Turnbull,  
 Tubal Wakefield,  
 O. F. Walker,  
 Robert J. Wilson.

## NEW YORK.

Joseph H. Adams,  
 Wm. Arthur,  
 Rufus Babcock,  
 Jay S. Backus,  
 Samuel Baker,  
 G. C. Baldwin,  
 Joseph Ballard,  
 Joseph Banvard,  
 William G. Boardman,  
 Henry Bowen,  
 A. P. Buel,  
 Joseph Burnett,  
 John Bush,  
 C. N. Chandler,  
 Charles A. Clarke,  
 Samuel Colgate,  
 William Colgate,  
 William A. Coots,  
 Daniel G. Corey,  
 Jason Corning,  
 William A. Crocker,  
 Phillip Roberts,  
 Ezekiel G. Robinson,  
 Horace Seaver,  
 James T. Seeley,  
 Smith Sheldon,  
 F. A. Slater,

J. W. Crumb,  
 J. F. Curtis,  
 William B. Curtis,  
 Sewall S. Cutting,  
 Horace G. Day,  
 Orrin Dodge,  
 George W. Eaton,  
 J. Edmands,  
 Harvey Edwards,  
 Charles Evans,  
 Andrew L. Freeman,  
 Z. Freeman,  
 Elon Galusha,  
 George Gault,  
 Abraham D. Gillette,  
 William Hague,  
 Ira Harris,  
 Alfred Harvey,  
 Abel Haskell,  
 Josiah Hatt,  
 Edward T. Hiscox,  
 Henry A. Smith,  
 Philetus B. Spear,  
 James R. Stone,  
 A. W. Sunderlin,  
 J. W. Taggart,

J. L. Hodge,  
 M. G. Hodge,  
 John S. Holme,  
 Charles J. Hopkins,  
 Leland J. Huntley,  
 Silas Illsley,  
 Reuben Jeffrey,  
 James Johnston,  
 Orren B. Judd,  
 Ira E. Kinney,  
 Edward Lathrop,  
 B. N. Leach,  
 George Lyle,  
 William McCarthy,  
 William R. Martin,  
 J. O. Mason,  
 J. W. Osborn,  
 Sewall M. Osgood,  
 Roswell C. Palmer,  
 Dan S. Parmelee,  
 Solomon S. Relyea,  
 O. D. Taylor,  
 A. Tenbrook,  
 B. C. Townsend,  
 Joseph B. Vrooman,  
 John N. Wilder.

## NEW JERSEY.

John Q. Adams,  
 E. C. Ambler,

A. Armstrong,  
 John J. Baker,

Jacob Banks,  
 E. M. Barker,

Joseph Belden,  
C. Brinkerhoff,  
James F. Brown,  
F. T. Cailhopper,  
John M. Carpenter,  
James M. Chellis,  
J. G. Collom,  
Otis G. Corbett,  
Morgan R. Cox,  
Duncan Dunbar,  
John Duncan,  
E. D. Fendall,  
Henry C. Fish,  
Solomon Gale,  
John Gardiner,  
Job S. Gaskill,  
George G. Gleason,  
Thomas Goodwin,

William D. Hites,  
John Jones,  
Joseph Keen,  
George Kempton,  
Bethuel Mason,  
William Maul,  
George P. Metcalf,  
Robert T. Middleditch,  
G. P. Nice,  
S. S. Parker,  
W. H. Parmly,  
Alfred S. Patten,  
H. C. Putnam,  
Stella F. Randolph,  
Thomas S. Roberts,  
Joshua E. Rice,  
Peter P. Runyon,

Ephraim Sheppard,  
William Smith,  
Samuel Sproul,  
Oakman S. Stearns,  
Bergen Stellé,  
James M. Tague,  
James Thom,  
Greenleaf S. Webb,  
Henry Westcott,  
James F. Wilcox,  
D. M. Wilson,  
William V. Wilson,  
J. Wilson,  
David T. Worrall,  
Thomas D. Worrall,  
Thomas G. Wright,  
Robert F. Young.

## PENNSYLVANIA.

Charles F. Abbott,  
Cortland W. Anable,  
Edward R. Anderson,  
Emerson Andrews,  
James Appleton,  
Charles H. Auner,  
N. B. Baldwin,  
Washington Barnhart,  
Levi G. Beck,  
Joseph Belcher,  
Adie Kyle Bell,  
Isaac Bevan,  
James M. Bird,  
Joseph J. Briggs,  
J. Newton Brown,  
William Bucknell,  
William T. Bunker,  
Ed S. Burnett,  
John L. Burrows,  
E. B. Caldwell,  
Stephen A. Caldwell,  
David F. Carrahan,  
Park H. Cassidy,  
John N. Castle,  
David B. Cheney,  
Mines G. Clarke,  
Charles Cox,

John P. Crozes,  
Edward W. Dickinson,  
John Dowling,  
Joseph N. Folwell,  
John A. Gendell,  
Levi O. Gremell,  
Benjamin Griffith,  
Joseph Hammitt,  
John Hanna,  
Standish F. Hansell,  
John C. Harrison,  
Dudley C. Haynes,  
George Higgins,  
A. J. Hires,  
Peter C. Hollis,  
William B. Jacobs,  
Israel E. James,  
David Jayne,  
Wilson Jewell,  
Adam Johnson,  
Horatio G. Jones, Jr.,  
J. B. Jones,  
Charles B. Keen,  
William W. Keen,  
William W. Keen, Jr.,  
Joseph M. Kennard,  
A. G. Kirk,

Levi Knowles,  
Andrew Levering,  
Edgar M. Levy,  
Richard Lewis,  
James M. Linnard,  
B. R. Loxley,  
Thomas S. Malcom,  
Edward W. Miller,  
Philip P. Mingle,  
B. C. Morse,  
John M. Richards,  
William Roney,  
Mathias Seddinger,  
John W. Sexton,  
William Shadrach,  
James Wheaton Smith,  
George M. Spratt,  
Joseph Walker,  
Joseph A. Warner,  
Mark R. Watkinson,  
William E. Watkinson,  
Thomas Watson,  
A. C. Wheat,  
William H. Whitehead,  
David Williams,  
Thomas Winter.

## DELAWARE.

Washington Jones,

William G. Jones,

John P. Walter.

## MARYLAND.

William Crane,

S. W. Price.

## DISTRICT OF COLUMBIA.

A. Judson Huntington,

Stephen H. Mirick,

G. W. Samson.

## OHIO.

David Anderson,  
James Cooper,  
Samuel Fajansky,

William F. Hansell,  
John Stevens,

J. B. Whipple,  
Lynnan Wilder,

## INDIANA.

Joseph Dixon,

Sidney Dyer,

Ezra Ferris.

## ILLINOIS.

John C. Burroughs,  
Jesse D. Cole,S. P. Ives,  
E. N. Jencks,

William C. Van Meter.

## MICHIGAN.

George W. Harris,

Silas N. Kendrick,

L. H. Moore.

## IOWA.—T. S. Griffith.

## MINNESOTA.—E. W. Chesney.

## GERMANY.—John G. Oncken.

## MADRAS PRESIDENCY.—Samuel S. Day.

## BURMAH.—Edmund B. Cross, William Moore.

## CHINA.—William Dean.

## WEST AFRICA.—Henry B. Sherman.

The Rev. Messrs. J. G. Warren, N. Y., S. L. Caldwell, Me., H. Tonkin, N. H., J. C. Foster, Vt., G. W. Bosworth, Mass., S. D. Phelps, Ct., J. Boyce, Esq., R. I., Rev. Messrs. G. S. Webb, N. J., I. Bevan, Pa., E. Ferris, Ind., D. Anderson, Esq., O., and Rev. Messrs. L. H. Moore, Mich., and F. Ketchum, Ill., were appointed a committee to nominate twenty-five persons to serve on the Board of Managers.

*Resolved*, That the officers of the Union be elected at 5 1-2 o'clock this afternoon, and that the committee of nomination be requested to report previous to that time by printed ballots.

The Rev. Messrs. L. Porter, Mass., D. N. Sheldon, D. D., Me., J. H. Murdock, Ct., J. D. Cole, Ill., A. D. Gillette, N. Y., S. Dyer, Ind., and J. N. Wilder, Esq., N. Y., were appointed a committee to designate the place of the next Annual Meeting, also to nominate some person to preach the annual sermon.

Adjourned till 8 o'clock, P. M. Benediction by the Rev. L. Porter, of Mass.

## THURSDAY, P. M., 8 o'clock.

The Union convened. Prayer by the Rev. H. Tonkin, of N. H.

The Treasurer read an abstract of his Annual Report to the Board of Managers, which was accepted.

The Home Secretary presented an abstract of the Annual Report of the Executive Committee to the Board of Managers, which was accepted.

The Recording Secretary of the Board of Managers read the following communication from that body, which was accepted.

## REPORT.

To the American Baptist Missionary Union, the Board of Managers respectfully report:

The Board of Managers assembled, according to the requisitions of the Constitution, on the 16th of May, 1854, in the city of Philadelphia. The reports of the Board



Executive Committee, the Treasurer and Auditing Committee, were laid before the Board, and received their deliberation. They likewise reviewed the proceedings of the last year.

As the result of their deliberations, the Board beg leave to lay before the Union abstracts of the reports of the Executive Committee and Treasurer. They likewise present to the Union the following papers and items of business, for such action as may be deemed suitable, viz.:

The report of the committee of the Board on Reinforcements and Supplies, with an accompanying paper, and with the recommendation that it be made the order of the day for Friday morning;

Reports of the committees of the Board on Obituaries, on Agencies, and on the Telooquo and Assam, the Burman, the Karen, and the Bassa Missions;

The report of the committee of the Board on Finance, with accompanying papers, and with the recommendation of certain constitutional changes therein named;

A report prepared by the Rev. Dr. Wayland, as chairman of a committee appointed by the Union at its last meeting, on The relative importance of preaching, schools, bibles and other books, in the work of missions;

A special paper on the Work of the Deputation, with the recommendation that that subject be carried over to the final meeting of the Board, for patient deliberation and an impartial and safe issue.

They recommend that the annual sermon be preached on Thursday evening, May 18, by the Rev. E. G. Robinson, D. D., Professor of Theology in the Rochester Theological Seminary, who has yielded to the solicitations of the Executive Committee, in consequence of the failure of the preacher and alternate appointed last year.

IRA HARRIS, *Chairman.*

SEWALL S. CUTTING, *Recording Secretary.*

*Resolved*, That the pastors of churches contributing to the funds of the Union, although not members of the same, be invited to participate in our discussions and deliberations.

The report of the committee appointed by the Board on the Bassa Mission was read by the Rev. W. F. Hansell, chairman, and adopted.

#### REPORT.

The committee on the Bassa Mission present the following report:

At the date of the last report of your Executive Committee, the prospects of this mission were deemed to be most encouraging. The stations had been reinforced, the missionaries were in the enjoyment of good health, and were happy in the hope of enlarged usefulness in the cause to which they had consecrated their lives. But the year which has since elapsed, has witnessed the occurrence of events, not unprecedented in the history of this mission, which have drawn the pall of gloom over these prospects, and have again brought the faith of its friends to the test. Once and again the funeral knell has tolled across the waters, announcing the departure from earth of one and another of that devoted band, who with flattering hopes had commenced the labors of the year. To the names of those, who loving not their lives unto the death, have surrendered them in the cause of Africa's redemption, are now to be added those of Mrs. Shermer and Mrs. Crecker, who have left the field of the missionary enterprise on earth, to witness from heaven its progress and success.

The repeated calamities of the nature referred to, which have befallen this mission, are not, in the opinion of your committee, to be permitted to disturb the confidence of the churches in its final success. It is most true, that in the dealings of God with this department of your missionary field, "clouds and darkness are round"

about him." With saddened hearts we contemplate the ravages which, by his permission, during successive years, death has made among those who have here sought to communicate the knowledge of Christ. But this is also true, that righteousness and judgment are the habitation of his throne." Relying upon the assurance that Ethiopia shall stretch forth her hands unto God, it remains for his people to prosecute with fidelity this enterprise; confident in the belief that even these events, disastrous as they may appear, will be rendered conducive to the fulfilment of that gracious assurance.

1. "Everything encourages the belief that there is a great and good work to be done among the Besses, by whomsoever the Lord may send." In this opinion, expressed in the Annual Report, an opinion founded upon a view of the present state of the mission, your committee fully coincide. The great and good work has been commenced. The results which have already been achieved, give the promise of its final success, and furnish motives for its continued and vigorous prosecution, whose force not all the disasters, which have heretofore attended its progress, should be permitted to impair.

2. In respect to the future prosecution of this work, your committee cannot refrain from repeating a suggestion made by the similar committee, to the Board of the last year. Among the colored people of this country, may there not be found young men who might be trained for missionary service in Africa? Possessing affinity of blood to the natives, and that physical adaptation to climate which seems to be essential to prolonged life on the western shores of that continent, it is reasonable to believe, in the judgment of your committee, that their services might be most advantageously employed in the work of African evangelization.

3. It is suggested by the committee as a question having an important bearing upon the health of the mission families, whether the supplies of provisions attainable at the stations of this mission are adequate and adapted to the demands of those families.

In concluding their report, your committee commend most earnestly the Bama Mission to the sympathies and prayers of the churches. On the pages of its history are to be found illustrations of Christian heroism, of devoted self-denial, of ardent attachment to Christ and his cause, which give to it an imperative claim, not alone to the admiration of all who love the Saviour, but to their profound and practical regard. It may be admitted in respect to this mission, that the expenditure of precious life and of treasure which it has involved, has been great, while the success attending it has been comparatively small. Yet we are not thereby authorized to withhold from it our prayers and sympathies. On the contrary, your committee see in this admission reason for more importunate prayer and more devoted sympathy in its behalf. The earnest and impressive appeal of the Rev. Mr. Goodman, quoted in the Annual Report, should find a cordial response in every Christian heart. After expressing the fear as sometimes experienced by him, that there is very little interest felt by American Baptists for the African mission, he inquires, "Do they pray for us there? When prayers go up for Germany and France, for Burmah and China, tell us, do they pray for Africa? Do Christians at home when they converse with God, ever speak of the poor Besses and ask his blessing upon the labors which we in weakness may put forth?"

Transmitting these touching inquiries to the consideration of the churches, your committee beg leave to submit their report.

The committee on the Burmese missions reported through the Rev. J. H. Kennard, chairman. The report was accepted.

#### REPORT.

The Committee on the Burman missions respectfully report:

The events of the past year, like those of preceding years in the history of these missions, are well adapted to stir the heart with strong emotions both of joy and

*grief.* Grief, whilst in one department disease and death are present to our view, filling our hearts with sadness, yet with hushed murmurings we submit to the will of a sovereign, wise and holy God. Turning from scenes of sadness and disappointed hopes, we rejoice to behold, in another department, the triumphs of the glorious gospel over many hearts formerly led captive by Satan at his will, without hope and without God in the world. /

This has been the case especially at the Rangoon station and adjacent villages. When the laborious and fearless Kincaid, and his faithful helper Dr. Dawson, reached that city, the most determined opposition was manifested by the vicaroy. Liberty and life were both in hourly danger. But, unmoved by threats, they boldly preached the gospel, and the strongholds of idolatry yielded to the power of truth rendered invincible by the Divine Spirit. Multitudes have been turned from dumb idols to serve the living God. Christian churches have been multiplied, native brethren have been called to preach Christ, whilst the number of anxious inquirers is everywhere increasing, and distant villages are earnestly asking for the bread of life. The hand of the Lord in this work is very distinctly seen, and should be devoutly acknowledged, when we remember that those blessed results transpired in the midst of war, famine and pestilence. Who can look on the labors of Kincaid, Vinton, Dawson and others, on the above field, without admiration, joy, and praise to God who hath graciously given so large an increase in a period so short?

The establishment of a new station at Prome is regarded by the committee as a wise and important measure, and we trust that so soon as the war agitation ceases, the course of the mission will be onward, until your missionaries shall once more enter the gates of Ava.

Whilst we behold on the field before us a great harvest, it is to be regretted that the laborers are so few in number. The reinforcement from Massachusetts is most cordially approved, but still more laborers are needed, greatly needed, — men who as they go shall preach, men of faith and prayer.

In view of the numerous conversions and growing anxiety among the people to know the true religion, your committee would suggest that a wider and larger circulation of God's holy word may be necessary, so that no awakened sinner or religiously disposed family may be without its solemn warnings, its holy counsels, or its precious promises. Finally, whilst your old stations in Burmah are not to be neglected or suffered to languish, we recommend that as the signal cloud of divine providence moves over new ground, your Executive Board, encouraged by the contributions of the churches, be found within its light and follow where it leads.

All which is respectfully submitted.

The committee on the Teloo goo and Assam missions reported through the Rev. A. P. Mason, chairman. Their report was adopted.

#### REPORT.

Your Committee to whom were referred the reports of the Executive on the Assamese and Teloo goo missions, have examined the documents submitted to them, and would present the following report:

The past year has been one of unusual trials to our mission in Assam. That terrible scourge, the cholera, has swept over the land, doing fearful execution. More than nine thousand fell by it in the Nowgong district, and in Gwahati a much larger number. It was in every sense, a land of death. Among those who were stricken down at Nowgong, was our missionary, the Rev. G. Dumble. His death, sudden and unexpected, is severely felt. But, with his afflicted widow, the missionaries have felt to-bew in humble submission, and say, "Even so, Father, for so it seemeth good in thy sight." Two of the most valuable native assistants have also been taken

way by death. Notwithstanding their afflictions, the past year has been one of spiritual prosperity to the mission. In their schools and at their preaching-stations the missionaries have been cheered by the presence and mighty operations of the Holy Spirit. A goodly number of souls have experienced his renewing and saving power.

Our brethren in Assam appeal earnestly for help. They ask for "reinforcements to fill up the vacancies, and to man with a more adequate force; their extended time." May God speedily raise up and send them help!

Relative to the Telogoos Mission, your committee feel that the question of withdrawal is no longer one for discussion. In the meeting of the Board and of the Synod at Albany one year ago, this subject was faithfully canvassed, and, we hope, closed for ever. It was there resolved, in view of all the circumstances, favorable and adverse, that, trusting in God, the Telogoos Mission should live. It was five years though its senior missionary, the Rev. S. S. Day, has been compelled from falling illness to leave the field for a time, yet God has given to its man after his own heart, and if we will permit him, will not cease to teach and to preach to the Telogoos, Jesus Christ. And we cannot doubt that in his own time, God will raise up another of his gifts to labor in this inviting field, and gather in the ripening harvest. Doubt never, though alone, is the fruit being discouraged. He continues to labor with this faithfulness, zeal and unwavering faith which inspires success. His schools and Bible classes are prosperous and hopeful. The daily services of the chapel are well attended, and there is a growing desire on the part of the people to hear the gospel.

In a recent communication Mr. Jewett says, "The callers at the mission house are becoming unusually numerous. In the increase of our congregation, and the enlargement of the hearters, and the prospects of the day and boarding schools, and all my own faith and love to the work, I feel that our prospects have risen sharply within the past few months." "I am earnestly looking for fruit. I feel every day that our labors will not be in vain." And still later he says, "My belief of the ultimate success of this mission, remains as firm as ever. I would rather labor here all my life, than to be torn up by the roots to be transplanted."

In view of what we have already done for this mission, in view of its present promising state, and of the millions of Telogoos without the word of life, and most of all, in view of the dying command of Jesus Christ to preach the gospel to every creature,—your committee would express the hope, that the Executive Committee will spare no pains in securing, at the earliest possible period, one or two additional men to labor among the Telogoos.

All of which is respectfully submitted.

The report of the committee on Agencies was read by the Rev. J. C. Burroughs, chairman, and accepted.

#### REPORT.

The Committee to whom was referred so much of the annual report of the Executive Committee as relates to the subject of District Agencies, respectfully submit the following report:

The manner in which this department of the home work has been prosecuted during the last year, as your committee gather from the abstract of the reports of the year's labor by the district agents, has been creditable to the faithfulness and ability of those employed in this arduous and self-denying labor.

There seems now no necessity to reopen the discussion of a question which has sometimes been agitated in this Board, and deeply occupied the mind of the denomination generally, as to whether it were possible to dispense with the employment of

missionary agents, and save the expense of their support to the Board. Happily, as it seems to your committee, the views which have at some periods been put forward in favor of such a change in our plan of operations with a great deal of earnestness and apparent plausibility, have ceased to have weight with practical men, as adapted only to an ideal state far remote from anything to which our own or any denomination has yet attained. A much more practical and important question seems to be, how the pastors and churches can so receive the agents of this Board, and coöperate with them, as to render their labors less embarrassing to them and more largely promotive of the cause which they represent.

On a single point only would your committee venture a suggestion, that is, the expediency of the concentration of a larger portion of the agency force upon the ruder and less cultivated portions of the home field. The chief object, as it seems to the committee, to be accomplished by means of missionary agents, is not to merely gather the contributions of the more wealthy churches, already well provided with pastors trained to their duty to the cause of missions, and thoroughly identified with the missionary enterprise. On such portions of the field, it may be a fair question whether at least a portion of the expense now incurred for agency service might not be spared. But in the remoter sections of the country, with only a limited supply of pastors, and where obligation to the missionary work is but imperfectly understood, and as a consequence lightly appreciated, there remains a work vital to the maintenance and growth of the missionary enterprise, which will long continue to demand a large and effective force of the best men this Board can secure.

These considerations have a special application to a subject which came before this body at its last session, and was referred to the Executive Committee for their consideration and action, viz., the constitution of a new agency district in the North West, and the appointment of an additional agent to occupy it. The measure is one, the importance of which has been made evident to some of the members of this committee by personal observation, and which, in our judgment, should receive the early attention of the Executive Board.

All of which is respectfully submitted.

The committee on Obituaries reported through the Rev. W. Arthur, chairman, and their report was accepted.

#### REPORT.

The duty assigned to your committee is one which is both solemn and interesting. It is a solemn thing to record the inroads of death upon those whom we have loved and with whom we have labored in the vineyard of the Lord; to remember that of those who in our last anniversary were engaged with us in this blessed enterprise, some have departed,—their bodies reposing in honored sepulchres, while their spirits are with Christ above. Though departed they are not forgotten. We deem it not our duty to write a biography, or present a eulogy of those individuals connected with our missionary cause, who have died the past year, but simply to recognize the hand of God in their removal, and the loss sustained by the death of our beloved and highly valued fellow laborers.

With painful yet submissive feelings, we bow to that act of divine sovereignty, which has removed from these earthly labors to his heavenly rest, the venerable DANIEL SHARP, D. D., one of the originators of the American Baptist missionary enterprise,—who for thirty-six years was a member of the Board of Managers, and the first President of the Missionary Union, a most devoted friend of the cause and an untiring laborer in the field of its operations.

We acknowledge the same hand in the death of our highly esteemed brother ELIHU TUCKER, D. D., one of the Vice Presidents of the Union and one of the

most ardent friends of the enterprise which he so faithfully served in life, and in which his death effected so signal a vacancy. It is also our painful duty to record the death of the Rev. HORATIO G. JONES, D. D., one of the originators of the Triennial Convention and an early Secretary of that body, whose lively zeal and assiduous labors demand our grateful remembrance.

Nor is it with less painful emotions that we record the wide breach in the circle of our devoted and self-sacrificing missionaries, made by the removal by death of two brethren of the first order, and five sisters of eminent piety, great worth and usefulness,—the Rev. GEORGE DAUBLE of the Assam Mission; the Rev. HERVEY E. KNAPP, and Mrs. MARY C. CAMPBELL ROSE of the Arracan Mission,—Mrs. MARY C. SERRELL NISBET, of the Bassein Mission; Mrs. OLIVE C. WADSWORTH HARRIS, of the Shwaygyeen Mission; Mrs. MARY BECK CROCKER, and Mrs. SHERMER, of the Bassa Mission. These have entered into rest within the year.

Humbling ourselves under the hand of our heavenly Father, in view of these solemn and painful bereavements, and paying a just tribute to the memory of the departed, it behoves us, most devoutly, to thank the great Head of the church for bestowing such rich gifts upon our Zion, for preserving these servants of God in their field of labor, until they had accomplished such an amount of good, and enabling them to bequeath to posterity so blessed a memory.

In the death of these friends we are strongly reminded of the shortness and uncertainty of human life, of the necessity of doing what our hands find to do with all our might—inasmuch as we know neither the day nor the hour when the Son of man shall come, saying "Give an account of thy stewardship, for thou mayest be no longer steward."

All which is respectfully submitted.

The report of the committee on Finances, to whom had been also referred a paper from the Executive Committee on the Equalization of Receipts into the Treasury, was considered and adopted.

#### THE IMPORTANCE AND MEANS OF EQUALIZING THE RECEIPTS OF THE MISSIONARY UNION.

The Executive Committee have in two successive annual reports invited the Board of Managers to consider the importance and best means of equalizing the receipts of the Missionary Union, and under the pressure of necessity, growing more severe from year to year, they again seek the opportunity not only to restate their views of the importance of a more perfect equalization of the income of the treasury, through the respective months of the year, but also to suggest more specifically than they have heretofore ventured to do, the means whereby it may be obtained.

It is the practice of the Committee, at the beginning of every year, to make out a schedule of the appropriations believed to be needed by the missions within the year. This schedule is uniformly prepared with the utmost care in view of all available facts, and when prepared, copies of it are sent to the missions and placed in the hands of the Treasurer. To the missions it is the basis of expenditure, and to the Treasurer of remittance, for the year. They lay their plans with reference to its provisions, seeking to remit and so to expend as neither to go beyond nor to fall short of them. Such a schedule is essential in conducting missions in different parts of the world, with several months lying between most of them and the Missionary Rooms. But an inevitable result of abiding by its provisions is, that *the necessary part of the yearly remittances to the missions must be made every*

month, whether the money is in the treasury or not. Bills drawn upon the bankers of the Missionary Union in London, must be paid at maturity, or the institution is declared bankrupt,—the ruinous results of which would fall first and heaviest on the missions, whose life under God is the unfailing integrity of the institution to which they look for support. Hence if less than \$6,000 is received and more than \$12,000 a month is paid out, in the first eleven months of the year, money must be borrowed to an amount which it is sometimes difficult to obtain; and if obtained, it is at the price of interest which is no inconsiderable draft on the receipts of the year. The interest thus paid the past year was more than twenty-one hundred dollars, the whole of which would have been saved by seasonable contributions.

But the habit of delaying the contributions wears a more serious aspect, even, than the expense of interest on money borrowed. It involves the risk of falling so far short of the needed amount as to impair, if not to peril, the financial integrity of our missionary organization. This might be the result of some commercial calamity, sweeping suddenly over the principal cities or large sections of the country, when it would be impossible, both on account of the extent of the deficiency and the shortness of the time, to retrieve the loss. The impression, also, has been prevalent, that the month of March, or some hidden resource connected with it, would be sure to make good all deficiencies. The tendency of such impression is in every respect injurious, and the influence of it has done much to cause the receipts of the past year to fall below its expenditures. It may be long indeed before these causes will lead to a disastrous closing up of the financial year, and the additional expense and labor and anxiety attending the prevailing habit of procrastination can still be borne. But it is the deliberate opinion of the Committee that it is altogether improvident and unsafe to leave nearly one-half of the income of the year to be provided in a single month.

What then are the causes, not occasional, but operating from year to year, which induces the delay?

The chief causes are supposed to be an imperfect sense of personal responsibility on the part of contributors; the arrangement which so generally assigns the months of January, February and March, to collections for the missionary cause; the desire of many churches, contributing large sums, to have their donations acknowledged at one time in the Magazine; and the wish of every church, which has the hope of making up \$100 within the year, to avail itself of the right of membership in the Union. Other causes may exert some influence, but it is believed that these are the chief.

So far as the income of the Treasury is affected by these causes the remedy must have respect to them. But the churches justly claim the right of adopting their own time and plans for making their annual contributions, and to a wide extent the time which they have chosen and observed for years falls in the last quarter of our financial year. Annual collections for other benevolent objects are adjusted with reference to this arrangement, which, combined with the power of an established usage, and a usage originating in a real regard for the interests of the enterprise needing the largest yearly contributions, render it no easy service to effect a general

change in the time of the annual effort for foreign missions. All that can be done in this direction, without affecting the amounts contributed by the churches respectively, should be done. But it is a measure that should be prosecuted with the greatest care, lest the churches be led unintentionally to sacrifice the amount to the seasonableness of their yearly subscriptions.

But there are churches whose collections are made monthly at the concert for prayer, or at other periods throughout the year, by whom the money is retained in order that the whole sum contributed within the year may be published at one time in the Magazine. If such churches could be induced to make monthly or quarterly remittances to the Treasurer, by inserting in every Annual Report a complete table of the sum annually received from every church in the home field of the Union, the end would, perhaps, justify the expense of four additional pages to the report, and the time needed to prepare the table. Such table might prove, indeed, to be worth more than its cost for the questions which it would answer.

Churches, however, are reluctant to pay their money by instalments that cost nothing towards a life-membership. Hence their funds are retained until they can be paid in even hundreds, the constitution requiring the sum for membership to be paid "at one time." If the words within one financial year could be substituted for the phrase "at one time," the way would be open for quarterly or monthly remittances without losing the advantages of membership; and it is believed that such a change would materially increase the income of the first three quarters of the year.

There is also a class of churches, already numerous and increasing from year to year, who desire to contribute annually to the cause of missions, but cannot consistently do so at the rate of one hundred dollars a year. Their funds are made available for membership, therefore, only by retaining them in their hands until they reach the required sum, or by sending them first to the treasurer of an association or state convention to be combined with others. If churches contributing less than one hundred dollars could be induced to remit their yearly gift directly to the district agent, or to the Treasurer of the Union, some thousands of dollars might find their way into the treasury during the first three quarters which would not otherwise reach it until the last week of the last quarter. But how can these contributing churches of small means be induced thus to make their remittances? It is respectfully suggested that an addition to the third article of the constitution, securing to churches, contributing annually to the treasury, the privilege of appointing one annual member respectively, might aid essentially in attaining that object; and such a change would be grateful to many of the truest friends of the missionary cause and of the Missionary Union.

With these statements and suggestions the subject is submitted to the disposal of the Managers. Both the statements and the suggestions are made to provide against a real difficulty, wholly practical in its character, and which has been growing more and more serious the past eight years. The evil of withholding so large a proportion of the receipts to the very last of the year involves a heavy annual expense and fearful risk. How far it is to be traced to the causes named, and to what extent it can be remedied by the suggestions made, the Board will best judge.



## REPORT.

The committee on the Finances of the American Baptist Missionary Union beg leave to report:

The committee have examined the papers submitted to them, and have given attention to the points requiring reference. They regret that the anticipations of the last annual meeting have failed to be realized; at the same time they observe with pleasure that the receipts of the year, from donations, have exceeded those from that source in the previous year by nearly \$12,000,—an evidence not only of a steady and reliable interest in the operations of this society, pervading our churches, but of a disposition on their part to increase their contributions as the necessities of the cause are developed under the providence of God. True it is that the receipts have fallen short of the expenditures by about \$9,500; but it is likewise true that had the receipts of the year from legacies and kindred societies equalled those of preceding years, this result would not have occurred. It is a result to be regretted, but is explained without any discouraging views of the ready zeal of our churches. In regard to any particular measures for making up this deficiency, the practised discretion of the Executive Committee is of more value than any suggestions which the present committee can offer. It is enough for us to say that we recommend most earnestly that it may be made up by a special effort during the present year, without diminishing at all the contributions designed to meet the current claims of the treasury. We have once stood aghast at the presence of an overshadowing debt, and any approximations towards a fresh experience of that kind should be avoided with jealous and assiduous care.

The committee find themselves in possession likewise of a paper on the importance and means of equalizing the receipts of the Missionary Union. The attention of the churches has been repeatedly called to the evil of crowding one-half of the receipts of the year into a single month, and indeed, almost within the space of a single week,—but hitherto without accomplishing anything towards an abatement of the evil. On the other hand it has steadily increased in magnitude, until it has become not only embarrassing to the treasury, but justly the occasion of apprehension. The undersigned are glad to see the evil so thoroughly exposed in the paper before them, and they warmly recommend its publication, and the adoption of the remedies which it suggests. There can be no cure except in a deeper and universal sense of personal responsibility, which shall impel the friends of the cause to consult their duty, as well with reference to the time as to the amount of their contributions. The duty to give is the duty to give as it is needed. The constitutional changes suggested to facilitate timely giving, seem to the undersigned well considered and safe, and their adoption is recommended to the Board. When any church, contributing annually, may constitute and appoint an annual member, and specially when sums contributed at different times, during a financial year, may at the close be used for constituting a member for life, there will cease to be any excuse whatever for keeping the numerous little bills pent up, which now rush upon us in an annual spring freshet, and leave us in a drought for eleven months in the year.

The Constitution, amended as suggested in the paper submitted, and as recommended by the present committee, will read as follows :

The Union shall be composed of Life Members and Annual Members. All the members of the Baptist General Convention who may be present at the adoption of this Constitution, shall be members for life of the Union. Other persons may be constituted life members by the payment, during one financial year, of not less than one hundred dollars; and churches, contributing annually to the Union funds not designated for life membership, may appoint each one annual member.

The committee, in concluding their report, beg leave to urge the importance of the strictest economy in the department of home expenditures, and they suggest an inquiry by the Executive Committee, as to the practicability of reducing the number of persons engaged in the service of the Union at the Missionary Rooms. They desire to be distinctly understood as making this suggestion, not because they have themselves settled any practicable retrenchments, but to meet the calls of contributors for frequent examinations at this point.

All which is respectfully submitted.

*Resolved*, unanimously, That the third article of the constitution, according to the recommendation of the Board of Managers, be amended so, as to read as follows :

"The Union shall be composed of Life Members and Annual Members. All the members of the Baptist General Convention who may be present at the adoption of this constitution, shall be members for life of the Union. Other persons may be constituted life members by the payment, during one financial year, of not less than one hundred dollars; and churches, contributing annually to the Union funds not designated for life-membership, may appoint each one annual member."

Messrs. J. Hanna, Pa., B. Mason, N. J., Henry E. Lincoln, Mass., Charles B. Keen, Pa., the Rev. T. S. Malcom, Pa., Joseph Pond, Mass., the Rev. J. Duncan, N. J., were appointed tellers for the election of President, two Vice Presidents, and a Recording Secretary, who subsequently reported that the result was the election of the

Hon. GEORGE N. BRIGGS, *President*.

REV. BARTHOLOMEW T. WELCH, D. D., } *Vice Presidents.*

REV. SILAS BAILEY, D. D., }

WILLIAM H. SHAILER, *Recording Secretary*.

The report of the Rev. Dr. Wayland, as chairman of a committee appointed at the last meeting of the Union, was considered, and after some deliberation it was

*Voted*, That the report be recommitted and that the Rev. Messrs. D. N. Sheldon, D. D., S. S. Cutting, G. W. Samson, S. D. Phelps, and J. Stevens, be added to the committee.

The Rev. L. F. Beecher, D. D., N. Y., Messrs. G. W. Chipman, Mass., S. F. Hansell, Pa., the Rev. Messrs. G. P. Nice, N. J., A. Levering, Pa., L. Parmalee, Pa., and Mr. N. Merrill, Mass., were appointed tellers for the election of twenty-five persons to serve on the Board of Managers for the ensuing three years, and of two persons to fill vacancies in the first and second classes, and subsequently reported the following result :

## MINISTERS.

DAVID N. SHELDON, D. D., Bath, Me.	ALBERT G. PALMER, Syracuse, N. Y.
EDMUND WORTH, Fisherville, N. H.	LUCIAN HAYDEN, Saxton's River, Vt.
ARTHUR S. TRIM, Haverhill, Mass.	SIMON J. DRAKE, Plainfield, N. J.
ROBERT C. MILLS, Salem, Mass.	JOHN DOWLING, D. D., Philadelphia, Pa.
SAMUEL W. FIELD, Providence, R. I.	JOHN C. HARRISON, Easton, Pa.
HARVEY MILLER, Meriden, Conn.	WILLIAM F. HANSELL, Cincinnati, Ohio.
EDWARD LATHROP, New York.	JOHN C. BURROUGHS, Chicago, Ill.
GEORGE C. BALDWIN, D. D., Troy, N. Y.	NATHANIEL COLVER, Detroit, Mich.

## LAYMEN.

JOSEPHUS BALDWIN, Nashua, N. H.	WM. P. BENJAMIN, New London, Conn.
MOSES GIDDINGS, Bangor, Me.	JOHN F. RATHBONE, Albany, N. Y.
CHARLES D. GOULD, Boston, Mass.	WILLIAM BUCKNELL, Philadelphia, Pa.
DANIEL SANDERSON, Brookline, Mass.	ELISHA E. BARNEY, Dayton, Ohio.
SAMUEL GRIGGS, Rutland, Vt.	

## Substituted.

## MINISTER.

SYDNEY DYER, Indianapolis, Indiana.

## LAYMAN.

WILLIAM A. COOTS, Buffalo, N. Y.

Adjourned. Prayer by the Rev. E. Galusha, of N. Y.

## THURSDAY EVENING, 7 3-4 o'clock.

The Union convened at Concert Hall. Prayer was offered by the Rev. J. R. Scott, of Mass.

The annual sermon was preached by the Rev. E. G. Robinson, D. D., Professor in the Rochester Theological Seminary, N. Y., from John 14: 12. *Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto my Father.*

Concluding prayer by the Rev. R. Babcock, D. D., of N. Y., and benediction by the Rev. G. W. Eaton, D. D., N. Y.

Adjourned till 9 o'clock, A. M., to-morrow.

## FRIDAY, 9 A. M.

The Union assembled according to adjournment. Prayer by the Rev. F. Merriam, of Me.

The record of yesterday was read and approved.

The committee to whom was referred the report prepared by Dr. Wayland, made their report through the Rev. G. W. Samson, which was accepted.

## REPORT.

The committee appointed at the last annual meeting of the Union "to take into consideration the relative proportion of time given by our missionaries to teaching, translating and other occupations, aside from preaching the gospel, and report to the Board of Managers, at the next annual meeting," report as follows:

The special object of Christian benevolence is to convert men to God. It proceeds upon the acknowledgement of the universal alienation of the human heart from God, and the belief that, from this alienation, every

form of human misery by necessity results. If the moral relation of the creature to the Creator transcends and involves every other, enmity to God must lead to wicked works. Because men "did not like to retain God in their knowledge," God gave them over to a reprobate mind, to do those things which are not convenient." On the other hand, "the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law."

It is in this respect that the benevolence of the gospel differs from philanthropy, or the general love of our kind. It is charitable to relieve the oppressed, to feed the hungry, to clothe the naked, to teach the ignorant, to improve the civil and domestic condition of our brethren, and in general to alleviate the misery, whether physical, intellectual or social, which ignorance and sin have entailed upon our race. In these good works every Christian should be foremost. In these he can and does unite with his fellow men who are strangers to renewing grace. He will abound in these charities more than other men, and he will perform them from motives which they know not of. But while all this is so, there is a peculiar form of benevolence which is obligatory on him as a Christian, which none but a Christian can perform, and in the performance of which he can unite with none but his fellow disciples. It is the saving of men's souls, the turning them from darkness to light, and making them new creatures in Christ Jesus. Christ has made the soul in which his love dwells the medium through which he imparts the saving knowledge of himself to others. Hence Christ calls his disciples the light of the world, the leaven by which the lump is to be leavened, and he has commanded them to disciple all nations.

In the performance of this duty, special to Christianity, the *authority* under which the disciple acts is the command of Christ. "Go ye into all the world and preach the gospel to every creature." He can neither escape nor evade this obligation. He must bear fruit, or is he not a branch of the living vine. The *means* which he uses is the preaching of Christ and him crucified. He is to tell men that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." This is the appointed and only appointed means for producing this effect. It pleases God "by the foolishness of preaching to save them that believe." Our *hope of success* in thus proclaiming the gospel, rests upon the promised aid of the Spirit of God. We know that the moral transformation of a soul is a work infinitely transcending created power. We cannot change the heart of man. But God has promised that when, in humble consciousness of our weakness, and in confident reliance on his grace, we urge on men the message of salvation, he will accompany our preaching with the transforming influence of his Holy Spirit. "Not by might, nor by power, but by my Spirit, saith the Lord."

Proceeding upon these principles, we may go everywhere preaching the word. Wherever we find men we may, relying on Almighty power, at once make known to them the message of salvation. It matters not whether they be young or old, wise or unwise, civilized or barbarian, bond or free. All are enemies to God. God commands us to preach to them all. The Holy Spirit is the efficient cause by which we expect the change in the

hearts of men to be effected, and it is just as easy for the Holy Spirit to convert one man as another. There is nothing too hard for the Lord. Paul was just as pliant in the hands of the Spirit as John,—the hard-hearted jailer at Philippi, as the weeping Mary at the tomb of Lazarus,—the savage Africaner at the Cape of Good Hope, as the trembling convert in the midst of a revival.

It would seem, then, that preaching, that is, the oral communication of divine truth by man to man, is the means appointed by God for accomplishing the great and peculiar work of Christian benevolence. It matters not how this is done, whether in the family or by the wayside, in private conversation or in the public assembly; if it be the earnest, loving communication of the message of salvation, with reliance on the power of the Holy Spirit, it is the means by which God has promised that he will save the souls of those that believe. Thus has it been always, and thus it is now everywhere. Men who are converted in Christian lands are converted in this way. How very small is the proportion of the disciples of Christ in every assembly, who do not refer their conversion to the conversation or the preaching of some disciple of Christ. What is true in a Christian, is equally true in a heathen land. We may therefore consider it as an established fact that the oral communication of divine truth, and this as distinguished from everything else, is the means appointed by God for the salvation of the world.

But it may be asked, What is the relation of other means, which may be employed, to this the great means which God has given us for the accomplishment of his work?

First, *teaching*. It is supposed by many excellent men that, before we can preach the gospel successfully, some preparatory work is necessary, and this preparatory work must be done by teaching, especially teaching the young. One of our able and highly esteemed missionaries has declared that "missionary work has a two-fold object: the destruction of heathenism and the establishment of Christianity. The one precedes the other."\* This preparation work consists in infusing into the public mind the elements of human knowledge, which shall prove the religious systems of the heathen to be false, and, this being done, idolatry will fall of itself. The gospel of Christ is then to be built on its ruins.

We are unable to adopt this view, much as we esteem the brother who proposes it. Our reasons are briefly these:—

1st. This seems to us not to be the work which Christ appointed to his disciples when he commanded them to go forth to the conquest of the world. It is not the manner in which Paul and the other apostles understood or obeyed this command. The mythology of the Greeks and Romans was just as false, and it had just as much control over the public mind, as the mythology of the Hindoos or Burmans. Yet Christ did not reveal a system of astronomy to overturn it, nor did the Apostles by appeals to the reason attempt to subvert it. Their only weapon in this warfare was the preaching of "Christ and him crucified, to the Jews a stumbling block, and to the Greeks foolishness." If this were so then, why is it not the same

\* Report of the Assam Mission, 1851.

now? If infinite wisdom devised and exemplified a plan, why is it not safe for us to follow it?

2d. No converting grace is promised to the promulgation of any other truth than that revealed to us in the Holy Scriptures. The aid of the Holy Spirit is our only reliance for the conversion of men. Without this we all confess that all our efforts must be fruitless. But God has not promised to accompany the promulgation of the truths of human science with these blessed influences. We cannot therefore hope for success when our only reliance for success is removed.

3d. The preparation spoken of cannot, we believe, be accomplished by these means. The hearts of men are estranged from God everywhere. If we instruct them, they remain estranged just as they were before. We have therefore approached no nearer to the end which we have in view than when we commenced. What do we find to be the case here at home? Do we not see everywhere intelligent, well-educated congregations, sitting year after year under the preaching of the gospel, and going to eternity without any hope in Christ? What is the case in India? Is it found that the youth educated in schools are more accessible to the gospel than others? It is confessed that such is not the fact. It has been said that the pupils of the best schools in India, as a class, prove to be the most virulent opposers of the gospel. If, then, this work of preparation brings forth no better fruit, why should we rely upon it?

4th. But if the gospel, as a pioneer, be found inefficient, what shall we do? If "the weapons of our warfare" are not found "mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ," what is to be done? Shall we go into the battle armed with weapons which *we* have fashioned and tempered? This would be to attempt by human means what divine power has proved unable to accomplish. To be honest we should confess the failure of the gospel, and withdraw our missionaries, sending school teachers in their places; and when these have prepared the people, missionaries in the power of the Holy Ghost should follow in their footsteps. It is certainly wrong to ordain ministers and send them forth as preachers of the gospel under the Saviour's commission, when we only mean them to be school teachers.

But it is sometimes said to be unreasonable to expect that old men, hardened in sin and wedded to idolatry, will submit themselves to the gospel. We must therefore commence with their children, and imbue them with scriptural truth, and thus lead them to a knowledge of the Saviour. To this there appear several objections.

1st. If our only hope of the conversion of men rests upon the work of the Holy Spirit, this course is unnecessary; for, to infinite power, all things are equally easy.

2d. There also seems to be a radical objection to this view arising from the circumstances under which the gospel is always introduced. Jesus Christ says that he came to set parents and children at variance with each other, and that "a man's foes shall be they of his own household." Such invariably is the fact. Converts from the heathen are exposed to bitter and

relentless persecution from their own relatives and from the whole society in which they live. So violent does this frequently become, that men and women quail before it, and nothing but the sternest convictions of duty can nerve them to the conflict to which they are exposed by a profession of Christianity. But if the convert is exposed to such trials, are we to expect as a rule that its first and bitterest violence is to be borne by children? When such a contest is impending, are we to place the most immature and youthful minds in the forefront of the battle? Can we expect a victory under such auspices?

3d. But again, are the facts such as this reasoning supposes? When did a mission number among its first converts children instead of men? When were children found more willing than their parents to listen to the message of salvation? Was it thus in Apostolic times? Was it thus amongst the Karens, or the Burmans, or the Chinese? Precisely the reverse in all. In the Chinese church in Siam, most of the members are past middle life and the rest of them are really old men. Mr. Granger, in his late excursions in Burmah, has said that he never saw more attentive auditors than those composed of the middle aged Burmans, who were addressed by missionaries on various occasions during his travels.

4th. Besides, this mode of proclaiming the gospel seems at variance with the best economy of labor. Suppose a teacher to be confined to forty or fifty pupils, whom he instructs on an average two years each. That large portion of a missionary's life is then expended on this small number of individuals. Were he abroad preaching the gospel, hundreds in a single day might sometimes hear the message of salvation. Paul so preached at Ephesus that "in the space of two years all that dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." If we would then obey the Saviour's injunction, "Go ye into all the world and preach the gospel to every creature," this would not seem to be the method which he intended us to pursue.

If, then, school-teaching is not to be considered as a work preparatory to the preaching of the gospel, nor a scriptural mode of evangelization, we are to look upon it as a means of doing good by itself, and disconnected from divinely appointed missionary labor. That is, we labor according to the special command of Christ to convert men, and we labor on the general principles of Christian philanthropy to elevate their grade of civilization. In the first case, we labor for their moral, and in the second, for their intellectual improvement. This last labor is charitable and in harmony with the will of Christ, but it should in our plans be kept separate from the other. We could scarcely justify it to ourselves, as disciples of Christ, if we did not seek to benefit our fellow-men by every means in our power, but it should be in subordination to his great command; and if with such means we seek to elevate the intellectual and social character of the heathen, several questions naturally arise.

1st. Whom are we to educate? Shall we undertake this work for a whole empire? This would be to assume the labor properly belonging to the civil government, and would task the ability and the resources of the East India Company itself. Shall we undertake school systems having for their object the education of the towns in which our stations are estab-

school? This would be far beyond our means, and it could not command the support, no matter how much it met the approbation, of friends at home. It would not be easy to support teachers for our frontier settlements, much less for Asia.

"If we attempt this work at all, a selection must be made. We can do only in part. On whom then shall we confer the blessings of education, or of a more perfect education than they at present enjoy? The answer seems obvious. We should spend our educational efforts upon *converts themselves*, and the *children of converts* whose minds seem capable of improvement. If any others are admitted they should be exceptional cases, and in situations where the school is not filled with the classes already mentioned.

"But still further, when the need of teachers is so great, that is, where so many need to be instructed whom we cannot directly benefit, the cases would seem to be rare in which an individual should be educated *for himself*. The schools which we support should be, to the greatest extent, normal schools, for the education of teachers. It may be worth while to consider whether every pupil who receives instruction from us should not be obliged to spend some time in teaching others. This may be very properly set before those Christian pupils who have no talent for preaching, as a religious duty. It is obvious that no nation can be socially or morally elevated unless it elevates itself. A foreign people may give the impulse and the example, but the natives themselves must carry the work forward. If we teach the natives to rely upon us, nothing like a permanent impression can ever be made upon their character; it is only as we enable and stimulate them to improve themselves that we can have any hope of success.

"21. Who shall labor in the work of education? If the views just expressed be correct, it will follow that this is a work not to be devolved on ministers of the gospel. The two kinds of labor are as essentially different abroad as at home. Schools are wanted in our new states and territories, but the missionaries of Home Missionary Societies are not permitted to leave preaching for school teaching. Besides, in one case as truly as the other, the best method of filling the schools is to preach the gospel. This, infinitely more than anything else, arouses the dormant intellect, creates a thirst for knowledge, and awakens and directs the parental affections so that the best good of the child becomes an object of earnest solicitude. A wise teacher has said, "The entrance of thy word giveth light, it giveth understanding to the simple."

"Leaving out the ministers of the gospel from this work, let us look for the means at our disposal by which it may be accomplished.

"22. We may expect much aid in this respect from the wives of missionaries, either as teachers or superintendents. Women display unusual skill in teaching. They are thus engaged to a great extent in New England, and with a success which has commanded universal confidence. This same talent may hopefully be called into requisition abroad, wherever circumstances do not render it impracticable.

"23. Even the schools that have been established for the last twenty years, it must be strange if there be not found pupils of various ages capable themselves of teaching. These, as it has been remarked, should be called to this work as soon as they are capable of performing it, as a matter



of religious duty. If suitable places are thus offered as the reward of diligence and good conduct, we see no reason why they should not be earnestly sought after. In this, as in the other case, the demand will probably create the supply.

8d. If the work of education increases so rapidly that it cannot be done by these agencies, then it will become desirable to send out Christian men and women for this special purpose. If a man has a talent for teaching, though not for preaching, he is as much bound to consecrate this talent as any other to the service of Christ. If we need a man to teach and not to preach, it is better, more honest, and more scriptural, to send him out as a teacher, than to ordain him and send him out as a preacher, when we know that he is never intended to preach. We send out printers and physicians to labor at their appropriate work, why should we not send out teachers, male and female, in the same manner?

The next question which presents itself is what shall be taught.

Here we should bear in mind that a nation cannot be raised from barbarism or semi-barbarism to advanced civilization in a single generation. Nor ought we to attempt to transform the Oriental into the European character by any process of instruction. We should strive to improve and perfect the forms of character now existing, instead of making them into our own. These truths should be carefully weighed in all our attempts to improve a nation so very dissimilar from ourselves. Hence our efforts should be generally tentative. We should know the character of the people as it is, and modify our plans by the developments which arise. It would, however, be wise at our present point of progress, to enter upon no expensive and unchangeable plans, but to carry out our ideas as being ourselves learners.

The knowledge of reading, writing, geography, arithmetic, the mechanism of the solar system and the more simple laws of nature in physics, would form an amount of instruction immeasurably superior to anything that has ever been taught in a native Burman school even to the highest nobility. At this limit we might seem reasonably to stop at present, and probably much of this would be beyond the capacity of a large portion of the pupils. The simple forms of education must be diffused among the people, and the children of those who have been instructed must grow up before we can make great progress in higher education. Of the course of instruction which has been indicated, probably the more advanced branches should be restricted to those who are intended for teachers. And in all the schools it should be the object of instructors to teach things rather than words. Youth unaccustomed to study easily tire of a book. Their minds tend to the outward and visible. They will learn that which appertains to what they have observed, much sooner than they will acquire the niceties of a language or the expression of abstract truth.

The teaching preparatory to the ministry is a subject demanding more attention than can be given to it in this report. What form it should assume must as yet be a matter of experiment. Whether a general seminary for the instruction of candidates, or the teaching of a missionary at each station, will be found preferable, must be learned by trial and patient observation. The missionary who labors abroad during the dry season and is necessarily confined at home during the rains, must have great facilities for *instructing* native preachers for a large part of the year.

It will be important, if both these methods be tried, to observe them carefully, and determine by experiment under which mode of instruction the most efficient ministry is produced. A few cautions in this respect ought probably to be observed. The native preachers should never by any means be separated as a priestly caste from their brethren. The notion of a clerical order holding a rank above their fellow Christians, would be ruinous to our success, as it would paralyze the efforts of the masses of Christian men. Instruction should be in the word of God alone, and in the best modes practically of applying it to the hearts of men. The native preacher will not generally be called upon to deliver sermons, but to conduct conversations, impress truth by exhortation, and expose wickedness every where around him. How small a portion of our Saviour's teaching is in the form of set discourse.

But whatever and wherever the teaching may be, it should always be in the vernacular. Our object is to raise the mass of the people. This can not be done by cultivating a language which they will never understand, and at the same time creating a broad line of distinction between them and a few of their brethren. We do not wish to make the Burmans and Karens talk English, but we wish to imbue the language of both with elevating and ennobling truth, accessible to all from the highest to the lowest. Nothing could be more disastrous than to confine knowledge to a few and teach men to despise their native language. We must improve them by making the vernacular rich in valuable truth, not by making it the language merely of serfs and peasants. Still, if any of our missionaries should find here and there an individual of peculiar promise, and without detriment to their appropriate work be able to give him private instruction in another language as a labor of general benevolence, there would, as in other cases, be room for the action of this form of charity.

As to the work of bible distribution, there seems a general agreement on the part of your missionaries. It is universally and strenuously affirmed that the foundation of Christianity is not laid in a nation until it possesses the message of Christ in the language in which it was born. When, however, the gospel is first presented to a people, the distribution of the Scriptures must proceed hand in hand with the preaching of the word. It can not precede oral teaching, and only in rare instances will it be efficacious without it; men will not read the bible until some interest has been awakened in its teachings. A Mohammedan who should bring a cart-load of Korans into a crowded thoroughfare in any of our cities, might easily distribute them all if they were handsomely bound. He might do this for a year without arousing an inquirer. Let him however begin to preach Mohammedism, and be treated indignantly and persecuted for his preaching, and it would not be long before men would begin to inquire about his religion, and some of his Korans would come into demand. The same is true of the Word of God. Until men know what it is about, and their attention is aroused by an appeal to their consciences, a great result is not to be anticipated from its distribution. While, therefore, we advocate the unfolding of the Word of God to the whole people, we believe that it will be found efficacious mainly as it attends upon or follows the proclamation of the gospel from the lips of the preacher.

The rule to be observed then is simple. Wherever we introduce the

gospel the bible is to be translated with all the accuracy in our power into the vernacular. It should be circulated wherever it can be done with any prospect of benefit. With every succeeding year the field for its distribution must enlarge, until the time shall arrive when we may sow it broadcast over the whole country, just as we do at home.

The same remarks apply in general to tracts. They should be written with adaptation to the wants of the people, simple, brief and pungent. They should be given to all who will read them, or who will convey them to those who will read them. No good can ever be secured by distributing either bibles or tracts to those who will tear them up for waste paper. Our means are limited. The field before us is immense. We must husband our resources so that every page shall tell upon the ultimate success of our endeavors. The means in our hands are the property of Christ, and we must use them so as to accomplish his purposes in the best manner in our power.

On the subject of printing and publishing, a few words will suffice. It is obvious that the Union pays for everything published by its authority, and is of course responsible for the character of all that thus issues from its presses. Hence it, or its authorized agents, must have the supervision of all that is published in its name or at its expense. It seems proper, therefore, that no work should be published, as under the sanction of the Union, unless it has been recommended by the missions, and approved by the Executive Committee at home. In the present condition of the mails, this would not cause great delay, while it would conduce to unity of effort, prevent the waste of valuable time, reduce the expenses of our printing establishments, and limit the responsibility of the Union to what it had officially approved.

In closing this report we beg leave to remark that we can perceive no essential difference between the position of missionaries in a heathen land, at the present day, and the position of the apostles and first preachers of Christianity. We learn the manner in which they labored from the Acts of the Apostles. We can see no good reason, therefore, for adopting any other method than that pursued by those instructed by the Saviour himself. The more closely Christians in any age have followed in their footsteps, the more encouraging has been their success. We believe that such will be the case unto "the end of the world."

All which is respectfully submitted.

#### REPORT

The committee to whom was recommitteed the Report of Dr. Wayland, on the "relative proportion of time given by our missionaries to teaching, translating, and other occupations aside from preaching the gospel," have attended to the duty assigned them and beg leave to report as follows:

After careful review of the document, and in accordance with the statement of one of the committee, that it would not be objectionable to the writer, they have stricken out one or two minor passages which gave rise to debate, and which did not materially affect the force of the writer's main argument. They recommend that the paper, thus modified, be published with the proceedings of the Union, as containing most important principles for the consideration and guidance of our missionaries and of the Executive Committee.

Adjourned. Prayer by the Rev. L. Hayden, of Vt.

FRIDAY, 3 o'clock, P. M.

The Union met, and prayer was offered by the Rev. T. F. Curtis, of N. Y.

The committee appointed to recommend a place and to nominate a preacher for the next annual meeting reported, and it was

*Resolved*, That our next anniversary be held with the First Baptist Church in Chicago, Ill.; that the Rev. Edward Lathrop, of N. Y., preach the sermon, and that the Rev. D. Newton Sheldon, D. D., of Me. be his alternate.

The report of the committee on the special paper of the Executive Committee on "Reinforcements and Supplies," was presented, and it was

*Resolved*, That the report and the paper on which it was based, be referred to the Board of Managers.

A preamble and resolution were offered by the Rev. A. P. Mason, touching the work of the Deputation to Asiatic Missions, as presented in the special paper from the Executive Committee. Other resolutions were offered as substitutes, by the Rev. E. Galusha, and the Rev. S. S. Cutting, when it was

*Voted*, That the resolutions be referred to a committee composed of the Hon. Ira Harris, Rev. Messrs. W. Hague, D. D., E. Galusha, S. S. Cutting, W. H. Shailer, D. D., and A. P. Mason, to report this evening.

Adjourned till 7 3-4 o'clock this evening. Benediction by the Rev. E. Lathrop, of N. Y.

FRIDAY, 7 3-4, P. M.

The Union assembled. Pray by the Rev. A. Pollard, of Mass.

The report of the Committee on the Karen Missions was read, and laid upon the table.

The committee on the Work of the Deputation, appointed at the close of the afternoon session, reported a preamble and resolutions which, after some amendments, were unanimously adopted.

#### THE WORK OF THE DEPUTATION.

Since the last annual meeting of the Board of Managers the Executive Committee have received from the Deputation full reports of their work in Burmah, and the earliest opportunity is taken to lay before the Board a condensed but complete statement of them, so far as relates to changes recommended or adopted in the Burman and Karen missions. This condensed statement is not intended, however, as a substitute for the original reports further than the Board itself choose so to regard it. Every document sent to the Rooms by the Deputation, and every communication expressing either dissent or approbation on the part of missionaries, are at the disposal of the Managers.

The Deputation had rare facilities, before leaving this country, to qualify themselves for their work. Of the two men composing it, one had devoted

seventeen of the best years of his life to the service of the missions as a Secretary of the Board. Through all this period he had been so closely connected with the missions, as to know their history minutely, and as to be able, after seeing their practical working, to enter upon the duties of the Deputation with better advantages than he could have obtained by seventeen years' service as a missionary in any mission. The other member of the Deputation was not only an intelligent and unwavering friend of the missionary cause, but one who had enjoyed uncommon opportunities in the discharge of official duties, to become thoroughly conversant with missionary operations, especially in Burmah. The Deputation entered upon their duties, therefore, with a previous preparation in most respects equal, and in some respects superior, to that which many years' service as missionaries could have secured to them.

But besides these home facilities for preparation, our brethren examined the mission at Nellore with careful minuteness, and possessed themselves of every available fact respecting the structure, modes of operation, and results attained, in the missions of other Christian denominations in India, before commencing their duties in Burmah. They visited the missions at Madras and Calcutta, conversed freely with the missionaries of these and other missions, and obtained ample means for forming just estimates of the relative value of different plans of Christian effort for the heathen. These preliminary investigations extended from January 1, 1853, the time of their arrival at Madras, to the 24th of February, the day on which they landed at Akyab. From that date nearly seven months were spent in Burmah; and it is not known how the same amount of time could have been made in a higher degree subservient to an enlightened estimate of the changes which should be made in the location and service of missions and missionaries.

Previous and subsequent to the Maulmain Convention, the Deputation visited several of the missionary stations in Burmah, making faithful examination of their operations, and one of them ascended the Irrawadi, some three hundred miles, at a time most favorable to obtaining accurate knowledge of the country as a missionary field. But it was the Convention of missionaries that gave to the Deputation the completest opportunities for knowing the exact state of the missions, and of forming safe opinions of the modifications needed in them. This Convention assembled on the 4th of April, and adjourned on the 17th of May, having been together six weeks, and holding more than sixty sessions. Every missionary then in Burmah, except three, two of whom were detained by providential hindrances, was present at some stage of the meetings and participated in the deliberations, and nearly the whole number were in attendance throughout. Dr. Dean of China and Mr. Brown of Assam were also present, by invitation, and freely shared the discussions, and responsibilities of the decisions attained. The range of topics brought before the Convention was coextensive with the duties of the missions, and those "bearing on fundamental principles and methods of missionary evangelization" received special, prolonged and earnest investigation. Twenty-three distinct subjects were considered, and first by committees. The Deputation bear witness that these committees labored with "conscientious fidelity," and that in the discussion of their

reports "every point was scrutinized" by the Convention itself. The spirit which prevailed was also eminently favorable to impartial and searching investigation. Says one of the Deputation, "With respect to most of the topics considered there was a gratifying measure of unanimity, and on points of difference there still prevailed a remarkable degree of fraternal charity. I have attended many meetings of a similar character, similar in design and constitution, but never have I seen one, of even a week's duration, in which there abounded throughout more of manifestations of fraternal love and concord,—and that through more than sixty sittings, during the heat, even here almost unprecedented, of this the hottest season of the year."\*

The Deputation were cordially welcomed to the Convention, as representatives of the Executive Committee, and freely expressed their individual views on all subjects. On every important question, whether relating to principles or their application, they were of the same mind, though, in some few cases, differing from the action which finally prevailed. They did not vote, however, in any instance, deeming it more suitable to reserve to themselves the right of acting officially, until the principles adopted and the facts elicited by the Convention could be before them.

Thus prepared by their own knowledge prior to leaving home, by their observations and inquiries in Hindostan, by free and protracted conferences with missions and missionaries in Burmah before the Convention met, and then in the Convention by what was little less than the combined knowledge of all its members, drawn out under circumstances adapted to give it the greatest real value, the Deputation proceeded to review the principles adopted, and, as far as they deemed it necessary and wise, to apply them to the respective missions. In this most important, difficult and delicate service, they seem uniformly to have acted with cautious circumspection. Four entire months were laboriously devoted to this department of their work.

I The most important changes recommended, or sanctioned, by the Deputation are, first, such as were occasioned by the demand for additional missions in Southern Burmah. A careful survey brought both the Convention and the Deputation to the conclusion that missions should be at once established at Rangoon, Bassein, Henthada, Prome, Toungoo and Shwaygyeen. The reasons assigned for the selection of these points form a part of the annual report, already submitted, and did not fail to command the concurrence of the Executive Committee. Each of the missions, except Prome, is intended to have a Burmese and a Karen department, Prome being exclusively Burman. To these new centres of operation missionaries have been appointed, and all, except Henthada, have been occupied. Mr. Thomas of the Tavoy mission, has been designated to the Karen, and Mr. Crawley, recently appointed a missionary, to the Burman department of the station at Henthada; but its immediate occupancy will depend on the ability of Mr. Thomas to provide for his department of the Tavoy mission until the return of Mr. Cross. And it will be for the Board of Managers to determine whether Henthada shall be made a distinct mission,—the Executive

\* During the entire six weeks the thermometer ranged from 84° to 98° in the house, day and night.

Committee having done nothing more than to recognize it as a station of the Rangoon mission, as the existing authorisation of the Board restricts them to the planting of "four new missions in the ancient kingdom of Pegu or Southern Burmah."

The distribution of the existing missionary force, reduced by sickness and death, in a way to promise effectiveness to new stations, and at the same time to retain in others strength sufficient for their continuance, was one of the most difficult duties of the Deputation. It was accomplished, however, so far as the Committee can judge, with marked carefulness and wisdom. Every new station has at least one of the older missionaries connected with it, and yet so much of experience and energy is left in the missions of Tenasserim and Arracan, as to furnish grounds of hope for their continued prosperity, if reinforced from this country as their necessities may urge. It is recommended, however, that Mergui, in Tenasserim, and Kyouk Phyoo, in Arracan, be discontinued as principal stations, and also that Sandoway be no longer recognised as a mission, nor even as a station for the residence of a missionary, if the additional expense can be authorized of substituting for it a station at Tounghoop. "Tounghoop," say the Deputation, "is a Burman town on the mainland, about thirty miles north of Sandoway, and six or eight miles from the sea, the coast terminus of the proposed new road leading from Prome to Calcutta,—and will thus become one of three principal gates to Burmah, classing with Rangoon and Maulmain. It already has a considerable Burman population, and is on the increase. It is favorably situated for passing to Ramree and Cheduba, being nearly opposite to the latter, and not far from the mouth of Ramree river. In healthfulness it rivals Sandoway." Should the Board deem it wise to authorize the occupancy of Tounghoop, and of its importance the Committee cannot entertain serious doubt, Sandoway, which always had Bassein for the real centre of its operations, and derived its chief value as a Karen mission from the fact that oppression reigned in Burmah, might still be retained, with part of its buildings, as a station occasionally to be occupied by a missionary, and permanently by a Burmese assistant. Kyouk Phyoo would cease to be a station, and the mission property might be sold without damage, as is believed, to the work of evangelization in Arracan.

With respect to Mergui, the Deputation are of opinion that its churches and people can receive their *relative* share of missionary superintendence from one Karen and one Burmese missionary located at Tavoy. They say that "to supply an average of one missionary to every 50,000 people speaking the Burman language, would demand an aggregate, for that part of the population alone, of nearly one hundred missionaries." Hence they could not approve of retaining more than one Burmese missionary in both the Tavoy and Mergui provinces. Of the Karens of those provinces, numbering ten or eleven thousand souls, and their churches, the Deputation hold the following grateful language;—"No equal number of churches within a single district are equally prepared, the Deputation believe, to forego the supervision of a missionary. The membership in the churches constitute one tenth of the Karen population; the community associated in Christian families at least one half. The churches, twenty in number, are mostly supplied with a native ministry, well trained and of comparatively ripe expe-



rience in the pastoral office. They are in a healthy condition, with just views and correct usages of church discipline. The churches and other institutions are generally self-supporting. There are numerous schools. Nowhere else could it be safer to try the experiment, whether, with the general superintendence of a missionary, a body of native churches can go alone." For these reasons it is proposed to relinquish Mergui as a principal station, and to assign to it a Burmese assistant.

The proposed changes in the location of missions and missionaries leave no agencies to be employed for the evangelization of the Kemees or the Salongs, now that Mr. Knapp is deceased, and Mr. Benjamin is on his return to this country. These are the only tribes of people from which evangelical labor is withdrawn. It is a sorrowful necessity that deprives any people, however few or poor, of the means of spiritual life. But the Convention and the Deputation were of one mind as to the importance of concentrating the missionary force, now available, where a vastly greater number of people claim Christian culture, and where much more has already been invested in preliminary labor.

The Ava mission has been virtually suspended, and the two brethren heretofore connected with it have been assigned to Prome and Rangoon. It is understood, however, that this arrangement will continue only so long as Ava shall remain inaccessible to Christian missionaries.

These are the more important changes made in the missions growing out of the reopening of Burmah.

II. The second class of changes made or advised by the Deputation have respect to the modes of missionary labor. On this subject they state that "it was their leading object to advocate those measures which were calculated to give the widest scope to that prime agency in effecting the conversion of the people, the preaching of the gospel, and to endeavor to bring each of the other departments of labor in the missions, into a natural and effective subserviency to it." It was found that the missionaries were ready to admit that the preaching of the gospel was generally to be regarded as the prime agency in the work of evangelization, but that there were wide differences of views both as to what should be considered as embraced within our Lord's commission to *preach* the gospel, and the relative importance of cooperating agencies. In the judgment of some it might in certain cases be the first duty of the missionary to translate and circulate the Scriptures, or to prepare and distribute other Christian books and tracts; or even to establish and teach schools, conducted on Christian principles. It was urged also that labor performed in either of these ways was preaching the gospel in obedience to the commission of our Lord.

The necessity and the great worth of such agencies as auxiliaries in the work of evangelizing a heathen people, seem not to have been questioned by either the Deputation or any missionary. But while the necessity of the translated Word, and the duty of "putting it into the hands of every man who could understandingly read it," were held by them all to be eminent, and the thought of dispensing with books or tracts or schools entered no one's mind, it was the conviction of the Deputation and, in the end, of most of the missionaries, that the use of these agencies was not preaching the gospel. In the words of a report adopted by the Convention, "*Oral preaching*



is the divinely appointed and divinely honored mode of evangelization, to which all others should be made subservient; namely, preaching the gospel according to the common acceptation of the term, in living words from living lips." "This," say the Convention, "we regard as the grand and all-efficient mode of evangelizing the world."

Impressed with the justness of these views, views repeatedly sanctioned by the Board of Managers, and receiving new significance and weight by all that they saw and heard of missions in India, the Deputation availed themselves of every means within their reach to learn precisely in what way and to what extent the missionary work in Burmah should be modified, so as to secure to the preaching of the gospel its rightful position and effectiveness, and to other agencies a just subserviency to it.

1. With respect to securing to the work of preaching the gospel its rightful position and effectiveness, the ground was taken by the Deputation, and in the end concurred in by most of the missionaries, that every ordained missionary should give himself to this work during the whole of every dry season, and at other times to the extent of his ability; that his connection with auxiliary agencies should be adjusted, as far as possible, to such employment of his time; that "the burden of all preaching should be the way of life through Jesus Christ:"—that it should be directly to the heathen in "the tongues in which they were born;" and as far as practicable, in *zayats*, the places of common resort.

The discussion of these topics showed that, however firmly the faith of missionaries may be fixed in the ultimate power of the gospel, some of them have been impressed with the need of *preparing the way* for its triumphs by other means than the preaching of it in its simplicity and fulness; but the Deputation, and a majority of the missionaries, claimed for the means prescribed in the commission of Christ, complete adaptation to the work of evangelization in all countries "to the end of the world." Hence with no more than twenty ordained missionaries at present in an *accessible* population of four millions,—one to every 200,000 souls,—they felt impelled to do what they could to induce every man to give the best part of his time and strength to the highest department of missionary labor—the oral preaching of Christ and him crucified in the vernacular languages of the heathen.

The system of labor among the Karens has been for the missionary to go to them in the dry season, and for them in the rains to come to the missionary, by whom they have been taught in the schools. The question was raised by the Deputation and argued at length by the Convention, whether the Karens should not remain at their homes and the missionary preach during the rains to the Burmans around him, rather than be shut up to the single alternative of teaching or book-making during a period of the year "embracing more than half his missionary life." Considerations favorable and adverse to such arrangement were freely stated, and a report, adopted by the Convention, declared it to be important and practicable for Karen missionaries to acquire the Burmese language and to labor in it to some extent. No definite action was taken, however, on the subject by the Deputation, inasmuch as later explorations showed that "Karen towns in Burmah proper of large population may be occupied by the missionary all

the year round." It also appeared that missionaries might pass up and down the rivers in the rains with more safety than had been supposed.

Another inquiry had reference to a native pastorate for the churches. It was stated that there are in all Burmah about one hundred and twenty native preachers, Karen and Burmese, besides eleven ordained pastors. Of the unordained preachers more than one hundred are really the acting pastors of as many churches. In a report adopted by the Convention it is said of these assistants, "they are tried men; they have met persecution and have not quailed; they have been reviled from day to day and have not fainted; they have been subjected to stripes and imprisonments; the naked sword has been held over them; but all in vain. These men preach with power and acceptance, and have been pioneers in your missions, harbingers of the gospel of peace; many of them are even now in charge of churches which may have been raised up through their instrumentality, feeding them and guiding them onward in the path of life; while others are raising up new ones, from the converts around them, waiting for the missionary to come and set in order the things that remain." In view of such testimony to the worth of so many assistants, the Deputation expressed concern that no more than eleven out of one hundred and thirty, should have received ordination. They maintained that while the duty of cautious action was imperative, there could be no warrant in Scripture or in reason for withholding ordination so long as virtually to amount to a prohibition of it. Such a course was held to be a departure from the simplicity of the New Testament order, differing from the practice which prevailed in the earlier history of the missions, and contrary to the usage of the churches at home, as tending to invest the missionary, the ordained pastor, and the ordinances themselves with a character unknown to the apostles, and prejudicial to the growth and strength of a native ministry and the native churches. The prudential considerations which had induced the withholding of ordination were fully stated and appreciated; but the report, as finally adopted by the Convention, recommends that native pastors be ordained over the churches as fast as "suitable men, qualified as the Scriptures demand, are raised up." Since the Convention adjourned five additional pastors have been ordained, one of whom presides over the Burman church at Maulmain in place of Dr. Wade, transferred to the Karen Theological Seminary.

The Deputation did not deem it wise at once to close the English chapel at Maulmain. They assigned the brother who occupied it, however, to the mission at Prome, and gave it as their opinion that the members of the church worshipping in it, all of whom are Eurasians, might with propriety join the Burmese church, and thus relieve the members of the mission of even occasional supplies for their pulpit.

These were the most important modifications believed to be needed to give increased effectiveness to the work of preaching the gospel to the heathen. They are, that every missionary make the preaching of it his express work in the dry season, and at other times to the extent of his ability and opportunities; that he preach the gospel—Christ and him crucified—directly to the people in their own tongues, relying on such preaching to do its own preparatory work; and place over the churches ordained native pastors as fast as God provides competent men.

2. But it was needful to consider the modifications called for in coöperating agencies, in order that they might be brought into just relative subserviency to the greater work of preaching the gospel. The chief of these agencies are the press and schools. They were considered separately, and apparently with the utmost thoroughness, first by committees, then by the Convention, and subsequently by the Deputation.

(a) The consideration of the press as an auxiliary instrumentality, embraced the "preparation, printing and distribution of books, tracts and other publications," with "the best location for the press, and the expediency of maintaining one or more printing establishments." It is evident that there was no disposition to undervalue the press in the work of evangelization. Of the Scriptures faithfully translated the Convention say, "they can hardly conceive of the practicability of fulfilling the divine command to disciple all nations, unless those who go forth to preach are furnished with the revealed will of God in the language of the people to whom they are sent;" and it was also repeatedly stated that the word of God should be furnished to every individual in every country who would receive and read it. These principles were avowed by all the missionaries, and by the Deputation no less than them. The missionaries in *Bermah*, however, seem generally to be convinced that the indiscriminate distribution of the Scriptures among a *heathen* population is not advisable; and that the instances in which a complete Bible should be given to a heathen man are extremely rare. Experience has shown them that the best method of circulating the Scriptures among a rude and idolatrous people is by giving a small part at first, as a single gospel or part of the gospels, adding to it, from time to time, as the progress of inquirers renders them able to understand and appreciate the divine revelation. When "disciples are made among the nations this weapon, the Sword of the Spirit," say the Convention, "must be put into their hands, or our duty is but partially performed." Not so, however, with a purely heathen population. The holy treasure is there to be distributed with careful discrimination. The same principles, in the judgment of the missionaries, should govern the circulation of religious books and tracts generally. Such are not the agencies chiefly to be relied on in evangelizing pagan nations. As helps they are held to be indispensable to a limited extent, but when thrown broadcast over heathen nations they cease to be helps. School books are of course needful, but the Convention held the importance of aiming to bring such books to a higher "state of perfection, in their style, language, and adaptedness, and, as in the case of other important works acknowledged to be needed for common use, of a distinct mutual understanding in the missions specially concerned, as to the individuals who should undertake the preparation of them." It was also felt that "access to the use of the press had not been sufficiently guarded;" nominally under the direction of the missions, it had been practically in the hands of the printer, and available at the pleasure of each individual missionary.

With such facts and views before them, the Deputation believed that; as a "preliminary measure," this "entire department of missionary effort, at once so influential and so liable to misuse, and so expensive, should be brought more directly under the supervision and conduct of the Executive Committee." Hence, after free consultation with the *Maulmain Burmah Mission*

and other missionaries, they carefully compiled a series of Regulations on Printing, which place the immediate direction of the mission press at Maulmain in the hands of a Publication Committee, who are held directly responsible to the Executive Committee. They provide also for an Auditing Committee, who at the same time are to be advisory to the printer in all matters of pecuniary interest. "The regulations are designed to ensure eventually a careful revision of books already published," and "to prevent alike the republication of works which shall not command deliberate approval, and the unwarranted alteration of works to which such approval has been or may be given." This last restriction was deemed of special importance as applied to the Scriptures in Burmese and Karen. Certain emendations of the Burman Bible, prepared by the late translator, the venerated Dr. Judson, might with propriety, it was said, be inserted in subsequent editions; but no new alterations should be "allowed, unless called for by competent scholars after the work as the author left it had been subjected to thorough criticism, and when, also, the express sanction of the Executive Committee had been obtained." "The version," say the Deputation, "was made, as also that into the Karen dialects, by one of ripe scholarship under most favorable circumstances; and any seeming improvements likely to be made in it for years, if not for generations to come, could hardly be of sufficient value to counterbalance the evils resulting from change itself, apart from the cost of time and labor."

The publication committee are, for the time being, Messrs. Wade, Haswell and Stevens, and the auditing committee, Messrs. Bennett and Hibbard. These committees will be responsible to the home executives for the issues and finances of the only mission press now in operation in Burmah. The new arrangement was the result of a great amount of patient and perplexing investigation on the part of the Convention's committee and the Deputation, and it is believed that many substantial benefits will spring from it. The quantity of works issued will be diminished, but such as are published will be more likely to be the result of just care in preparation, and a felt necessity in the missions.

Agreeably to the recommendation of the Convention, and what has long been the judgment of the Executive Committee, the Tavoy printing office was closed by the Deputation, and the materials merged in that of Maulmain, Mr. Bennett having been transferred to the Maulmain Karen mission.

It was not deemed expedient either by the Convention or Deputation, but for different reasons, to remove the printing office from Maulmain to Rangoon. The removal could not be made without an expenditure, the interest of which would much more than defray all extra transportation and travel occasioned by retaining a location somewhat one side of what is now the most central mission, and the commercial centre of Burmah. The Deputation have serious doubts, indeed, as to the wisdom of placing the mission press in the commercial centre, deeming it no disadvantage to either the establishment or the missions to secure to it the character of a strictly mission press.

(b) The inquiry respecting mission schools occupied more time and was more difficult of adjustment than any other subject. Its consideration engaged the almost undivided attention of the Convention during twelve consecutive

sessions. The missionaries were divided in opinion, and each class of opinions was clearly set forth, and canvassed with a freedom, earnestness and ability, such as to justify the Deputation in giving it as their opinion that "no additional views could well be presented."

The subject was brought before the Convention by the report of a committee on a "general system of schools from the primary to the theological, and particularly the expediency of teaching English." The report, as originally submitted, declared that "care should be taken that schools be not commenced or prosecuted to a greater extent than their relative importance will warrant;" that "the remedy for the injudicious expenditure of time and money upon objects of this nature, rests with the particular mission to which such schools belong, and with the Executive Committee, without whose sanction, according to present rules, no school can be established;" that "the superintendence and instruction of mission schools is the appropriate sphere of female missionaries," and that an ordained missionary "should in no case devote his time to them further than for the purpose of addressing them on religious subjects;"—that there is no "particular advantage in the employment of lay rather than clerical teachers for normal or select schools," and if designed, "as they should be, for the training of future pastors and teachers, it is very desirable that the superintendent possess the most perfect education that our colleges and theological institutions can afford;" that "village schools among the heathen" should be prosecuted only to a limited extent, with none but Christian teachers and Christian books, and "be opened daily with religious services," and that primary schools, for the instruction of native Christians or their children, should in ordinary circumstances be self-supporting; that "the establishment of boarding schools, for both sexes, including those designated as normal and orphan schools, is an important branch of missionary labor;"—that theological institutions should be sustained, and "a portion of our native ministry be thoroughly educated;" and that the teaching of English to such as can master the language, "should not be relinquished." These views were submitted to the Convention "as the *general principles* on which mission schools should be conducted," the committee deprecating, however, the enactment of any rules that should "bind the missions to the adoption of any particular system."

The report was modified at various points, but the principal exceptions taken were to its views touching the appropriate sphere of female missionaries, village and boarding schools, and the teaching of English. With respect to the first of these exceptions, the ground was assumed that the true sphere of the wives of missionaries was at home in their own families, and that it was alike unreasonable and injurious to superadd to the duties of that sphere the care of mission schools,—a service whereby the health and life of missionary women had been fearfully and needlessly sacrificed. It was urged, on the other hand, that while the domestic relations of females had paramount claims, and nothing like constraint, by public action or private importunity, should be placed on them for direct missionary service, their influence in the school-room, as in some other departments of missionary labor, was of great value, and nothing should be said or done the tendency of which would be to diminish the aid of women who had both the strength and heart to render it. This was the view taken by the Deputation.

So much of the report of the committee, however, as referred to missionary females, was stricken out by the Convention.

The second exception, having respect to "village schools among the heathen," designed for children of both sexes, was taken on the ground that if a mission school education was an approved mode of *evangelization*, its adoption should not be limited by the phrase "to no great extent;" and if such education was not an approved mode of evangelization, but designed for Christians and their families, it was doubtful whether it should be prosecuted to *any* extent among the heathen. On the one hand it was urged that such schools afforded convenient and valuable opportunities for preaching the gospel, and that they were not only preparing a generation to preach to, but pupils had already been converted in them. On the other hand it was said that the number of conversions in these schools had been few compared with the outlay of means, that they did not fall within the divinely appointed means in the work of evangelization, and that they drew upon time and resources which might be better employed. The Deputation were of the opinions last stated, and the section was modified so as to provide that village schools shall be established only where "they can be under constant missionary supervision," and that the pupils be "required to attend Sabbath school and Christian worship on the Sabbath, making them rather the means of Christian instruction than of imparting a secular education."

Boarding schools of a much higher grade than village schools, to be limited to the rainy season or to be held throughout the year, as circumstances might dictate, and to be open to all classes of both sexes, were represented as being "an important branch of missionary labor" chiefly on the ground of their influence in the conversion of the pupils, in raising up school teachers, and in the preparation of native preachers for the theological institution; and as affording profitable employment for missionaries who could not perform itinerating missionary work in the rains. The exceptions taken to this view were based on the expensiveness of the boarding school system, its failure to produce the hoped-for fruits, and its tendency, in fact and in principle, to supersede the divine method of evangelization. In proof of the validity of these exceptions the history and present position of the boarding school system throughout India were adduced, including some schools, in our own missions, which had been sustained for many years, at an aggregate expense more than equal to the annual expenditure of all the missions in Burmah, without furnishing schools with teachers, or churches with pastors, or with members, even, to any extent, who had been found willing to devote themselves to the spiritual good of their countrymen, further than the price offered made it a pecuniary object. The Deputation supported these exceptions, and in the end the Convention by a large majority modified the report so as to read,—“Without deciding what measures may be required for the evangelization of a heathen people who can be reached in their homes by the missionary only during a few months of the year, this Convention is not prepared to recommend the establishing of boarding schools in Burmah, as an indispensable or wise expedient for its evangelization.”

The opinion that the teaching of English should be retained, was based on the fact that a knowledge of English is eagerly sought in British India

as a means of pecuniary advantage, and that the teaching of it brought under Christian influences, for a series of years, a class of pupils who could not otherwise be secured; that the teachers and preachers thus taught, would have access to the treasures of English literature, and that some of them might be expected to prove of special service as translators of approved English books and tracts into a more idiomatic vernacular than any foreign missionary could hope to achieve; and that as a means of mental discipline the study of the English held a corresponding rank with the study of the Latin or Greek in American colleges. The chief grounds of exception to these views were the well-known fact that the proposed system, after many years' trial in all India, had brought forth little spiritual fruit, that the system had done vastly more to make mission schools subservient to the interests of the East India Government, and the pecuniary advancement of the pupils, than to the promotion of the cause of Christ; that the process of giving to the natives of India a complete English education denationalizes them, begetting aversion to free intercourse with the masses of their own people, and leading to superficial attainments in their vernacular tongues; that the missionary can more easily make himself competent, by the acquisition of a native language, to the preparation of books suited to the work of evangelization, than the Asiatic, by the study of English,—such books needing to be not merely translated idiomatically, but to be wholly recast in their modes of thought, illustration and expression; that however valuable the study of English might be as a means of mental discipline, when carried far enough, it was not the end proposed by those who entered mission schools, and that it would be impracticable to attain to it, on account of the difficulty of retaining the pupils in them sufficiently long and of adapting the schools to the object; and that the teaching of English as a part of a system of education in such schools was prejudicial to high attainments in the vernacular on the part of missionaries. These exceptions were taken by several missionaries and by the Deputation, and so much of the report as referred to the teaching of English was stricken out by a majority vote.

After the adjournment of the Convention the Deputation proceeded carefully to consider and to apply the principles on which they believed a system of mission schools should be formed. The two elementary principles which seem to have had decisive control over them, were, first, that "schools are not a wise or scripturally appointed agency for propagating Christianity among a heathen people;—that they are not the scriptural mode of evangelization;"—secondly, that "whatever be their value, it is subordinate to that of preaching the gospel to the adult population; that they are in no respect to be regarded as a substitute for, or a mode of preaching; and that the measure of demand for them is in proportion to the success which attends the preaching of the gospel." From these two elementary principles the Deputation derived "the *rule*, that mission schools should be chiefly, if not exclusively, for the benefit of the Christian population—the converts and their children." They maintain that to furnish a nation like Burmah with *secular* education, would be foreign to the object of a missionary organization, and that "were truly *Christian* schools, for the heathen population, an appropriate mode of evangelization, they could not be desired because of



the slowness of their operation and the narrowness of their range." In their judgment, also, should God continue to bless our missions in Burmah as he has blessed them, the resources of the Missionary Union will be tasked to the utmost to provide schools for *Christian communities*.

On these principles, applying alike to the Burmans and Karens, the Deputation recommend that the system of mission schools embrace,

1. Primary or village schools, to be taught by competent Christian natives, and to be, so far as possible, self-supporting.

2. Normal schools, at all the principal stations, for the training of school teachers and candidates for the ministry; to be taught, when practicable, by the missionary females and suitable native helpers, their sessions to be limited to the rains, and their pupils to Christian youths of approved piety and promise, who have pursued the preparatory studies of the primary or village schools.

3. Theological schools;—for the present one school of this class, a central institution for the Karens, to be located as heretofore at Newton, Maulmain;—its exclusive object to continue to be, to aid "Karens, Sgau and Pwo, of approved piety and called of God to the work of the ministry, in preparation to become able ministers of the gospel of Christ; the course of instruction and the subjects of study to be exclusively theological and biblical; the only medium of communication to be Karen; the ordinary course to embrace three years, but a shorter course to be admissible in special cases; the academical year to be restricted to nine months, to give opportunity both to teacher and pupils to combine study with practice, and to preach the gospel to the heathen in the dry season; candidates for admission to the school to be receivable for examination, only on being approved for the same by the churches to which they respectively belong, or, in special cases, by the missions from whom they are sent; the school to be held open to the supervision of all Karen missions, who will act by a committee of visitation; and to be subject to an annual examination."

It is recommended, as a part of the system applicable to each of the three classes of mission schools, that instruction be given wholly in the vernacular language of the people for whose benefit they are established, and that the teaching of English cease in them.

For reasons growing out of changes in the location of missionaries, the Deputation felt it to be their duty to apply these principles to the Maulmain Burmese School and the Karen Normal School, the former of which has been discontinued, and the latter remodelled. Provisional measures have also been taken to introduce the same system into all the missions in Burmah. How far it promises to prove adequate, and to what extent it should be regarded as permanent and general in its application, the Board of Managers will judge for themselves, as in the case of the proposed modifications in other departments of missionary operation. So far as the Executive Committee have been able to examine the subject, with the means at their command in the absence of the Deputation, they cannot doubt the wisdom of the proposed system in its leading and essential parts. It may be questioned, however, whether higher advantages should not be open, on specific conditions, to the unconverted children of Christian parents, than those found in the village or primary school, and whether it should not in some



sense be left discretionary with the missionaries, on their individual responsibility, to give instruction in English to pupils of tried piety and rare capacity, whose tastes and habits give reasonable promise of their making the acquisition subservient to the work of evangelization. But if neither of these ends can be attained without endangering the system itself, the propriety of attempting it may well be deemed a hazardous experiment.

The Committee have thus brought before the Board what they understand to be the changes suggested or made by the Deputation in the modes of missionary operation. In some respects these changes are fundamental. Yet the Committee cannot escape the conviction that they should be adopted, as a whole, liable only to such minor modifications as their practical working may make manifestly important, in the estimation of the executives of the Board.

The Committee cannot close this statement of the work of the Deputation, without expressing a profound sense of their laboriousness, and the great value of their services. Unceasing application to complicated and important duties has been the rule of their action, and apart from benefits conferred directly on the missions, they have secured to the Missionary Rooms an amount of exact information touching the fields and modes of missionary operation which must prove invaluable from year to year. The changes adopted or proposed by them are every where distinguished by what may be termed an eminent *scripturalness*, an earnest endeavor to bring the work of missions within the range of New Testament models; and it is not too much to say that these changes, involving a reduced expenditure of money and a larger outlay of evangelical labor, could not have been made without the presence and aid of the Deputation.

Whereas the late Deputation to the missions of the Union in the East, the Rev. Solomon Peck, D. D., Foreign Secretary, and the Rev. James N. Granger, have returned to this country, and the Executive Committee have submitted through the Board, to the Union, a paper on "the Work of the Deputation," setting forth general principles for the conduct of our missions; and

Whereas in the very full discussion which has ensued in this body, letters from esteemed missionaries have been read and have received ample and fraternal consideration; therefore

*Resolved*, That we hereby express our gratitude to God for the watchful providence which has guarded the lives of our brethren during their journeyings, and brought them in health and safety to their homes and friends.

*Resolved*, That this Union have heard with deep interest both written and oral statements of their doings, and take this occasion to record our sense of the intelligence and self-denying devotion to the cause of missions with which their duties have been performed, and of the importance of their investigations to the future administration of our missionary affairs.

*Resolved*, That this Union continues to regard its missionaries in India with undiminished confidence and affection.

*Resolved*, That this Union holds unalterably the proclamation of the gospel by living preachers, as the divinely appointed chief instrumen-

talities for the conversion of the world, to be attended by the distribution of the Holy Scriptures, as also an accompaniment of divine appointment, and by Christian schools in the vernacular tongues, as necessary to the complete development of individual Christian life, and the elevation and progress of society.

*Resolved*, That regarding these as the general principles set forth in the said paper, this Union encourages its Board of Managers in sustaining the Executive Committee in carrying them out in all our missions.

*Resolved*, That the thanks of this Union are hereby extended to the Spruce Street Baptist Church and other churches in Philadelphia, for the provisions made for the meetings of this Union, and for the hospitalities of homes in which the members of this body have been so warmly received. The Union likewise respectfully acknowledges its obligations to the Philadelphia Harmonia Sacred Music Society for the use of their organ, and to the choir of the First Baptist Church for conducting the singing with so much skill and taste, during the public exercises in Concert Hall.

*Resolved*, That the Board of Managers be instructed to obtain from their Executive Committee a report for the use of the Union upon the mutual relations of this organization and its missionaries, in the extent to which they are, or should be, subject to regulations or instructions proceeding from the Board or its Executive Committee, and, as far as proper, to present the regulations actually established and in force.

*Resolved*, That the thanks of the Union be tendered to those Railroad companies which have permitted members attending this anniversary to travel at reduced fare.

*Resolved*, That the thanks of this Union be hereby tendered to the Rev. E. G. Robinson, D. D., for his discourse delivered last evening, and that a copy be requested for publication in the Missionary Magazine under the direction of the Executive Committee.

*Resolved*, That the thanks of this Union be tendered to the Hon. Ira Harris for the able, impartial, and courteous manner in which he has presided over this body during this anniversary.

*Resolved*, That the Union now adjourn to meet in the city of Chicago, Ill., on the third Thursday of May, 1855.

A few appropriate remarks were made by the President pro tempore, and prayer was offered by the Rev. W. Hague, D. D., of N. Y.

IRA HARRIS, *President, pro tem.*

WM. H. SHAILER, *Recording Secretary.*

## MEETING OF THE BOARD FOR 1854-5.

PHILADELPHIA, May 19, 1854.

Immediately after the adjournment of the American Baptist Missionary Union, the Board of Managers met, according to the requirements of the Constitution, the Hon. Ira Harris presiding.

The following members were present:

Ministers.	Ministers.	Laymen.
JOSEPH C. FOSTER, Vt.,	EDMUND WORTH, N. H.,	J. BOYCE, R. I.,
A. P. MASON, Mass.,	ARTHUR S. TRAIN, Mass.,	S. COLGATE, N. Y.,
J. N. GRANGER, R. I.,	ROBERT C. MILLS, Mass.,	J. M. LINNARD, Pa.,
S. D. PHELPS, Conn.,	HARVEY MILLER, Conn.,	I. HARRIS, N. Y.,
L. PORTER, Mass.,	EDW. LATHROP, N. Y.,	D. M. WILSON, N. J.,
D. IVES, Conn.,	LUCIAN HAYDEN, Vt.,	T. WATTS, Pa.,
G. KEMPTON, N. J.,	JOHN DOWLING, Pa.,	CHAS. D. GOULD, Mass.,
J. H. KENNARD, Pa.,	JOHN C. HARRISON, Pa.,	DANIEL SANDERSON, "
G. W. HARRIS, Mich.,	WM. F. HANSELL, Ohio,	WILLIAM A. COOTS, N. Y.
J. L. BURROWS, Pa.,	JOHN C. BURROUGHS, Ill.,	
DAVID N. SHELDON, Me.,	SIDNEY DYER, Ind.	

Prayer was offered by the Rev. J. C. Burroughs, Ill.

Messrs C. D. Gould and S. Colgate having been appointed tellers, the Board proceeded to ballot for a Chairman and Recording Secretary, and elected

The Hon. IRA HARRIS, LL. D., *Chairman*,

The Rev. SEWALL S. CUTTING, *Recording Secretary*.

Messrs. J. M. Linnard, Sanderson, Train, Lathrop, and Ives, were appointed a committee to nominate an Executive Committee, two Corresponding Secretaries, a Treasurer, and an Auditing Committee, and the following persons, having been nominated, were elected an Executive Committee, &c., by ballot:

Ministers.	Laymen.
BARON STOW, D. D.,	HEMAN LINCOLN,
JOSEPH W. PARKER, D. D.,	JAMES W. CONVERSE,
ROLLIN H. NEALE, D. D.,	BENJAMIN SMITH,
HENRY J. RIPLEY, D. D.,	NEHEMIAH BOYNTON.
ROBERT W. CUSHMAN, D. D.	

SOLOMON PECK, D. D., *Corresponding Secretary for the Foreign Department.*

EDWARD BRIGHT, D. D., *Corresponding Secretary for the Home Department.*

RICHARD E. EDDY, *Treasurer.*

CALVIN S. LANE, } *Auditing Committee.*  
J. E. WITHERBEE, }

*Resolved*, That the salaries of the Corresponding Secretaries and Treasurer be \$1,600 each for the current year.

The report on the Karen missions was amended and accepted.

## REPORT.

The Committee to whom was referred that part of the Annual Report which relates to the Karen Missions in Maulmain, Tavoy, Bassin, Shwaygyeen, and Toungoo, present the following as their report:

The history of these missions the past year affords increasing evidence of the truth and appropriateness of the sentiment so often applied to this singularly interesting people, that they are a people especially prepared of the Lord. Not only are they ready to receive the gospel message when announced to them, but they are waiting, and with importunity asking, for the bread of eternal life. And while this desire for the knowledge of Christ and of his salvation is increasing, the field is at the same time widening, and thus a two-fold claim is presented for an increase of efforts to gather in the whitening and extending harvest.

The report furnishes also the most gratifying evidence of the enlightened, progressive and scriptural piety of the Karen Christians, as seen in the fortitude and firmness with which they have endured the trials and sufferings to which they have been subjected, and in the zeal and self-denial which they have manifested for the salvation of their benighted countrymen. These facts furnish also the most triumphant proof not only of the power of the gospel of Christ, but also of the efficiency of the laborers engaged in these missions, and of the wise and judicious adaptation of the means and instrumentalities employed in the prosecution of their missionary work.

Your committee have also learned with joy and thanksgiving to God that during the past year the bible has been given entire in one of the dialects of the Karen language, so that they may now read the wonderful works of God in the redemption of man, in their own tongue in which they were born; and that portions of the Holy Scriptures have been translated and printed in another dialect spoken by the Karens, a work which it is hoped will be prosecuted to its consummation, and that copies of these divine oracles will be multiplied and circulated judiciously, yet in numbers adequate to meet the wants of the people.

Another important truth confirmed by the history of these missions as set forth in the report before us, is that a *native ministry* is the grand, though not the only, instrumentality by which the Karen people are to be, and by which they speedily may be, converted to Christ, and become emphatically a Christian nation. That the great Head of the church has designed to honor this instrumentality above every other in the accomplishment of this work is alike manifest, both from the number of native Christians who are ready to become preachers of the gospel, and from the significant manner in which the word preached by them has been accompanied by the Holy Ghost sent down from heaven, and thereby made the power of God unto salvation. To furnish suitable and ample means for the thorough training of a native ministry is therefore, in the opinion of your committee, an object of the highest importance to these missions.

Your committee are also impressed with the conviction that the Karen missions have reached, or soon will reach, a point where provision should be made for the training not only of a native ministry to preach the gospel, but also of native teachers, that a system of education may be introduced on a broader scale, than merely, or only, to embrace the instruction of church members, and the children of Christian parents. That provision be made at least broad enough to embrace the education of all the children and youth of such villages as are mainly Christian, that in the fulness of time we may see there, as we now see here, in every Christian village the preacher and the school teacher, the meeting-house and the school-house; and thus, while we Christianize the individual and save the souls of them who believe, at the same time elevate the whole Karen people to the dignity of an enlightened Christian nation, — a position and destiny to which the gospel of Christ, if all its moral forces be rightly and

vigorously applied, is able at no distant day to raise that and every other nation on the face of the whole earth.

In submitting this report, your committee are deeply conscious of their incompetency to form in every respect correct and enlightened opinions on matters so remote, and attended with circumstances so dissimilar from those under which they have been educated and with which they have been conversant. They would however take the liberty to express their conviction that, in the prosecution of the foreign mission work, it is especially desirable that men who are in the foreign field should be consulted with reference to the means and manner of prosecuting their work; that each missionary laborer should be consulted with reference to his, or to her own particular field, and particular work; and that every missionary have a fair opportunity to develop himself, and to work in the way in which he can work to the best advantage and effect; and that it were even better to recall a missionary at once from his field of labor, than to fetter and trammel him in such a way as to irritate his temper and embarrass his action, and compel him to work either with half a heart or with no heart.\*

And in conclusion, they would only add that it is devoutly hoped that the Karen Missions, — missions which have so glorious a past, may be provided with all the means requisite to secure the still more glorious future which from the beginning its friends have so justly anticipated.

All of which is respectfully submitted.

The report on Reinforcements and Supplies was adopted.

#### REINFORCEMENTS AND SUPPLIES.

It has been customary for the Executive Committee to present to the Board of Managers annual estimates of the means and reinforcements needed to carry forward the work of the Missionary Union. Several causes, but chiefly the transition state of the missions in Burmah, render it impracticable now to submit an exact estimate of the expenditures of the year 1854-5. The hope is cherished, however, that the outlays of the year can be so adjusted as not materially to exceed those of the past year, but if to them be added the deficiency in the receipts of that year, not less than \$155,000 should be received from all sources, in the year ending with March, 1855, to meet its probable expenditures, and to reduce existing liabilities to what they were at the beginning of the last financial year. The propriety and importance of making good this deficiency, the current year, are so manifest, that if the Board are of the opinion that \$155,000 cannot be provided, the Committee would earnestly invite them to consider the practicability of so curtailing the expenditures that the existing indebtedness of the Union can be reduced from year to year until the whole is cancelled. In five years from April 1, 1846, these liabilities were reduced more than fifteen thousand dollars, but in the three years from April 1, 1851, they have been increased by upwards of eleven thousand dollars. It is grateful to know that in the eight years which have passed since the reorganization, the augmenting annual expenditure has been met, and the indebtedness

\* It is due to the Executive Committee to state that this report was accepted at so late an hour as to make it impracticable for the Board to consider it deliberately; but the order of the Union to report at the next Annual Meeting on the whole subject of the relations of missionaries to the Board, makes it unnecessary here to explain the facts, a misapprehension of which appears to have caused the insertion of this paragraph in the present report.

needed so much as four thousand dollars. But there is nothing in this view to weaken the necessity of liquidating the whole debt now existing as speedily as it can be done without injury to operations which should be sustained.

The facts and views respecting the claims and prospects of the missions which have been or will be brought before the Board, in other forms, supersede the necessity of a formal statement of them in this paper. From these communications, oral and written, it will be seen that the missions to China, Japan, Burmah, Assam, to the Teloochoos, if continued, to the Bassas, and to France, need reinforcements the current year. Ten additional missionaries is the lowest number that should be sent to them, and twenty could be advantageously placed where they would either "strengthen the things that remain, that are ready to die," or enter upon labor promising fruit equal to the demands of the largest faith.

But where are the men? The senior classes in the theological institutions at Newton, Hamilton, and Rochester, do not at present number more than twenty persons, and of these three only have been willing to regard themselves as candidates for missionary appointment. One or two others now engaged in the active duties of the ministry, have given some grounds for hope that they might be induced to "preach the unsearchable riches of Christ" to the heathen. But the whole number now under appointment is three, and there is no reason to believe that it will be more than doubled from among those with whom correspondence has been commenced. The questions are, therefore, submitted to the Board, Where shall the Committee look for the men needed to reinforce the missions this year? And by what means, appropriate to a missionary organization, can the number from year to year, be made equal to the necessities of the work of foreign evangelization?

The men needed in this work are of the class who can make weak churches strong, and successfully retain the charge of them after they are strong. A well educated mind will prove of as much worth to the missionary as to the pastor. But no amount of intellectual training will compensate for the want of those cardinal excellences which constitute the devoted, safe, successful and courteous Christian minister at home. The missions need such men and no others. The Deputation became impressed with the greatness of this necessity, and they urge upon the Committee the importance of sending men, as far as possible, who have been proved to be good ministers of Jesus Christ. A few individuals have gone forth as missionaries from the pastoral office, after having given the desired proof, and the Committee would be grateful for such aid from the Managers as should increase the number twenty-fold.

#### REPORT.

Your committee on reinforcements and supplies would simply state that they have examined the paper submitted to the Board by the Executive Committee, and approve generally of the suggestions contained in it. It is our opinion, that not less than \$155,000 should be raised the coming year for foreign missionary purposes, and that the Executive Committee be directed to operate with that understanding. This will be some \$15,000 more than was realized from all sources the last year.

This, it is thought, will meet the expenditures of the year and reduce the liabilities of the Board to what they were at the beginning of the last year. Your committee believe this sum can be raised, and what can be done in a good cause, should be done.

The great want is of men to enter the foreign field. From ten to twenty are now imperatively required. This is the lowest number demanded for the simple purpose of reinforcement, leaving out of view the occupation of new fields, and yet these, in great numbers, are white for the harvesting. It seems evident, to most minds, that this large and increasing demand for working men cannot be met by the small number annually supplied by theological seminaries. It is thought, that there are brethren occupying positions in the home field—editors, teachers, printers, pastors, and perhaps others—who could be more usefully employed abroad, and who are called upon by the pressing exigencies of the cause, to devote themselves to the foreign work. Our urgent need of men and money requires of us the exercise of a larger faith and of more fervent prayer. God gives money, and He, too, gives men. We are not straitened in Him. We are embarrassed, if at all, by our own mistakes. God's resources are ample for the accomplishment of all his purposes. "Pray ye the Lord of the harvest, to send forth laborers into his harvest."

*Respectfully submitted.*

The following preamble and resolution, offered by Thomas Watson, Esq., were adopted.

Whereas, this meeting has been informed by the report of the Executive Committee, that the receipts of the Board during the past year, have been about \$9,500 less than their expenditures, leaving that amount to be added to the debt in which they are already involved, and as our Corresponding Secretary of the Home Department has issued a circular calling upon the churches in connection with this Union to take up special collections for the purpose of meeting this deficiency—therefore

*Resolved*, That the said churches are hereby earnestly requested to respond to said call at their earliest convenience, that the receipts of the coming year may not be taken to pay the debts of the past.

The following order, from the proceedings of the Union, was read, and the Executive Committee were instructed to comply with the request therein named.

*Ordered*, That the Board of Managers be instructed to obtain from their Executive Committee, a report for the use of the Union, upon the mutual relations of this organization and its missionaries, and the extent to which they are, or should be, subject to regulations or instructions proceeding from the Board or its Executive Committee, and as far as proper to present the regulations actually established and in force.

*Resolved*, That when we adjourn, it be to meet in the city of Chicago, on the Tuesday before the third Thursday in May, 1855.

*Resolved*, That the proceedings of the Board and of the Union be published under the direction of the Executive Committee.

Adjourned, with prayer.

IRA HARRIS, *Chairman*.

SEWALL S. CUTTING, *Recording Secretary*.

## FORTIETH ANNUAL REPORT.

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**MR. CHAIRMAN:**

The constitution of the Missionary Union makes it the duty of the Executive Committee annually to present to the Board of Managers an account of what has been accomplished, by themselves and the missions, "during the preceding year." But the Committee cannot lay before the Managers, assembled in the city of Philadelphia, this *fortieth* annual report, without alluding to events of older date than the constitution prescribes.

It was just forty years from Thursday next, the day on which the Board reports to the Union as the Committee now report to the Board, that thirty-seven men, from eleven states and the District of Columbia, met in this city to "organize a plan for eliciting, combining, and directing the energies of the whole denomination in one sacred effort for sending the glad tidings of salvation to the heathen, and to nations destitute of pure gospel light." The undertaking was new and vast; but with the commission of their ascended Lord before them, invested with unexpected and sublime significance by the occurrences of a preceding year, they felt that the time had come for them to put forth corresponding effort in the service of preaching the gospel to "every creature" "in all the world." A single missionary and his wife, themselves a host, had been assured that they might look to American Baptists for reinforcements and supplies; but the pledge, previously given by a few devoted men, was to be renewed on behalf of all the people.

To the conflicts, the reverses, and the triumphs which constitute the history of the intervening years this is not the occasion to do more than allude. But that history speaks to this missionary organization to-day, saying, "Remember all the way the Lord thy God has led thee these forty years,—to humble thee and to prove thee, and to know what was in thy heart whether thou wouldst keep his commandments or no." If the blessings with which God crowns a service could be given as evidence of obedience to his commandment, we might be joyous in his presence while summing up the proofs of his abounding love. Beginning with a yearly contribution of less than \$5,000, to sustain a single mission, which had neither experience nor fruit, the organization has grown until it counts its missions by tens, its laborers by hundreds, its converts by thousands, and its contributions by hundreds of thousands. Thus hath God blessed us. But if effort proportionate to the increasing ability and opportunities of a people be the evidence of a heart to obey the command with respect to the evangelization of the world, the most that we can say in his presence is, that compared with both our means and opportunities, we have sown little and brought in much.

The years of our trial are yet present. Of the thirty-seven men who met here the third week of May, 1814, one only lives on earth; \* and of

\* The Rev. Dr. Johnson, of South Carolina.



the men who formed the first foreign missionary society, the February of the year before, in another city, but one survives,\* the last link of a golden chain, connecting the present with the first of our foreign missionary history. But the year included within this report, the last of the forty since our organization, is made memorable by the severity of its trials. Within that period the venerated DANIEL SHARP, D. D., the first secretary of the first foreign missionary society formed among American Baptists, one of the Managers of this Board from 1817 to 1853, with the exception of two years, and the first president of the Missionary Union after the reorganization, has passed from the management of the missionary enterprise here to survey its fruits in heaven. So also has been taken ELISHA TUCKER, D. D., one of the vice presidents of the Missionary Union, and one of the sincerest friends of the enterprise which it lives to promote. Thus have we been bereaved at home. From the missions death has taken an unprecedented number of estimable men and women. The Rev. GEO. DAUBLE, of the Assam Mission; the Rev. HERVEY E. KNAPP and Mrs. MARY C. CAMPBELL ROSE, of the Arracan Mission; Mrs. MARY C. SERRELL NISBET, of the Bassein Mission; Mrs. OLIVE C. WADSWORTH HARRIS, of the Shwaygyeen Mission; Mrs. MARY BECK CROCKER, and Mrs. MARY. J. LAWSON SHERMER, of the Basse Mission, have entered into rest within the year.

#### MISSIONARY ROOMS.

The Executive Committee have held their usual meetings throughout the year, and every meeting has been conducted under the influence of an eminently kind spirit. Even on subjects of greatest moment and perplexity they have been of one mind in their action.

The resignation of the Rev. WILLIAM H. SHAILER, D. D., as a member of the Committee and their Recording Secretary, occasioned by change of residence, has deprived them of the personal coöperation of one who has been for nearly seven years a faithful and intelligent member. The vacancy has been filled by the election of the Rev. ROBERT W. CUSHMAN, D. D., formerly one of the Committee.

The Committee have had the pleasure of welcoming the return of the Deputation to the Asiatic missions, the Rev. SOLOMON PECK, D. D., and the Rev. JAMES N. GRANGER. They reached this country, May 1, after an absence of a little less than one year and seven months. During their absence they visited the missions in France, Greece, Nellore, and several in Burmah, and Dr. Peck the mission in Assam. Much to their regret and that of the Committee, they found it impracticable to extend their tour to Siam and China. A statement, in part, of the important services rendered by them will be presented to the Board in a special paper, and the Deputation will avail themselves of such opportunities as the Managers may provide to communicate additional information.

At the first meeting of the Committee with the Deputation, after their return, the following minute was unanimously adopted and placed on record:

"The Executive Committee welcome with peculiar pleasure the return of their Deputation, the Rev. Messrs. Peck and Granger, and would

\* The Hon. Heman Lincoln, of Massachusetts.

place upon record an expression of devout gratitude to Him who has reserved their lives, and enabled them to fulfil their mission. In the appointment of the Deputation, after much prayer to God for his guidance, and after the most mature deliberation, the Committee did not doubt that the measure had the divine approval; and the results, so far as apparent, have signally confirmed the persuasion that it was imperatively demanded by the exigencies of some of the missions, and that the brethren deputed were judiciously chosen.

"And the Committee cannot forbear to acknowledge their indebtedness to the members of the Deputation, severally and jointly, for the very thorough and faithful manner in which they have executed their important trust, and for the large amount of information which they have communicated in a way to facilitate the efforts of the Committee in improving the system, and increasing the efficiency, of their missionary operations.

"The Committee also regard the present as the fitting occasion to express their special satisfaction with the services rendered by the Home Secretary during the long absence of his colleague, and assure him that they highly appreciate the laboriousness and self-denial with which he has performed so many extra duties.

"And the Committee would respectfully tender their grateful acknowledgments to the First Baptist Church in Providence for the very generous aid which they have given to the missionary enterprise, by consenting to release their Pastor for so lengthened a period, that he might fulfil his appointment as a member of the Deputation; and the Home Secretary is hereby requested to address a letter to said church, expressive of the grateful sentiments of the Committee.

"The Committee are also happy to recognize the many attentions and courtesies which their brethren of the Deputation have received in different places from missionaries of other denominations, all indicative of the fraternal spirit which is appropriate to the disciples of a common Lord, and fellow laborers in his service."

The Committee having been informed that neither of the brethren appointed to preach the annual sermon, the present year, could conveniently perform the service, they invited the Rev. EZEKIEL G. ROBINSON, D. D., Professor of Biblical and Pastoral Theology in the Rochester Theological Seminary, to fill the vacancy, and he has accepted the invitation.

The Auditing Committee, elected by the Board at their last annual meeting, having declined the service, Messrs. J. B. WITHERBEE and CARVIN S. LANE were appointed in their stead.

#### RECEIPTS AND EXPENDITURES.

The expenditures of the year ending with March, 1853, have been,	
For purposes described in the Treasurer's Report,.....	\$130,963 36
Civilization of the Ojibwa, Ottawa, Shawanoe and Delaware Indians, .....	4,000 00
Scriptures in China, Burmah, Assam, Germany and France,.....	6,500 00
Travels in Germany, Greece, Assam, Burmah, Siam, and China,....	3,500 00
Salaries of Secretaries and Treasurer,.....	1,425 00
Making the expenditures.....	\$146,388 36

\* See the Treasurer's Report.

The receipts of the year have been, from

Donations as acknowledged in the Magazine,.....	\$111,197 61
Legacies, " " " .....	3,649 81
Proceeds of real estate, Grand Rapids, Mich.,.....	6,500 00
Interest of fund for support of native preachers,.....	80 00
Income " " officers,.....	1,425 00
Grants of U. S. Government, for civilization of N. A.	
Indians,.....	4,000 00
" " American and Foreign Bible Society, for	
Scriptures in Asia and Europe,.....	6,500 00
" " Am. Tract Soc'y, for tracts in Asia and Europe,.....	3,500 00

Making the receipts from all sources,.....\$136,802 42

And leaving a balance of..... 9,585 94—\$146,388 36

with which the debt of April 1, 1853, has been increased to \$30,712 52.

Compared with the preceding year there has been an advance in the expenditures of \$11,044 08, and in the receipts, from all sources, of \$2,690 25. While it is to be regretted that the outlays of the year should have so far exceeded its income, especially as the outlays fell so much below the authorization of the Board, there is also occasion for congratulation in the fact that an increase in the donations of living contributors of nearly \$12,000 has been realized, — greater by \$5,000 than in any previous year since the reorganization of the Triennial Convention; and had the avails of legacies and the grants of kindred societies been equal to those of the preceding year, the whole expenditure would have been met by its receipts. But such was not the case, and the result is a deficiency of a little more than nine thousand five hundred dollars; whereby the liabilities of the Union have been swelled to nearly thirty-one thousand dollars, — within four thousand dollars of the amount at which they stood April 1, 1846. The necessity and best means of cancelling this indebtedness are commended to the consideration of the Board.

When it was ascertained that the expenditures of the year would certainly fall short of the estimates covered by the authorization of the Board, the fact was published with the reasons. Chiefly owing to the use of cheap temporary buildings at the new stations in Burmah, and a change in the modes of missionary operation, the last year's expenditures in the Burmese and Karen missions, instead of being largely in advance of those of the preceding year, as was expected, have been actually less by about \$2,500. In some other missions, particularly those of Siam, West Africa, and Germany, the scale of expenditure has been much larger than in any previous year. The first of these has drawn more heavily from the treasury on account of the sailing of a reinforcement, with materials for refurnishing the printing office at Bangkok; the second because of the afflictions and bereavements with which it has been visited, and the last in order to meet a special claim to encourage and aid the churches in erecting suitable chapels.

The home expenses of the past have been about \$1,000 more than in the preceding year, of which upwards of \$600 was paid as interest on money borrowed to meet the deficiency of receipts the first eleven months.

The following table shows how much was received, in donations and legacies, from every state in the home field of the Union, in each of the

eight years since the reorganization, and the average annual contribution to each state and communicant the first seven years, and the average to each communicant the last year of the eight :

COMPARATIVE ANNUAL CONTRIBUTIONS.

STATES.

CONTRIBUTIONS.

No. Members,  
1852.

1846-47.

1847-48.

1848-49.

1849-50.

1850-51.

1851-52.

1852-53.

Yearly  
Average.

Average per  
Member.

No. Members,  
1853.

Contributions,  
1853-54.

Average per  
Member, 1853-54.

No. Members, 1852.	1846-47.	1847-48.	1848-49.	1849-50.	1850-51.	1851-52.	1852-53.	Yearly Average.	Average per Member.	No. Members, 1853.	Contributions, 1853-54.	Average per Member, 1853-54.
19,775	\$4,676.82	\$5,888.23	\$6,002.23	\$4,506.87	\$5,072.49	\$5,860.98	\$4,606.86	\$5,180.50	.26	19,862	\$6,587.92	.26
8,089	2,237.50	2,637.67	2,210.59	1,866.22	1,938.92	1,871.66	2,196.01	2,126.22	.26	8,576	1,946.68	.22
7,989	1,838.56	2,610.53	1,994.73	1,452.86	2,098.48	1,489.01	2,128.24	1,953.04	.24	7,761	1,798.18	.23
32,107	21,893.94	23,028.42	23,453.47	24,316.48	25,333.35	25,444.77	24,879.68	24,917.14	.77	32,124	25,648.71	.89
7,514	6,185.13	4,613.25	6,444.68	4,671.13	4,632.95	6,225.44	5,389.66	6,468.61	.73	7,557	6,273.63	.83
16,355	6,226.61	4,248.45	6,039.74	6,602.06	6,386.48	4,534.04	4,761.66	6,304.15	.82	16,609	6,577.36	.83
85,923	20,191.46	22,708.15	22,625.77	25,908.06	25,674.71	29,324.05	24,280.73	26,256.33	.81	86,892	25,333.33	.44
18,892	2,181.05	2,625.77	3,229.83	2,298.11	3,716.30	2,600.02	5,137.51	3,248.08	.24	18,362	4,636.09	.35
30,058	11,352.67	6,147.89	4,506.66	6,340.13	6,190.29	6,024.57	8,217.02	6,568.67	.23	31,958	7,038.67	.24
337	300.00	220.00	300.00	600.13	142.00	160.00	200.00	256.02	.76	337	161.00	.45
24,698	2,607.31	6,459.81	6,638.86	6,740.62	4,127.47	6,792.00	6,493.41	5,395.20	.22	24,693	5,879.02	.24
22,119	102.00	84.50	832.01	830.62	458.41	683.04	997.41	671.36	.03	22,119	861.82	.04
19,299	390.86	696.49	863.15	1,032.64	1,460.23	1,884.20	2,205.92	1,225.23	.06	19,299	2,708.81	.14
10,043	908.65	731.63	904.42	679.95	1,222.81	1,121.21	672.61	1,222.01	.09	9,412	822.15	.09
4,131	73.04	146.75	5.00	679.95	296.03	342.24	198.37	147.15	.04	4,131	404.21	.10
1,882	98.34	15.49	48.88	70.35	62.05	102.35	241.15	90.62	.05	2,385	222.62	.09
77	.....	.....	.....	.....	6.65	.....	.....	.73	.01	77	.....	.....
203,718	\$50,894.23	\$32,932.03	\$37,496.41	\$36,733.68	\$32,832.77	\$36,911.03	\$103,265.34	\$30,090.92	.30	300,292	\$11,254.35	.36
Miscellaneous, ....	4,115.01	2,971.39	1,406.53	1,039.32	2,393.68	2,903.66	4,981.21	2,896.63	.....	.....	3,936.97	.....
Totals, .....	\$35,009.24	\$35,894.42	\$38,902.99	\$39,553.00	\$35,776.35	\$39,514.09	\$103,186.65	\$32,919.60	.....	.....	\$114,847.42	.....

This table shows that the gross contributions of the last year, from all the states, exceed those of the first year of the eight by \$29,838 18,—and the average of the first seven years by \$22,027 82; that from five states—Massachusetts, New York, Illinois, Wisconsin, and Iowa—more has been received in the last year, than in either of the other eight years; that in seven other states—Maine, Rhode Island, Connecticut, Pennsylvania, New Jersey, Ohio, and Indiana—the contributions of the last year have exceeded the average of the preceding seven years; that there are six states—Maine, Massachusetts, Connecticut, New York, Wisconsin, and Iowa—from which more has been received the last year, than in that which immediately preceded it; that the states whose contributions the last year have fallen below those of the year immediately preceding, and below the average of the seven preceding years, are four—New Hampshire, Vermont, Delaware, and Michigan; and that six states—Vermont, New Hampshire, Connecticut, Pennsylvania, Delaware, and Michigan—have failed to contribute as much in the last as in the first of the eight years.

The table also shows that the donations and legacies received from the entire home field, in the past year, are an average of thirty-six cents to every member of the churches within that field; a gain of two cents on the average of the year preceding, and of six cents on that of the preceding seven years; and that this average of thirty-six cents to every communicant, has been attained in four states only—Rhode Island, Massachusetts, Delaware, and New York. The average in other states, ranges from thirty-five cents to four cents to every member.

Of the donations received the last year, \$5,469 05 were the offerings of Sabbath schools and other associations of the young,—more by \$373 42 than from the same sources in the year preceding.

Little less than one-half of all the donations of the year were received in the last month, and the Committee have felt constrained to invite the attention of the Board to the importance and best means of providing a remedy for this growing evil. It will be brought to their notice in a special paper, as also the estimated expenditures of the current year.

#### DISTRICT AGENCIES.

The agents who have served the Union during the past year, and their several districts, are enumerated in the ensuing table.

DISTRICTS.	AGENTS.
<i>Eastern New England.</i>	
The State of Maine,.....	Rev. H. C. Estes, Locke's Mills, Me.
<i>Northern New England.</i>	
New Hampshire, Vermont and Western Massachusetts, including the Sturbridge and Wendell Associations, .....	Rev. E. A. Cummings, Amherst, Mass.
<i>Southern New England.</i>	
The residue of Massachusetts, Rhode Island and Connecticut, .....	Rev. Jonathan Aldrich, Worcester, Ma.
<i>Eastern New York.</i>	
Including the Franklin, Worcester, Sar- atoga, Lake George, and Essex and Champlain Associations, .....	Rev. Orrin Dodge, Ballston Spa, N. Y.

## DISTRICTS.

## AGENTS.

*Central New York.*

From the Eastern district to the western

limits of the Broome and Tioga, Cortland, and Cayuga Associations,.....Rev. Henry A. Smith, Fayetteville, N. Y.

*Western New York.*

All west of the Central District,.....Rev. Sewall M. Osgood, Albion, N. Y.

*South Eastern.*

Pennsylvania, New Jersey, and Delaware, .....

Rev. Lyman Wright, Trenton, N. J.

*Ohio and Indiana,* .....Rev. John Stevens, Cincinnati, Ohio.

*North Western.*

Illinois, Michigan, Wisconsin, and Iowa, Rev. Jirah D. Cole, Waukegan, Ill.

Of these, Rev. Messrs. Stevens, Osgood, Dodge, Cole, Smith, Cummings and Estes, were employed throughout the fiscal year. Mr. Aldrich was appointed in August, to fill the vacancy made by the resignation of Mr. Savage in the preceding April. Rev. J. F. Wilcox resigned his agency in August, after a faithful, judicious, and efficient service of nearly five years. Rev. Lyman Wright, of Fayetteville, N. Y., who had just accepted a temporary agency, was appointed to succeed him and entered immediately on his duties. He resigned, to reënter the pastoral office at the close of the financial year. Rev. E. A. Cummings has also resigned. Rev. Dr. Dean and the Rev. J. G. Oncken, missionaries now in this country, have rendered extensive and valuable aid for several months. The time spent in agency service, including that of occasional helpers, is nearly equivalent to a year each by nine men. The number of churches visited and public meetings attended by them exceeds one thousand.

Mr. Estes labored in the Eastern New England district through the whole year, interrupted only by the severity of the winter and some slight indisposition caused by exposure. He visited one hundred and seventeen churches and preached one hundred and ten sermons, seeking to increase the number of contributing churches and of contributing members in the churches; to cultivate an active, self-sacrificing interest in missions founded on knowledge and principle,—to sow seed that will bear future as well as present fruit; to interest Sabbath schools in the cause, that the next generation may be in advance of the present, and to increase the circulation of the Magazine and the Macedonian, of the importance of which he has a growing conviction. He has for the most part been received very kindly, and has been encouraged by seeing what he regards as a healthy progress. Still there is room for improvement, which some of the churches appear disposed to make. Of the two hundred and eighty-six churches in the district, sixty or more are so feeble or declining that they cannot be counted on. He anticipates an advance in contributions the present year.

In the Northern New England district, Mr. Cummings has visited ninety churches, preached one hundred and sixteen times, and attended the meetings of eight associations and three state conventions, besides presenting the cause of missions personally to some fifteen hundred individuals. The dimensions of the district and the distance of churches from each other in some sections, prevent an agent from visiting one

half of them in a year. He has endeavored to interest them in the publications of the Union, and has sold without profit to himself about a hundred copies of the Memoir of Dr. Judson. As the fruit of the latter he has received several donations, and he regards it as doing much good. Revivals in many parts of the district have quickened the missionary spirit in the churches, which are improving on the whole,—the ties of sympathy and mutual helpfulness are strengthening, to the encouragement of all the organized efforts of the denomination. He is not aware that his visits, in any cases, were regarded as unwelcome. He believes that he could not be engaged in any work among the churches of the district in which he would receive more marks of esteem. When he left the pastoral office he felt the loss of the active sympathy of his church, but this was made up by that of his ministering brethren.

Mr. Aldrich was engaged in the Southern New England district seven and a-half months, during which time he attended one state convention and six associations, visited about sixty churches, preached on missions sixty-four times, besides discourses on other subjects, addresses at monthly concerts, to Sabbath schools, &c., and personal interviews with pastors and leading brethren. As a general rule he has abstained from applications to individuals, judging it best to encourage churches to do their work in their own way, and limiting himself to such suggestions as would aid the process. But there are some churches that have no system, leaving the agent to operate on his sole responsibility, and when not visited by him, neglecting to make any contribution. He has been well received in most cases, and was cheered to find the large proportion of pastors manifesting a hearty missionary spirit. In some churches there has been a decided advance in the amount of their contributions; one, that had given nothing to the Union the preceding year, raised \$800, and one that had given but \$5, voted to raise the present year, \$180, or \$1 per member. The large number of churches in the district—three hundred and fifty—cannot be visited as they should be by a single agent. Could the ground be more thoroughly cultivated, and the periodicals have a more general circulation,—the importance of which (he remarks) “can hardly be exaggerated,” the best results would follow.

Mr. Dodge, in the Eastern New York district, travelled over six thousand seven hundred miles, visited one hundred and sixty churches and attended eleven meetings of associations. He delivered one hundred and sixty-two sermons and addresses, and made efforts to extend the influence of the monthly publications. He thought he discovered proofs that the missionary spirit is rising in the churches, manifesting its activity in increased contributions.

In the district of Central New York, Mr. Smith travelled in the discharge of his duties, over five thousand miles, attended twelve annual or semi-annual meetings of associations, delivered one hundred and thirty-four sermons, besides addresses to Sabbath schools, &c., and visited pastors and brethren in fifty other churches. Instances are not wanting of the happy effects following the introduction of the periodicals into churches and families, an object at which he has steadily aimed. Of the two hundred and fifty-seven churches in this district, one hundred and eighty contributed to the Union. The rest are, many of them, feeble, and he fears that others of them will soon become such, if they

continue to withhold their aid from the work of diffusing the gospel in the earth. Fifteen Sabbath schools make collections. It is not known that more than fifty churches regularly observe the monthly concert of prayer.

In the district of Western New York, Mr. Osgood has labored with less interruption than for several previous years. He travelled over nine thousand three hundred miles, attended twenty-one public meetings, visited ninety-seven churches, made one hundred and thirty-one public addresses, and obtained numerous subscriptions for the *Magazine and Macedonian*, feeling "confident that missionary intelligence is essential to healthful progress in the enterprise." His aim, he states, has been to cultivate his district "with a view to the gradual development of its resources and an annual increase of its contributions;" and though the process is more gradual than might be wished, it is gratifying to him "to see the tendency in the right direction."

During the months that Mr. Wright has had in charge the South-Eastern district, he has visited sixty churches, attended two associations and two state conventions, and delivered eighty-one addresses, besides personal conference with pastors and others. He has also addressed Sabbath schools as often as he was able, and given attention to circulating the publications of the Union; he found the work of making collections greatly facilitated by the general circulation of the *Macedonian*.

In Ohio and Indiana, Mr. Stevens has communicated with churches and individuals as in former years by circulars, letters, and through the press, has travelled over 8000 miles, and delivered about fifty sermons and addresses. This report is inclusive of about three months of the preceding financial year, and exclusive of some service for the Western Baptist Education Society.

Mr. Cole, in the North-Western district, has preached seventy sermons and delivered eight other addresses to large meetings, attended one state convention and ten associations, and visited about forty churches, travelling over 6,700 miles. The great distances to be travelled, the isolation of churches and the imperfect facilities for public conveyance, with occasional indisposition, diminished the amount of preaching and visitation of churches that would otherwise have been accomplished. Though the progress in the district is slow, yet he believes that there is progress, and that it may be expected to continue, as just views of the missionary enterprise are diffused.

The question of the expediency of creating a new agency district in the Northwest, referred back to the Executive Committee for action after further correspondence and inquiry, has not been lost sight of, but the pressure of more urgent business has prevented any conclusive measures. The subject of forming a fourth district in New England, and of such modifications in other sections as would add two or three agents to the force now employed, has been seriously suggested by facts, some of which appear in the preceding abstract of the labors now performed. A comparison of these with the extent of the field to be cultivated and the amount of culture it requires, is instructive. The Committee are far from desiring to place any unnecessary incumbrance on the direct operations of the Board. They would rather seek to remove every one that may now be supposed to exist. But every year's expe-



rience confirms the belief that a judicious system of domestic agencies, so far from being such, is an auxiliary essential to the most efficient prosecution of our enterprise ; and that it should be subject to that degree of expansion which the necessities of the work, judged by a large view of its results in a series of years, shall appear to demand.

## PUBLICATIONS.

The publications of the past year have been 1,500 copies of the thirty-ninth Annual Report, the monthly issue of 5,848 copies of the *Missionary Magazine*, and 86,800 of the *Macedonian*. The income of both periodicals, for 1858, was, from

Subscription lists, including the balance of 1852,.....\$7,006 33

The expenses in the same year were, for

Paper and printing,.....	\$5,120 11
Clerk hire,.....	700 00
Original contributions and engravings,.....	235 21
Express charges on packages forwarded,.....	280 55
Postage prepaid on <i>Macedonian</i> ,.....	479 81
Incidental expenses, including wrapping paper and occasional help in publication room,.....	161 87

Showing the expenses to be.....\$6,927 55

And leaving a balance in favor of the periodicals, Dec. 31, 1853, of.....159 33—\$7,006 33

The number of distributing agencies, to which the periodicals are sent at their own expense, has been reduced to fifteen, and there has been a corresponding increase in the number transmitted by mail. The combined cheapness and despatch of mail conveyance, as compared with any other that can be adopted, cannot fail to give it the preference in most cases. At present, indeed, its adoption is but partial, and the combination of both methods of distribution causes a larger outlay under that head of expenditure than has heretofore been made. It is not likely that both methods of distribution will long be continued, except to a very limited extent. If packages can be prepaid at the rate of half a cent an ounce by the subscribers ; or received postage free, by adding to the regular terms of subscription two and a half cents per volume for any number above twelve, and four cents a volume for any number above one hundred ; and that, too, with much less loss of time than by any other method, — it may be expected that the great proportion of readers will avail themselves of these advantages.

It is scarcely necessary to add that the Committee feel an undiminished confidence in the usefulness of the periodicals, as the mediums through which to communicate those facts which are fitted, next to the sublime facts of the gospel, to enliven and invigorate the missionary spirit, — mediums through which the missionary communicates with his brethren at home, making them partakers of his trials and helpers of his joy. They are happy to observe the degree in which they are welcomed by the people, and believe that their more general circulation would add greatly to the efficiency of our missionary efforts, as well as kindle more warmly the Christian spirit in all its home influences.

On the completion of the Memoir of Dr. Judson, by President Wayland, soon after the last annual meeting, Mrs. Judson proposed to assume the whole care and responsibility of its publication. The Committee acquiesced in the proposal, and relinquished the whole to her, the more cheerfully, as the entire profits arising from its sale were assigned, of right and by common consent, to the benefit of the family of Dr. Judson.

#### MISSIONARY APPOINTMENTS.

Since the last annual meeting, Rev. Arthur R. R. Crawley, a graduate of the Newton Theological Institution, and more lately of Wolfville, Nova Scotia, has been appointed a missionary to the Burmese, and with his wife, sailed in December, with the Rev. John L. Douglass and wife. Messrs. Alfred B. Satterlee and George P. Watrous, of the senior class in the Rochester Theological Seminary, and Mr. Francis A. Douglass, of the Newton Theological Institution, have also been appointed missionaries to Asia, their fields of labor yet to be designated.

Mr. J. H. Chandler and the Rev. Robert Telford, with their wives, sailed for Siam in February, and the Rev. Messrs. Edward C. Lord and Miles J. Knowlton, with their wives, sailed for Ningpo in December.

Of the missionaries whose appointments were announced at the last annual meeting, the Rev. J. G. Binney, the Rev. J. R. Scott, and Mr. A. Snyder, declined to enter upon the service—the last two from personal considerations, and the first from considerations connected with changes unexpectedly made in the Karen missions, which will more fully appear in reports and papers yet to be submitted.

#### MEMBERSHIP OF THE UNION.

The American Baptist Missionary Union has now 4,853 members, by the payment of one hundred dollars each, the majority of whom are women, and of whom full three-fourths were made members by the votes of churches and other religious bodies. The number constituted members within the past year is 667.

## ASIATIC MISSIONS.

## MAULMAIN BURMAN MISSION.

MAULMAIN.—Rev. Messrs. J. M. HASWELL and M. H. BIRBY, Mr. T. S. RANNEY, printer, and their wives.\* One ordained and three other native preachers and assistants. AMHEMST.—One native assistant. In this country, Rev. H. and Mrs. HOWARD, Rev. L. STILSON, and Mrs. E. C. JUDSON.† Two stations; five missionaries, one a printer, and five female assistant missionaries; five native preachers and assistants.

Messrs. Wade, Stevens, and Simons, and Mr. Rose (provisionally stationed at Maulmain), have been designated to other missions, leaving the three resident brethren in sole charge of this mission.

The convening of missionaries at Maulmain for more than two months, devising in concert with the Deputation plans affecting the entire system of operations in Burmah and the provinces, with all the changes that followed, so arrested the ordinary course of things there as to deprive this report of most of the local details that usually find a place in it.

Preaching has been maintained at the chapel and at stations in other parts of the town as in former years, the average number of hearers being 200. Dr. Wade, until his relations with the mission were dissolved, held the pastoral care of the church and the oversight of the native assistants. In accordance with the recommendations of the Convention, upon his resignation of the pastoral care and transfer to the Karen mission, a native pastor was elected, who received ordination in November last. Messrs. Haswell and Birby now have the general superintendence of the preaching department, to which their active exertions are to be exclusively devoted. The chapel services being in charge of the pastor, they are engaged daily at the *sayats* or in the streets and lanes of the city, "warning every man and teaching every man." The work is laborious, and has in it much not only to exhaust the strength, but to try the faith of the preacher. Unlike portions of the field lately opened, here are comparatively few to whom the message of the gospel is news. The people have become more or less familiar with the truth and hardened against it. Only strangers in *Maulmain* visit the *sayats*. The inhabitants of the town must be sought, and when their ears are gained their hearts are too often steeled by long-indulged enmity or indifference. The large number to whom the Peguan language is vernacular, though they are able to use and understand the Burmese, make Mr. Haswell's command of it valuable. Mr. Birby is also acquiring it; he is able to converse with the people, and looks forward with hope of soon being able to preach. The language is becoming obsolete in the more ancient seats of that people, most of the Peguans in Burmah Proper having adopted the Burmese; but in the provinces it is still so largely spoken as to make it desirable for the preacher to have it at command, — though it is not deemed expedient to endeavor by the publication of books to perpetuate it.

The Burmese church has 138 members. Five youths were added to it in October. They were either children of Christian parents or had

\* Mrs. Ranney now in the United States.

† Deceased since this report.

been brought up in Christian families. As a body the church are said to adorn their profession. "I am told by some who have means to know," the Foreign Secretary remarks, "that the church will compare well with our American churches. They have lately chosen a native pastor, with the purpose of defraying by themselves, if practicable, his entire support. They have long since made adequate provision for their own poor and for the ordinary expenses of public worship, and have also supported a native evangelist. The object now in view is every way one of great interest, and if well accomplished, as we have reason to hope it will be, will both set a right example to other churches that are or may be gathered, and place at liberty missionaries and mission funds to send the gospel to the yet unevangelized. To this church belong several native preachers or assistants, who have enjoyed large opportunities of theological training compared with their converted countrymen, and are also not a little practised in the actual work of preaching. Some of these, it is expected, will shortly be set apart more formally to the work of the ministry by the laying on of the hands of the presbytery. The opening of Burmah has set before *them* also an open door, and no man can shut it; and more than one have exhibited a praiseworthy readiness to enter in, and reap and gather unto eternal life. Two or more assistants, unordained, will remain in this city." A recent letter from Mr. Bixby bears incidental testimony to the good state of the church. "Our social religious meetings," he states, "are increasing in interest. We hope soon to be able to communicate cheering intelligence respecting the progress of the work in Maulmain."

No report of the English church is received. The church at Amherst has twenty-eight members, making a total of 166 native communicants.

*Schools.*—The Burmese Boarding and Day school was reported last year as reduced to a day school, and in the August following, from various grounds, among which were the transfer of the missionary teacher to another department of labor, the incompetence of the native teacher, and the discontinuance of instruction in English, it was, temporarily we trust, suspended. There are enumerated five day schools in Maulmain and one at Amherst, having together one hundred pupils, instructed at a cost of little more than three hundred dollars a year. Instruction is now wholly in the vernacular.

*Printing and Distribution of Books and Tracts.*—There were printed last year 21,600 volumes, of which 500 were of Scriptures, and 40,000 tracts;—making an aggregate of 3,747,200 pages in three native languages. The whole number of books and tracts printed from the beginning is 1,558,777. A table of books issued from this and the Tavoy press, from the first, is appended. The distribution during the year amounted to 55,445 copies, leaving in the depository 388,373. An appraisal of the property, materials, and stock on hand, the unbound works being estimated at cost, represents their value as \$23,200. The printing office at Tavoy being discontinued, the press at Maulmain will hereafter supply all the stations in Arracan, Tenasserim, and Burmah. Regulations have been adopted by which the amount of printing will probably be diminished; but it is believed that the retrenchment will be made without imposing any hurtful limit to the efficiency of this department of effort, through a more perfect understanding between the several missions in regard to the books and editions required.

*Reorganization of the Mission.*—By the transfer of missionaries to other fields there is a large apparent reduction of the force engaged in this mission. But it may be questioned whether the present wants of Maulmain, as a preaching station, are not as fully met as they have been for many years. It should be remembered that Mr. Stevens has been much engaged in literary labors, for which there is now no pressing occasion. The important philological productions of Dr. Judson have been edited and printed, and a considerable number of other valuable books and tracts in Burmese are provided. Mr. Simons was engaged in a school in which his services are no longer required, and as pastor of an English church; modes of labor which, however unobjectionable as incidental to more strictly missionary work, cannot with propriety stand in the way of it. The release of these brethren from such pursuits permits them to enter the new territory. Dr. Wade resigned the pastorate of the Burmese church, and it is now vested in a native preacher; his valued services were thus made available in an important department in the Karen missions, with which he was so long identified. Messrs. Haswell and Bixby, freed from educational, literary and pastoral cares, will be able to give their time and strength wholly to preaching in the city and the regions round about. The strictly evangelical function of the mission will be, it is hoped, even more efficiently fulfilled than the circumstances of the time have allowed in several years past. It is confessedly, at first view, painful to note the contrast between so many families as have been clustered together on a ground hallowed by such sacred recollections and the few that now constitute the Maulmain Burman Mission. But there can be no doubt that it is well, when tried by the requirements of the cause which the mission was instituted to promote.

The field appointed for the mission to cultivate is extensive, including Maulmain and Martaban districts. But with the growing efficiency of the churches already planted, there is reason to hope that the missionaries will be more and more at liberty to journey from place to place, carrying the message of the gospel to the rural towns and villages, aided by the gifts and zeal of native brethren who are and may be raised up to be effective agents in evangelizing their countrymen.

## LIST OF BOOKS AND TRACTS,

FOR THE MISSION, WITH THE NUMBER REMAINING UNBOUND IN THE DEPOSITORIES  
IN MAULMAIN AND TAVOY, MAY, 1884, AS ASCERTAINED BY INVENTORY.

TITLES OF BOOKS.	Former Editions.	When Printed.	Where Printed.	Current Editions.	Form.	Pages.	Copies.	Copies on hand.
<b>ires and parts of Scriptures.</b>								
<b>BURMESE.</b>								
by Matthew and John, and 1st Epistle		1817	Ran.	1				None.
do.		1834	Maul.	1	8	500	2000	31
1. 3.		1835	"	1	2	532	2000	72
3.		"	"	1	2	720	3000	957
3.		1837	"	1	2	622	10000	1246
ament.		1840	"	1	4	1200	5000	4500
omplete in one vol.		1840	"	1	18	20	10000	1560
of Samuel.		1835	"	1	18	24	10000	1280
Daniel.		"	"	1	18	20	10000	500
Elijah.		"	"	1	18	28	5000	9000
Joseph.		"	"	1	18	60	20000	2350
from Scripture.		"	"	3	8	8	54000	14900
of the Old Testament.		1838	"	1	2	56	10000	767
of the Creation.		"	"	1	2	8	72	96
y, or Seven Manuals.		"	"	1	2	8	208	15000
hrist, or Harmony of the Gospels.		"	"	1	2	8	62	5000
of do.		"	"	1	2	18	24	5000
on the Mount.		1837	"	3	8	212	40000	30000
hrist.	15000	"	"	1	8	12	40000	4320
stry.	"	"	"	1	18	8	1000	None.
of Creation.	"	1838	"	1	4	228	5000	3900
ch and Hebrews.	"	"	"	1	8	40	40000	15130
Scripture, 1st part.	5000	"	"	3	16	20	4000	800
do.	"	1839	"	1	8	50	20000	13677
Scripture, 2d part.	"	"	"	1	8	12	2000	None.
on the Mount.	5000	"	"	3	18	24	6000	2900
aments, on cards.	"	"	"	"	"	4	200	"
r Luke.	"	1840	"	3	8	88	4000	None.
Commandments.	"	1849	"	1	8	16	2000	do.
do.	2000	1850	"	2	8	16	5000	do.
<b>PEGUAN.</b>								
hrist.		1837	"	1	12	348	5000	3055
of the Old Testament.		1839	"	1	12	72	3000	None.
Scripture.		"	"	1	12	224	2000	do.
from Galatians to Titus.		1842	"	1	12	140	2000	490
ament.		1847	"	1	8	576	3000	1870
<b>SGAU KAREN.</b>								
rs.		1837	Tavoy	2	12	48	3000	None.
on the Mount.		"	"	1	24	72	2000	do.
r Matthew.		"	"	1	12	148	1000	do.
John.		"	"	1	12	96	2000	do.
Luke.		1838	"	1	12	124	4000	do.
of the Old Testament.		1839	"	1	12	840	4000	do.
Mark.		"	"	1	12	96	1000	do.
from Galatians to Jude.		"	"	1	12	156	1000	do.
to the Romans, also of James and John		1842	"	1	12	208	1000	do.
on the Mount.		"	"	1	12	112	1500	do.
ament.	2000	"	"	2	96	96	1000	do.
do.	"	1843	"	1	12	580	2000	do.
do.	"	1847	Maul.	1	18	365	1000	540
do.	"	1848	Tavoy	1	12	144	1000	None.
do.	"	"	"	1	4	4	500	do.
do.	"	1849	"	1	12	190	1000	do.
do.	"	"	Maul.	1	8	149	5000	1720
and Preface, 31 Series.		1851	Tavoy	1	12	100	150	None.
Hebrews.		"	"	1	12	240	1000	do.
ament.		"	Maul.	2	12	545	4000	74
ra.	3000	1852	Tavoy	3	16	80	5000	3750
ment.	"	1853	"	1	8		2000	2000
<b>TWO KAREN.</b>								
r Matthew.		1839	Tavoy	1	12	144	1000	None.
do.	1000	1845	Maul.	2	12	108	500	do.
John.	"	1846	"	1	12	58	1000	do.
the Apostles.	"	1847	"	1	12	105	500	do.
r Luke.	"	1849	"	1	12	110	500	do.
ament, in part.	"	1851	Tavoy	1	12	84	1000	do.
the Romans.	"	1852	Maul.	1	12	44	500	do.
Matthew.	"	"	Tavoy	1	12	228	1000	do.
mandments.	"	"	"	1	8	2	600	do.
from 1st Corinthians, and Revelations.	"	"	"	1	12	238	1000	200

TITLES OF BOOKS.	Former Editions.	When Printed.	Where Printed.	Current Editions.	Form.	Pages.	Copies.	Copies on hand.
<b>Books and Tracts.</b>								
<b>BURMESE.</b>								
Catechism and View of the Christian Religion,		1817	Ran.	1				None.
Ship of Grace, . . . . .		1894	Ava.	1				do.
Do. do. . . . .		1835	Manl.	4	8	16	30000	3100
Catechism and View, . . . . .		"	"	7	8	20	50000	None.
Memoir of Miss Cummings, . . . . .		"	"	1	8	18	3000	do.
Catechism and View, . . . . .	50000	1836	"	8	8	20	50000	2500
Golden Balance, . . . . .		"	"	1	8	16	100000	62200
Awakener, . . . . .		"	"	1	8	16	50 00	9000
Hymns, . . . . .		"	"			16	8000	None.
Hymns (additional), . . . . .		"	"			28	1500	do.
A Father's Advice, . . . . .		1837	"	1	8	16	10000	do.
Investigator, . . . . .		"	"	6	8	16	50000	22000
Ship of Grace, . . . . .	30000	"	"	5	8	16	30000	2100
Epitome of the Creation, . . . . .		"	"	1	18	8	1000	None.
Questions on do. . . . .		"	"	1	18	54	1000	do.
Catechism of Religion, . . . . .		1838	"	12	18	12	1000	do.
The Way to Heaven, . . . . .		"	"	1	8	16	20000	do.
The Two Natures, . . . . .		"	"	1	8	16	50 00	do.
Hymns, . . . . .	4500	1839	"	2	18	100	1000	do.
Catechism of Religion, . . . . .	1000	"	"	13	18	12	1000	do.
Blessings on Prayer, . . . . .		"	"	1	18	133	6000	2000
Mallory's Letter, . . . . .		"	"	1	18	66	1500	150
Fishers of Men, . . . . .		"	"	1	18	16	1500	None.
Heaven and Hell, . . . . .		1840	"	1	8	28	3000	do.
Hymns, . . . . .	5500	"	"	3	18	104	1000	do.
The Examiner, . . . . .		1842	"	1	18	16	2000	do.
Father's Advice, . . . . .	10000	"	"	2	18	16	2000	do.
Pilgrim's Progress, . . . . .		"	"	1	12	166	1000	do.
On Repentance, . . . . .		"	Tavoy	1	32	320	10 00	None.
Mother's Book, . . . . .		1843	Manl.	1	18	34	1000	600
The Atonement, . . . . .		"	"	1	8	16	2000	None.
Hymns, . . . . .	6500	1844	"	4	18	144	1000	do.
Glad Tidings, . . . . .		1845	"	1	12	20	2000	do.
Additional Hymns, . . . . .		1846	"	1	18	12	250	do.
On Baptism, . . . . .		"	"	1	12	50	500	35
Glad Tidings, . . . . .	2000	"	"	2	12	24	5000	None.
On the Apostolic Office, . . . . .		1847	"	1	12	80	500	150
On Regeneration, . . . . .		"	"	1	12	16	500	180
The Examiner, . . . . .	2000	1848	"	2	8	16	3000	None.
The Atonement, . . . . .	2000	"	"	2	8	26	3000	do.
Tree of Life, . . . . .		"	"	1	8	16	2000	do.
Laura Bridgman, . . . . .		"	"	1	12	10	500	do.
Heaven and Hell, . . . . .	3000	1849	"	2	8	16	3000	do.
How do we know there is a God, . . . . .		"	"	1	8	16	2000	do.
Catechism of Religion, . . . . .		"	"	14	18	12	3000	2400
How do we know there is a God, . . . . .	2000	1850	"	2	8	16	6000	1500
On the Atonement, . . . . .	5000	"	"	3	8	25	5000	None.
The Examiner, . . . . .	5000	"	"	3	8	16	5000	000
Glad Tidings, . . . . .	7000	"	"	3	8	16	5000	None.
The Tree of Life, . . . . .	2000	"	"	2	8	16	60 00	300
Gallaudet on Repentance, . . . . .		"	"	2	12	150	2000	1160
On the Atonement, . . . . .	10000	1851	"	4	8	28	5000	3000
Hymn Book, . . . . .	7500	"	"	6	16	228	1500	2855
Aids to Church Discipline, . . . . .		"	"	1	12	82	500	370
<b>PEGUAN.</b>								
Catechism of Religion, . . . . .		1837	"	2	18	8	10000	None.
View of Christian Religion, . . . . .		"	"	1	12	24	10000	8
Golden Balance, . . . . .		"	"	1	12	24	10000	1300
Investigator, . . . . .		"	"	1	12	24	10000	2650
Ship of Grace, . . . . .		"	"	1	12	24	10000	None.
A Father's Advice, . . . . .		"	"	1	12	24	10000	3000
<b>SGAU KAREN.</b>								
Catechism and 29 Commands, . . . . .		1837	Tavoy	2	32	16	3000	None.
View of the Christian Religion, in verse, . . . . .		"	"	1	32	112	2000	do.
Hymn Book, . . . . .		"	"	1	32	320	8000	do.
Vade Mecum, . . . . .		"	"	1	12	312	2000	do.
Child's Book, . . . . .		"	Manl.	1	18	43	2000	do.
Catechism and 29 Commands, . . . . .	3000	1838	Tavoy	4	12	12	3000	do.
Supplement to Hymn Book, . . . . .		"	"	1	32	320	3000	do.
Father's Advice, . . . . .		"	"	1	12	24	5000	do.
Picture Book, . . . . .		1839	"	1	12	96	500	do.
Child's Book, . . . . .		1842	"	2	12	154	1000	do.
Supplement to Hymn Book, . . . . .		"	"	1	32	128	1500	do.
Memoirs of Ko Thah Byu (English), . . . . .		"	"	1	12	204	100	do.
The Teacher, . . . . .		"	"	1	32	128	1000	do.
Memoirs of Ko Thah Byu (English), . . . . .	100	1843	"	2	12	222	288	do.
Draper's Bible Stories, . . . . .		1844	"	1	12	220	1000	do.
View of Christian Religion, in verse, . . . . .	3000	1848	"	2	32	128	2000	do.
Character of a Minister, . . . . .		1850	"	1	12	24	20 00	do.
Church History, . . . . .		1851	"	1	12	468	1000	do.
Sketch of Jerusalem, . . . . .		"	"	1	12	24	2000	do.
View of Christianity, . . . . .		1852	"	1	16	82	100	do.
The Teacher, . . . . .		1853	"	2	16	64	20000	do.





TITLES OF BOOKS.	Former Editions.	When Printed.	Where Printed.	Current Editions.	Form.	Pages.	Copies.	Copies on hand.
Religious and other School Books (CONTINUED.)								
Hanvard's Infant Series, Part 2, .....		1847	Manl.	1	32	84	1000	120
Trigonometry Tables, .....		"	"	1	4	92	1000	900
Arithmetic, (Vinton's, incomplete), .....		"	"	1	6	112	1000	500
Todd's Lectures, .....	1000	"	"	2	18	406	5000	2322
Astronomy, .....		1843	Tavoy	1	8	324	500	None.
Primary Geography, .....		"	"	3	12	180	2000	do.
Mrs. Wade's Catechism, .....		"	"	3	32	224	2000	do.
Arithmetic, by Mr. Cross, .....		1849	"	1	8	298	1000	do.
Abbott's Manual, .....		"	"	2	12	12	3000	do.
Do. Catechism, .....		"	"	2	32	80	2000	do.
Catechism, by Mrs. Bennett, .....		1850	"	1	12	108	1000	do.
Key to Astronomy, .....		1851	"	1	12	132	500	do.
Colburn's Arithmetic, .....		"	Manl.	1	12	204	800	680
Abbott's Catechism, .....		"	Tavoy	3	32	96	3000	None.
Mrs. Wade's Catechism, .....		"	"	4	32	224	3000	1120
Sunday School Catechism, .....		"	"	2	12	120	2000	None.
Abbott's Arithmetic, .....	500	1852	"	2	12	36	2000	do.
The Catechism, .....		"	"	6	16	76	3000	2000
PWO KAREN.								
Catechism and 29 Commands, .....		1838	"	5	32	32	1500	None.
Child's Book, .....		"	"	1	32	96	1000	do.
Scripture Catechism, .....		1844	Manl.	1	12	88	300	do.
Primer, .....		"	"	1	12	24	500	do.
Do. ....	500	1845	"	2	12	16	800	do.
First Book, .....	1800	"	"	1	12	48	1000	do.
Elementary Arithmetic, .....		"	"	1	12	60	300	do.
Child's Catechism, .....		1846	"	1	12	24	500	do.
Trigonometry Tables, .....		1847	"	1	4	92	500	350
Elements of Natural Philosophy, .....		"	"	1	18	77	500	None.
Hanvard's Infant Series, Parts 1 & 2, .....		1848	"	1	32	127	300	do.
Scripture Catechism, .....	800	"	"	2	12	89	300	do.
First Book, .....	1000	1850	"	2	8	44	1000	do.
Scripture Catechism, .....	600	"	"	3	12	118	500	do.
Doctrinal Catechism, .....		1851	"	1	12	42	1000	900
First Book, .....		"	"	2	8	44	1000	630
Colburn's Arithmetic, .....		1852	"	1	12	197	800	680
Child's Catechism, .....		"	Tavoy	1	16	80	1000	None.
SALONG.								
Primer, .....		1846	Manl.	1	12	33	200	do.
Catechism, .....		"	"	1	12	32	200	do.
KEMEE.								
Spelling Book, .....		1848	"	1	4	8	500	do.
Reading Lessons, .....		"	"	1	12	38	500	do.
Do. do. ....	500	1850	"	2	12	48	500	do.
MISCELLANEOUS.								
Child's Wreath, (Eng. Hymns), .....		1840	"	1	18	160	300	350
Dictionary, .....		1843	Tavoy	1	4	316	250	200
Index to do. ....		1845	"	1	8	50	288	200
Grammar, .....		1846	"	1	4	350	170	40
Bennett's Anglo-Karen Vocabulary, .....		"	"	1	4	188	300	None.
Karen and English Vocabulary, .....		1947	"	1	12	1024	324	168
Thesaurus, vol. 1, .....		"	"	1	12	765	500	288
Eastern Reader, (English), .....		"	"	1	12	204	800	
Do. Primer, No. 1, .....		"	"	3	24	76	1000	
Karen Calendar and Annual, .....		"	"	1	12	72	1000	None.
Thesaurus, vol. 2, .....		1848	"	1	12	862	500	300
Materia Medica, .....		"	"	1	32	160	500	None.
Annual and Calendar, .....		"	"	1	12	108	1500	do.
Eastern Primer, No. 2, (English), .....		1849	"	2	24	96	580	
Thesaurus, vol. 3, .....		"	"	1	12	808	500	300
Do. vol. 4, .....		1850	"	1	12	778	500	300
Lectures by Dr. Van Someren, .....		"	"	1	12	132	1000	None.
Annual and Calendar, .....		"	"	1	12	48	1500	do.
Associational Minutes, .....		"	"	1	12	24	500	do.
Do. do. ....		1851	"	1	12	24	500	do.
Catalogue of Plants, .....		"	"	1	12	132	550	do.
Annual and Calendar, .....		"	"	1	12	96	1000	do.
Tetasserim, (Eng.) .....		"	Manl.	1	12	712	450	
Dictionary of Buddhism, .....		"	"	1	12	491	500	400
Associational Minutes, .....		1852	"	1	12	40	500	None.
Do. do. (Pwo) .....		"	"	1	12	16	200	do.
Do. do. ....		1853	"	1	12	16	500	do.
Morning Star, Monthly, from 1842 to date, ....		"	"		4	4	400	
Religious Herald, (Bur.) 10 vols. to April, 1853, .....		"	"		8	12	500	
Instructor, (Pwo Karen), 2 vols. to April, 1853, .....		"	"		8	8	300	

## MAULMAIN KAREN MISSION.

**MAULMAIN (Newton).**—Rev. Messrs. J. WADE, D.D., C. BENNETT, C. HIBBARD and D. WHITAKER, and their wives; nineteen native, including three (?) ordained preachers and assistants.

In this country, Rev. W. and Mrs. MOORE, and Miss H. E. T. WARREN.

One station, fifteen outstations; five missionaries and six female assistants; nineteen native assistants.

Messrs. Vinton and Harris, and Miss Vinton, are connected with other missions. Dr. Wade has been transferred from the Maulmain Burman, Mr. Bennett from the Tavoy, and Mr. Whitaker from the Basmien Mission. Mr. Moore was obliged to return to this country by the failure of his health.

The removal of Mr. Vinton to Rangoon, and the feeble health of Mr. Moore, which ultimately required his withdrawal, much interrupted the work of the mission, left as it was in the almost exclusive care of the remaining missionary, Mr. Harris;—Mr. Hibbard who had lately arrived, being of course for the time unprepared to render much active aid. The meetings of the missionary convention, and proceedings consequent upon it, still further affected its operations. It has not, it is believed, retrograded,—the vital energy of the churches and of their native pastors and teachers, by divine grace, being a security against that;—it is hoped that it has not been altogether stationary, although the havoc made by the war and attendant evils cannot now be fully estimated. But the ordinary appliances for the promotion of its growth were almost suspended during a considerable portion of the year.

Until the sitting of the Convention in April, the normal school continued to enjoy its accustomed numerical prosperity, and made satisfactory progress in study under the instruction of Miss Vinton, and general superintendence of Mr. Harris. As the result of protracted discussions in the Convention, and of after deliberation with the mission, it was decided to modify essentially the character of the school, limiting its attendance to youth specially intended for teachers and preachers. That young men taught here would be fitted for and led to enter those spheres of usefulness, was indeed the expectation when the school was established; but pupils were received at an age so early as to make any definite anticipations of such a conclusion in their cases premature. The change now introduced, with other modifications having respect to the management of the school and the course of study to be pursued, naturally had the effect to diminish its numbers. It retained, however, twenty-five pupils, under the superintendence of Mrs. Wade, assisted by the younger missionaries. This number, it is probable, will not be greatly exceeded the coming year. The plan adopted contemplates schools of a similar grade at other principal Karen stations, limiting this to pupils gathered within the immediate field of its own mission. Hitherto it had been the only school of its class in all the Karen missions.

The theological school, which had been suspended for some months, was reorganized in the course of last summer, and placed temporarily in charge of Dr. Wade, who with his own consent was transferred from the Burman mission, with the understanding that in case Mr. Binney did not return it should be deemed a permanent arrangement. The

Committee deeply regret that Mr. Binney felt it to be his duty, in view of modifications in the schools, to decline his reappointment. It gives them pleasure, however, to be able to state that they have secured for the seminary the benefit of Dr. Wade's long experience in Karen labor.

According to the plan recommended by the Convention, this seminary is to be the only institution for the theological training of Karen preachers, though provision is to be made at each station for the occasional instruction of candidates for the ministry whose circumstances do not admit of a residence at Maulmain. There were stated to be in the several missions thirty suitable candidates who should enter the seminary. The number for the future will of course depend on the religious state of the churches. Nineteen students resided at the institution the last term and made good progress in their studies. They were also practised in the preparation of sermons, and preached in rotation under the direction of the teacher.

Three day schools are reported, but these and other statistics of the mission are very imperfect, from the fact that, up to the close of the mission year, opportunity was not had to visit the churches to any extent, or to gain from them the customary accounts of their state and progress.

There is a church at the station over which a native pastor has been recently ordained, a man who has had excellent advantages of preparation for the ministry; he was an assistant to Mr. Binney in the theological school, and sustains the like relation to its present teacher. Another native preacher has been ordained. The remaining churches, thirteen in number, are in what is termed Amherst or Maulmain province,—that part of Tenasserim north of Ya. They have about 860 members. To three of them twenty have been added by baptism the last year; from the others no returns are received. When the distraction of hostilities on the frontier had ceased, the churches were scattered abroad by the pestilence, and it is apprehended that two or three may not be gathered again;—but their members will not be lost to the cause. It may be expected that for two or three years the population will be fluctuating. There was considerable emigration from Burmah into the provinces ceded to the English in 1826. Now that Southern Burmah has come under the same equal and protective rule, its superior fertility and salubrity may be expected to recall many who left those pleasant valleys with regret.

Rangoon district, which was regarded before the opening of Southern Burmah (Pegu) as a part of the field of this mission, intercourse with it being kept up by native preachers, is now set apart as a distinct mission. But Martaban province, across the Salween from Maulmain, as far as to the valley of the Sitang, is to be explored and cultivated from this station. About a month before the Convention assembled, Mr. Brayton, from Mergui, made an excursion into this district, where he found numerous Karen villages, and a people many of whom appeared ready to receive the word. At one village he found four persons that had been baptized by a native preacher, who with others constituted an avowed Christian community, against the scoffs and persecutions of the Burmans. He baptized four persons on this tour. Mr. Whitaker, in a more recent tour with Mr. Bennett, baptized at another village five converts. In the region explored by them they found that the Karens out-

numbered the Burmans, but that they understood the Burmese language and were a more settled agricultural people than those of their nation in Tenasserim and Arracan. The population had evidently been much reduced, large tracts formerly under cultivation going to waste. With peace these desolations may be repaired, but there is some reason to think also that emigrants from the other side of the Bay of Bengal, who have already crowded upon the original population of British Burmah, may at no distant period press even beyond the Salwen.

Close by the mission premises is a Burman village of from two thousand to three thousand inhabitants, giving an opportunity for occasional labor to the missionaries able to preach in that language. Mr. Bennett has been particularly assigned to this service. The season of the year when the churches in the jungle cannot be visited, may thus be usefully improved by a missionary not required in the schools or in other station work.

The number of Karen missionaries that will be required by Maulmain and its dependent territory cannot be determined without a more thorough exploration of Martaban, and a more accurate knowledge of the people, their comparative accessibleness from different stations, their predominant language, &c. In some parts, as has been stated, the Burmese language seems to have nearly supplanted others. Upon the Sittang, on the contrary, it was reported by Sau Quala, the Karen preacher, on his way to Toungoo, the Burmans use the Karen language to a large extent. But, in any event, Maulmain must continue for a long time to be the radiating missionary centre of an extensive region.

#### TAVOY MISSION.

**TAVOY.**—Rev. Messrs. B. C. THOMAS and T. ALLEN, and their wives. Two Burman and twenty Karen preachers and assistants, three of them ordained.

In this country, Rev. E. B. and Mrs. CROSS. On their way to this country, Rev. J. and Mrs. BENJAMIN.

One station and twenty outstations; four missionaries and four female assistants; twenty-two native assistants.

Messrs. Mason, Bennett, Brayton and Thomas, have been transferred from this to other missions, but the appointment of Mr. Thomas does not take effect until provision is made for supplying his place at Tavoy. Mr. Allen, having spent several months in Maulmain for the advantage of beginning the acquisition of the Burmese language where it is spoken with greater purity than at Tavoy, reached the station in October. Mr. and Mrs. Benjamin, on account of impaired health, embarked at Maulmain in January.

Mergui, made vacant by the transfer of Mr. Brayton and the necessary absence of Mr. Benjamin, for reasons that will be stated in another connection, has been discontinued as a station.

The mission is in a state of general prosperity in all departments, having a maturity of development that gives to it an attractive and grateful aspect. The excursions made in the cool season of last year, and the meeting of the Association, elicited numerous proofs of the sound condition of the churches. The meeting of the Association, at Newville, on the Tavoy river, was one of uncommon interest. Notwithstanding the prevalence of cholera at Tavoy, the report of which

always sends terror among Karens, all but three or four of the native preachers of both the Tavoy and Mergui provinces, and a goodly number of the brethren, were present. Letters from twenty-two stations were received. The discussions were animated, but in all respects affectionate and harmonious. Resolutions were passed affirming the duty of churches wholly to support their pastors, and to labor for the conversion of the heathen around them. The latter resolve was evidently hearty, and expressed a missionary zeal, the exercise of which has been very efficient in promoting their internal prosperity and order. But it was put to a severe test before the final adjournment of that meeting.

Sau Quala, one of the most experienced of the native pastors, in whose discretion and fidelity the mission had reposed almost unlimited trust, was desirous of going into a section of Burmah up the valley of the Sitang, where no missionary had ever been, to preach the gospel to his heathen countrymen. This desire was shared and stimulated by a man from that region who had wandered into the province, and had thus come to the knowledge of the truth. The plan had been broached a year before, and the churches in the southern province were filled with sorrow. A memorial signed by every assistant south of Tavoy, and by their churches, remonstrating in affecting terms against the departure of one, whose instructions and counsels were so much valued by them, was presented to the Association. Says Mr. Thomas, "What was to be done? Here was a man who, under various circumstances, had been under the eye of the missionaries from boyhood. He had been for a long time pastor of the most important church in his vicinity, and had frequently visited other churches in the missionaries' stead, to settle difficulties and administer the ordinances of the Lord's house. And never had he been guilty of anything requiring discipline. This man, for more than a year, had desired to visit a distant region, a region never yet visited by a minister of the gospel, there to plant the standard of the cross. We looked at the subject carefully. We spoke, we wept, we prayed; and all—the very man who had signed the adverse memorial—arose, with tears, and voted to approve his going."

The distraction of the country by the war made it impracticable for him to carry into immediate effect his cherished purpose. Since then, Dr. Mason has been led to undertake the establishment of a mission in the same region, and Sau Quala is relied upon to superintend its interests during his absence. Taking with him two pious young men to serve as teachers and assistants, the Karen evangelist embarked from Tavoy in November, "being commended by the brethren to the grace of God." More will be said of him in connection with the Toungay Mission.

After the Association closed its session, Mr. Thomas visited two churches up the river. Both were found in an excellent condition. That at Yaville was especially prospered, and a very interesting season was enjoyed with them. The settlement in their neighborhood, of a colony of Karens, from Siam, alluded to in the last Report, enlarged their sphere of usefulness and roused them to greater activity. At the time of this visit, too, a company of heathen Karens from Ya, the place from which the church had emigrated a few years before, were

at the village. The Sabbath worship called together a congregation of which less than half were professors of Christianity. Nineteen converts were awaiting baptism, and others were seriously attentive to the truth. It was a day of no common solemnity and religious enjoyment.

A tour subsequently undertaken, up the Tounghyouk river, disclosed a company of four Christians who had lived in an almost inaccessible wilderness for ten years, without being more than once visited by a missionary. Yet they had kept their lights burning, and declared that were all the missionaries to leave the country, or prove false to their trust, they would keep the faith. One of their number who could read, met with the other three every Sabbath to read the New Testament, to pray with them and exhort them. And others had "come to the light." Ten offered themselves for baptism, of whom five were approved and received the rite. "Taking these as examples," Mr. Thomas asks, "what would be the result if, in the providence of God, missionaries should be removed from these provinces? I believe it would be long before the churches of God would disappear." The little band of disciples was recognized as a church, and promised the stated services of an assistant to be permanently stationed in the vicinity.

Mr. Brayton, in March of last year, made an excursion into Martaban, one of the newly acquired provinces, adjacent to Maulmain, exploring the country and preaching in the Karen villages. He found some who appeared to have been long persuaded of the truth, and at one village baptized three persons. The Karen population of the district appeared to be numerous, and to invite missionary labor.

After returning from the Convention at Maulmain, Mr. Thomas made himself acquainted, by letters and delegations, with the state of all the churches in the Tavoy and Mergui provinces. Mr. Brayton, in prospect of leaving Mergui, paid a final visit to the church at Ulah, which had called one of the assistants to be its pastor, and applied to have him ordained. They had repaired a house for his residence, and were building a new place of worship. On a suggestion that if they called a pastor, they should assume his entire support, a subscription was drawn up and immediately filled, pledging a liberal maintenance.

The ordination proceeded, and the young pastor assisted in the celebration of the Lord's Supper. The three *Pwo* churches of Mergui province number seventy-one members, and a new station was about to be established by members of the Palaw church. They have been much exposed to the seductions of Romish priests, and one of them has not yet recovered from the effects of the apostasy of a member two years ago. But the life of the gospel animates them, and they are steadfast in the faith.

In December last, Mr. Thomas made another visit to the churches on the Tavoy river, of a very interesting character. There were manifest a higher tone of spirituality in the members, more earnest prayerfulness, Christian humility, and desire to grow in grace and knowledge. At Yaville, he found that one of the nineteen baptized last year, had died in faith, and the others were firm in their profession. He had the happiness of baptizing sixteen more, which increases the church to about eighty members. Eleven were baptized at other stations on the river.

The Burmese church at Tavoy is in a sound and hopeful condition. It has twenty-three members; one was added to its fellowship by baptism, the rite being administered by Mr. Bennett, just before bidding farewell to the station, and there are others who, it was hoped, would soon follow. This department of labor has depended hitherto on the incidental care of missionaries appointed for the Karens. The designation of a missionary to the more than 60,000 Burmans of Tavoy and Mergui, is the late accomplishment of an object long desired and exceedingly desirable. It is cause for gratitude, that a work on which so little direct effort has been bestowed, has so clear and encouraging a token of success as this church presents.

The number of baptisms since the last report, so far as information has been received, is fifty-eight, making the whole membership about one thousand and forty-six. Three churches were organized during the year; including the Burmese church at Tavoy, there are twenty-two churches, and as many native preachers, three of them ordained pastors. Two more are expected soon to be ordained.

*Schools.*—The school for Karen boys and young men, usually held in the rainy season, was broken in upon by the long absence of the missionaries at Maulmain. But though it was in the midst of the rains when Mr. Thomas returned, sixteen pupils came for instruction, most of them intending to become assistants, so that it was, virtually, a theological class. Though small, as compared with the gatherings in former years, it was as large as was desirable under the circumstances. After they were dismissed, seven of the assistants, according to a previous arrangement, came from their several stations with their families, and spent a month, receiving instruction in the Scriptures, and on subjects relating to church order and discipline. For the first time they had the entire bible in their own tongue. Besides studying the epistles to Timothy, they examined with lively interest most of the Messianic passages of the Old Testament with the corresponding passages of the New. Their families were at the same time taught by Mrs. Thomas, and their churches, meanwhile, were supplied by young men from the school. The Burmese and English school, with eighty pupils, has been prospered as usual under a native teacher, superintended by Mrs. Thomas.

About 800 pupils are taught in village schools mainly supported by the churches. With the rapid development of a self-supporting character in other departments, it is hoped that the interests of common school education will be increasingly cared for.

*Translation and Printing.*—Dr. Mason, though in great physical weakness, was enabled to complete the revision of the Sgau Karen Scriptures, and to see the whole printed. The accomplishment of this work is a matter of congratulation and profound thankfulness. A portion of the bible has been already written in Pwo, from the Sgau version, by one of his assistants competent to the task, which, when revised, will furnish Burmah with the entire word of God in both dialects of the Karen. The amount of labor bestowed upon this version justifies the belief that, whatever revision in detail it may hereafter receive, it will be in its main features the standard Karen Bible.

No report has reached us of other printing executed at the Tavoy press the past year. A list of publications at both the Tavoy and the

Maulmain press has been given in another connection.\* In accordance with the unanimous judgment of the Convention, the press at Maulmain is hereafter to do all the printing for both the Burmese and the Karen missions, and the office at Tavoy has been removed. It has done much for the Karens in past years, and worthily consummated its issues by an edition of the completed Karen Bible.

*The Salongs.*—Mr. Benjamin has several times visited the Salongs in their islands, gaining a better knowledge of their dialect and finding some of them a little more docile than when he first sought them out. But his withdrawal for the present from the mission leaves this department of labor vacant. In the opinion of the Deputation, it should not be resumed in connection with the Tavoy Mission. It had been suggested that a Burmese missionary at Mergui might prosecute the researches commenced by Mr. Benjamin,—but it was not thought practicable to station there a missionary to the Burmans, and even if it had been, they remark that “there is nothing common to Burmans and Salongs that should specially designate a Burman missionary to Salong preaching.” “Admitting the wisdom of establishing a Salong mission,” they argue, “the preferable station would be nearer Pinang. If the Salongs are to be evangelized, the proper way would seem to be to locate the missionary among them. The Executive Committee and the Board will judge of the expediency of commencing a Salong mission. The question now to be considered is, whether it be advisable to divide the labors of a Burman missionary, detracting more from his appropriate work than he can hope to compensate by extraneous services. In the opinion of the Deputation such diversion of labor would be unwise. So long as Burmah was closed to the gospel, and missionaries were crowded into the Tenasserim provinces, it was but a natural impulse of Christian benevolence to seek among these wretched islanders of the archipelago new channels for doing good; and the more, as it was encouraged by liberal offers of aid, and stimulated by the supposed early acceptance of the gospel by many of the people,—the first fruits of a coming harvest. Further researches have made us better acquainted with the Salongs. The circumstances of the missionaries, also, now that Burmah is open, are greatly changed.”

*Stations.*—The number, accessibility, and compactness of the Burmese population in Tavoy and Mergui, the quiet state of the country and absence of external hindrances, with the success gained by the indirect labors hitherto bestowed on them, and the influence favorable to Christianity that must long have been exerted by the numerous Christian Karens, sufficiently indicate the duty of giving them more than the fractions of time that can be won by Karen missionaries from their various duties. With this belief, fortified by representations long made by the Karen Mission, Mr. Allen was designated last year to the Burmese department. More than this, the Deputation think, should not now be attempted. However desirable in itself might be the appointment of another missionary in Burmese, to reside at Mergui, it seems to them unauthorized by a just economy. A distribution of missionaries in the same ratio to population throughout the whole territory now accessible, would require from one to two hundred, exclusive

\* See page 261



of those to the Karens. "Mergui, occupied by a native preacher, could be advantageously superintended by the Tavoy missionary. The distance by land is ninety miles, to be traversed at no distant day by a direct road. Steamers also ply frequently between the ports."

The increasing facility of intercommunication, it is thought, will obviate also the apparent claim of the southern province to a Karen missionary. The claim rests not on the number, but on the separateness of the Karen population. But most of the converts are now accessible from Tavoy, and all will soon be. It is further represented that no such necessity of frequent visitation exists here as elsewhere.

Under the influence of these considerations, when Mr. Benjamin, who had been relied on to sustain the station at Mergui, was providentially removed from the country, without the present possibility of finding a substitute, it was decided to discontinue the station; and the whole charge of the mission for both provinces is centered at Tavoy.

#### ARRACAN MISSION.

AKYAB.—Rev. C. C. and Mrs. MOORE, Rev. A. T. ROSE, and Mrs. S. H. KNAPP.  
Six native assistants.

SANDOWAY.—Two native assistants.

Outstations, *Bamwee* and *Cheduba*.

In this country, Mrs. C. C. CAMPBELL.

Two stations, two outstations; two missionaries and three female assistants; eight native assistants.

This mission has been wounded by a succession of painful bereavements. Mr. and Mrs. Rose arrived at the station in May, and had every prospect of a healthful and agreeable residence there. But Mrs. Rose was suddenly smitten down by cholera, and died on the 21st of October, after an illness of less than twenty-four hours. Mr. Knapp had been regarded for some time as in a rather precarious state of health, but no apprehension of immediate danger was felt. While at Maulmain, during the sittings of the Convention, there was such a rapid development of pulmonary disease as impelled him soon to take passage for the United States. He failed rapidly after embarking, and died at sea on the 9th of November.

The Deputation arrived at Akyab on the 24th of February of last year, and remained about two weeks. Mrs. Campbell, who was residing alone at Kyouk Phyo, with the care of two children, exposed to theft and violence, and obviously in a condition to do but little missionary labor, at their suggestion embarked for the United States, in April. Mr. Ingalls, in accordance with his own desire long entertained, was authorized to remove to one of the stations to be established in Southern Burmah. "There was his earliest field. He came subsequently to Arracan because no other would come, and Burmah was then shut. It is now open, and he assigns several, and grave, reasons why he should now be permitted to reënter it. The Deputation," they add, "after very careful and even painful deliberation, have felt constrained to accede to his request. Much is due to him as a missionary that has toiled long and faithfully, though in circumstances of great trial. But aside from this, there are, we think, sufficient grounds for this assent, in the urgent demand for laborers in Burmah Proper at

ent crisis ; the importance of sending men qualified for immediate service, especially as preachers ; the fewness of laborers so now available — scarcely four in all the Burman missions ; and qualifications of Mr. Ingalls." He therefore left Akyab for good, not to return, but to await designation to some part of his most much desired field, with permission to take with him two of the preachers who had been his assistants in Arracan.

Arrangement left the mission in charge of Messrs. Moore and Knapp, and soon after, of Mr. Rose, and these were to have constituted the mission as finally arranged. The decease of Mr. Knapp leaves a gap that ought to be supplied with the least practicable delay.

The tail of the operations of the mission has reached us since the mission at Maulmain, and the principal sources of this report are statements presented to that body and the report of the Depu-

Ingalls, until his transfer to Burmah, was the acting pastor of the mission and gave himself to daily preaching in the zayat and conversing with inquirers both there and at his house, which was always open to all. These labors, together with incidental cares of the mission, consumed his time and strength, and debarred him from excursions in the country. One or other of the associated missionaries shared with him two Burmese services of the Sabbath in the mission chapel. In

preaching he was aided by three native helpers, — two assisted by a third not formally recognized as such by the mission. His labors appear to have been much blessed, and though confined within a narrow compass than is usual, could hardly have been more judiciously

conducted. The zayat in another part of the city, much resorted to both by natives and strangers, it being near the district court-house, was conducted by Messrs. Moore and Knapp, aided by a native assistant. The success with which this enterprise was at first assailed soon abated, and the people gave quiet attention to the preaching. A bible class was held weekly by Mr. Knapp.

It is to be deeply regretted that Mr. Moore's labors have been much hindered and interrupted by ill health, especially that he has been unable to devote but an inconsiderable portion of successive dry seasons to his zayat preaching.

The deputation listened to minute statements of the labors of the missionaries for the most part with great pleasure. "We regret," they said, "that we cannot speak with equal satisfaction of the character and success of the native assistants. Two of them have not maintained a respectable walk and conversation, and all need to be taught the will of the Lord more perfectly. Careful inquiries were made into the motives for entering into their work and their manner of proceeding, and such general instructions were briefly addressed to them as were suitable to their office and character. Besides the four assistants mentioned, and two who have been such, but are now past service on account of age, there are two others at Kyauk Phyoo and Ramree, of whose character satisfactory accounts were received, but whose labors have been comparatively profitless for want of direct supervision. There are also three individuals who give promise of becoming useful laborers if properly instructed." In passing from Akyab to Maulmain they

landed at Kyouk Phyou. There they met the two native assistants just alluded to, and advised them to remove to Akyah, to take the places vacated by the two who accompanied Mr. Ingalls, where they can be more fully instructed and their usefulness proportionally augmented.

The church has nominally seventy members, including all the Burmese and Kemees Christians in Arracan. But most of the Kemees members are so manifestly dead branches of the vine as to be disregarded; and of the Arracanese members not more than twenty live at Akyah, and several reside at such distances from either station as to enjoy no pastoral care and to appear but seldom at the Sabbath worship. Thirty were present at a communion service observed during the visit of the Deputation, and on the same occasion two youths, one Burman and one Kemees, were baptized. It is obvious that such a church cannot compare with those in Burmah that are externally more favored, to say nothing of those in a Christian land, in respect of intelligent piety and exemplary living. Still less can it be expected for a considerable time to develop a power of self-support. When men suitably qualified can be trained for the pastoral office and set over the scattered and distant members of the flock, a higher standard may be set up.

A day school for girls was gathered by Mrs. Ingalls, having twelve or fifteen pupils. It gave promise of usefulness and was deemed worthy of continued encouragement. A boarding school for Kemees youth was maintained by Mrs. Knapp, instructed by a Burmese teacher in his own language. Another Burman was employed to teach a Kemees day school in the jungle. How far these schools are affected by the removal of Mr. Ingalls and the decease of Mr. Knapp, has not been reported.

Mr. Knapp was recommended to suspend his personal labors for the Kemees; and now that he has been called to rest from his labors forever, that department of the mission is left entirely vacant. The tribe appears to be so much smaller than was at first supposed, and the claims of the Arracanese are such, that the Deputation doubt the expediency of diverting any strength from the Burmese department into that channel, at least for the present. Mr. Knapp had for a year or two expressed serious misgivings on the subject; though ready to fulfil the duties of his appointment, he questioned the wisdom of studying specially to preach in a dialect spoken by so few, to the prejudice of more important and more hopeful labors in Burmese. Whatever may be the ultimate decision, it is submitted whether it is not now undesirable to resume what has been thus providentially interrupted. When the mission shall have been recovered from its present weakness by an adequate reinforcement, and the Burman department is brought into a due state of efficiency, it may be more practicable to regard the claims of the Kemees and other small tribes.

That Arracan is a field that ought to be liberally cultivated, the convention of missionaries did not entertain a doubt. It has a population of 850,000. The history of the mission is one of surpassing interest, extending through many years. Begun by the lamented Comstock, it has been carried forward by a succession of faithful men, and not in vain. Buddhism has been successfully assailed, and many have come to doubt or renounce it. The church, though less promising, for reasons

stated, than is to be desired, yet embodies much of sterling Christian character, and has members that give promising indications of future usefulness in extending its influence over the people. "We are happy," say the Deputation, "to be able to state that in almost every respect, and especially the more important, the mission shows signs of prosperity. Nowhere, since coming to India, have we witnessed more unequivocal evidence that the true work of a Christian missionary is being diligently prosecuted, that it is conducted on right principles and in right ways, and that God has been pleased to set to his own chosen instrumentality the seal of his gracious approval."

The Convention assigned three men to Arracan as the number at present required, on a comparative view of the claims of different fields and of the men available for their occupation. Two were stationed at Akyab, and the third at Sandoway. Of Akyab, as a station, the Deputation remark that in several respects it appeared to them more eligible than they had anticipated. "Its salubrity has been greatly promoted in late years by the clearing of jungle, opening many hundreds of acres to cultivation. Healthful breezes now come from the Bengal bay on the west. The city is judiciously laid out with wide avenues, and its general aspect is pleasing. It presents near and inviting and abundant fields for missionary labor." The city contains from 25,000 to 30,000 inhabitants, the district nearly 150,000, exclusive of Mussulmans and the hill tribes.

Sandoway was preferred to Kyook Phyoo, as the station for Southern Arracan, on the score of healthfulness, a superior and more accessible population, and its intimate communication with Burmah Proper. The Deputation remark, — "The position most likely to combine the highest advantages for a permanent station is Tounghoop, a Burman town on the main land, about thirty miles north of Sandoway, and six or eight miles from the sea, the coast terminus of the proposed new road leading from Promé to Calcutta. The line of the road has been marked out and the work will be executed with all despatch. Tounghoop will thus become one of the three principal gates to Burmah, classing with Rangoon and Maulmain. It already has a considerable Burman population and is on the increase. It is favorably situated for passing to Ramree and Gheduba, being nearly opposite to the latter, and not far from the mouth of Ramree river. In healthfulness it rivals Sandoway. On the supposition that Tounghoop be chosen eventually for the principal station, Sandoway will serve best as the transition station. Sandoway is provided with suitable buildings; it has a church with native assistants; and for a temporary arrangement, labor can be bestowed there probably to the largest profit and at least cost." Mr. Moore was requested to visit Tounghoop during the late travelling season, and to report his observations to the Executive Committee.

Mr. Granger further states that he was informed by Lieutenant Furburg, of the Engineer corps, under whose superintendence the proposed road is to be constructed, that being deeply interested in Burman missions, and unaware of the views of the Missionary Union in respect to their enlarged prosecution, he "had written to friends in Madras connected with the Scotch Free Church, to urge them to establish a mission at Tounghoop." Mr. Granger informed him of our plans and expectations; he adds, —

“ We should certainly rejoice to see Christian missionaries of any sect laboring faithfully to enlighten this dark land. But if Baptists will consent to do the work, there are many reasons why they should be preferred. And they can do it. But this question is for the present time only. If we delay for two or three years, the unoccupied centres will be in the hands of missionaries of other societies. Nor should we complain.”

#### BASSEIN MISSION.

**BASSEIN (Karen Department).—**Rev. J. S. BEECHER, Rev. H. L. and Mrs. VAN MEYER. Fifty-six native preachers and assistants.

**Burman Department.**—Rev. J. L. and Mrs. DOUGLASS.

In this country, Rev. E. L. ARBOTT. Returning to this country, Rev. J. B. NISBET and Mrs. M. F. BEECHER.\*

One station, fifty outstations; five missionaries, three female assistants; fifty-six native assistants.

As the Sandoway Mission, though situated in Arracan, had its most important relations with the Karens of Bassein province, — until recently under Burman domination and shut against missionaries, — upon the opening of that region it was removed by a natural necessity to the city of Bassein, as the real centre of its operations. This change has been sanctioned, and its name has been conformed to its position. Sandoway station has been transferred to the Arracan Burman Mission.

Mr. Nisbet, who had but just arrived in the country, was taken alarmingly ill while at Maulmain attending the convention of missionaries, and on recovering was apprised by his physicians that he could not safely reside in a tropical climate. He had commenced his preparations for a return to the United States, when Mrs. Nisbet was removed by death, after a brief illness, on the 29th of July. Mr. Whitaker, originally designated to Bassein, has been transferred to the Maulmain Karen Mission. Mr. Douglass sailed from this country in December last, and it is hoped has by this time reached Rangoon, where he may be obliged to sojourn for a time, acquiring the Burman language.

With the return of peace, the churches of this mission began to resume their former orderly course, as fully as their broken condition would admit, and to exhibit, in some respects, more than their previous energy. The first general meeting of pastors and delegates was held in February of last year. It was a season of painful interest. Seven of their preachers had died, — some by violence, — many of the people had fallen by the sword and by famine. Whole churches had been scattered abroad. Their common schools had shared the fate of the churches; only 184 pupils were reported as under instruction. The moral evils commonly engendered by war had not been wanting; professed Christians had fallen away, and others were under discipline. But the spirit of the meeting was after all hopeful. Ten young men, “ well prepared by their studies at Sandoway and Maulmain,” were all ready for ministerial service. They could not have come forward at a time when they were more needed. Six were appointed as mission-

\* The death of Mrs. Beecher has been announced since the presentation of the Report. She died at sea March 3d. Mr. Nisbet arrived at Boston May 12.

aries, four being reserved to fill pastoral vacancies. It subsequently appeared that three of the churches had supplied themselves with acceptable pastors, releasing three more of the young men for missionary service in the unevangelized districts, and making the whole number of native preachers fifty-eight. Each missionary takes with him an associate. On arriving at a central village the assistant remains there, teaching the young, conducting religious services, and conversing with all that will come or to whom he can gain access, while his more experienced companion goes about preaching in the surrounding villages. By this process a class of promising young men is raised up, for more effective service in positions of greater responsibility.

Their reception as they went forth was gratifying, and in two months there came tidings of more than sixty converts baptized or waiting for baptism. In one village, where no preacher was stationed, a company of twenty or twenty-five persons were reported as desiring to be baptized. It appeared that they were converted through the labors of a man without education beyond the ability to read, who while toiling as a farmer had been faithful in making known to his neighbors the way of salvation.

The annual meetings of the Ministerial Conference and Home Mission Society occurred the first week in September. The reports then received from the churches disclosed facts indicating a degree of spirituality and efficiency in most of them, that was every way auspicious. It appeared that 186 had been baptized in the interval since the meeting in February, and that the pupils in common schools had increased to 280, — a small number compared with that of the Christian population, but very encouraging when their impoverishment by war and famine is taken into the account.

There were present on this occasion forty native preachers and a goodly number of delegates from the churches. On one day there was a congregation of 500. The facts elicited by the full statements of the preachers gave the missionaries the best opportunities for "correcting what was erroneous, encouraging and promoting what was right, and suggesting what was deficient." While these reports," Mr. Beecher observes, "showed that some of the pastors have very inadequate views of their high calling, others, again, afforded us the highest gratification by the evidence given, that they have a just sense of the sacred and solemn responsibilities of those into whose hands are committed the interests of immortal souls. So in regard to church discipline; some of the pastors had been negligent, while others, and the larger portion, had endeavored to follow the Scripture standard in promoting the purity of their flocks." All who were present seemed highly pleased with the conference, and it was resolved to hold it quarterly, a measure enabling the missionaries to have more frequent and profitable intercourse with their native brethren, and fitted to promote harmony and mutual helpfulness among them.

The anniversary of the Home Mission Society had the usual features of similar meetings among us, being opened with devotional services, and proceeding in order, to review the past and to organize for the future. "The exercises," says Mr. Van Meter, "were of the most interesting character, — being the reports of the missionaries appointed in February last, report of the treasurer, and lastly, reports of

committees on officers, missionaries for the coming six months, and their salaries, — the last named item eliciting the most discussion. It had evidently divided the committee, as they were hardly agreed when they came to report. It was finally decided that no permanent arrangement should be entered into at this time, but that for the coming six months the allowance should be six rupees per month. The general impression seems to be that, in ordinary times, five rupees will be a suitable compensation.

"The account of the treasurer showed that 231 rupees had been contributed for this object during the year, most of it at this meeting. If such a sum can be gathered at a time like this, when there are hundreds of families living almost entirely upon the benefactions of others, and when almost everything (and their rice is to them almost everything) is at famine prices, we may look with some interest for the sum total of their contributions in a year of quiet and plenty.

"The reports of the missionaries were listened to with much interest, and contained some very important information respecting the religious state of the people throughout this section of country." It appeared that in some villages a considerable number had become devotees of "*Mallee*," a deity of Hindoo origin. They anticipated his personal advent shortly, which is to be followed by all manner of worldly and sensual delights for his worshippers. In general the missionaries had been very favorably received, not by Karens only, but by Burmans, who "received them gladly, fed them, took their books, and in various ways manifested much interest in their labors."

The second (quarterly) meeting of the Ministerial Conference was held the latter part of November. Increased occasion for gratitude and hope was furnished by the accounts received of the churches in the interval; 132 persons had been baptized. On account of the scarcity of food, little comparatively had been done by the native missionaries, but from some parts of the field very encouraging intelligence was brought. The number of missionaries is now eleven, of whom two have gone to the vicinity of Prome, and two to the district of Henthada. Including the baptisms reported since that meeting, 470 converts have been added to the fellowship of the churches the last year.

The whole number of Karen Christians connected with the mission cannot at present be stated with accuracy. While the missionaries were debarred from personal intercourse with most of them, they were estimated, rather vaguely, at about 5,000. Karens have not been much accustomed to statistics, and it may require some time to ascertain the loss during the late calamities, and for the dispersed to become settled in their former homes. It is believed, however, from the data furnished that the number exceeds, rather than falls short of, the estimate that has been heretofore made.

With the blessings showered upon them have come severe trials. Three native preachers have recently been removed by death, among them *Tway Poh*, one of the first of the Karens who received ordination, of whose rare piety, discretion, ministerial capacity and faithfulness, the highest testimony has been given in previous reports, confirmed by the tributes to his memory called forth since his sudden death. That of Mr. Abbott is worth quoting, — none knew him better.

"I baptized him in 1842, I think, at a village in Arracan opposite Bassein. He began preaching to the church at Ongkyoung, and I retained him the second year following. He was with me a good deal at Sandoway, and constantly with me when in the Karen jungles. He was the companion of my missionary labors, in travel, in sickness and sorrow, by night and by day. He was my counsellor in all matters relating to the organization and discipline of the Karen churches. He apprehended the great truths of the gospel, the mysteries of redemption by faith in the blood of atonement, with a clearness and strength seldom surpassed even in Christian lands. His unimpeachable character as a man of prayer and of entire devotion to the cause of Christ, his aptness to teach, his goodness, his sound judgment, his wisdom in counsel, his capacity to govern, his reputation,—'well reported of by them that were without,'—his meekness and humility, which covered him as a garment of loveliness,—all recommended him as a candidate for the ministry. He and Myat Kyau were ordained about the same time, the first from among the Karens.

"Tway Poh increased in wisdom and knowledge, and in usefulness as a pastor. He had my entire confidence, and soon won the confidence and love not only of his own church, but of all the churches and preachers among the Karen people. When I left the country in 1845, I relied upon him to take my place. During my absence he and Myat Kyau baptized many hundreds, formed churches, and set over them preachers and teachers, as much to my satisfaction as if I had been on the ground.

"Myat Kyau was a man to be respected and esteemed, Tway Poh a man to be also loved. Both men of unyielding integrity and unwavering fidelity, each in his own way was useful to the cause of Christ. Both translated from the darkness of heathenism into the kingdom of God's dear Son, the first ordained among that people, they fulfilled the ministry they had received of the Lord Jesus with fidelity and honor, and have gone to their reward."

*Schools.*—A school of about eighty young men has been taught at Bassein. It is proposed that station schools shall be of a nearly uniform character in the several missions, and of nearly the same rank with the normal school at Maulmain, and consequently more select than they have been. By this plan they will not be expected to have, ordinarily, more than fifty pupils. Common schools in the villages have to a limited extent been sustained by the people themselves, and their multiplication on the same voluntary basis will be the steady aim of the mission. A slight pecuniary aid may be requisite for a time, at least until the people have fully recovered from their losses in the late troubles.

*General views.*—The importance of Bassein, as compared with other parts of the new territory, is not to be easily overrated. It is second only to Rangoon, as the gateway into a populous and inviting region. It affords the best facilities for laboring extensively in the Burmese as well as in the Karen language, and a missionary has been appointed to that department. It is a pleasing circumstance that the Burmans have shown a desire to be taught the gospel. "Teacher, we would listen to the doctrines of Christ," was the salutation of two successive parties of visitors to Mr. Beecher. The friendly reception of Karen evangelists in their villages has been already referred to. As a body, no doubt,



they will prove less docile than the Karens. Their position with respect to the change of government is less favorable. The Karens had been oppressed by them, and welcomed the English as deliverers, while the coincidence of the arrival of the missionaries among them with the British conquest caused them to associate their civil emancipation with Christianity. Everything therefore conspires to prepare the Karens to receive the truth. The Burmans, on the other hand, are the conquered. Native magistrates are appointed by the new government, and in other provinces these are mainly Burmans. But the superior fitness of Christian Karens for the magistracy has recommended them to some of the most important posts open to natives, which is not likely to conciliate those who of late lorded over them as over an inferior race.

Late communications represent the province as again in a state of insurrection, the immediate effects of which upon the Karen churches must be discouraging. But the government must be better prepared to meet these difficulties than at first, and it is hoped that the past winter will have seen good order restored at all points within the British boundaries.

#### RANGOON MISSION.

**RANGOON (Burmese Department).—**Rev. L. INGALLS, J. DAWSON, M. D., and their wives; six native preachers and assistants.

On their way to Rangoon, Rev. A. R. R. and Mrs. CRAWLEY.

**(Karen Department) KEMMENDINE.—**Rev. J. H. and Mrs. VINTON; twenty-three native preachers and assistants.

On their way to the United States, Rev. E. A. and Mrs. STEVENS, of the Burman, and Miss M. VINTON, of the Karen department.

Two stations, thirty-two outstations; five missionaries and six female assistants; twenty-nine native assistants.

The impracticability of at once establishing the Ava mission in the intended centre of its operations has caused Messrs. Kincaid and Dawson to labor temporarily in Rangoon; and as the prospect of reaching Ava has become no clearer, it is deemed expedient for the present to suspend the mission, stationing its members at other points in Burmah. This arrangement is expected however to continue only so long as the disability to settle in Upper Burmah remains. Mr. Kincaid is assigned to Promé and Dr. Dawson to Rangoon. Mr. Ingalls has been transferred from the Arracan, and Mr. Stevens from the Maulmain Burman Mission; and Rangoon, which had subsisted as a station of the Maulmain Karen Mission, is constituted, under authority of a resolution of the Board at the last annual meeting, a distinct mission. Mr. Vinton, heretofore of the Maulmain Karen Mission, has been placed provisionally in charge of the Karen department, the final arrangements for which are yet to be made.

Mr. Crawley, who sailed from this country in December last, is also connected with the Rangoon mission as a provisional arrangement, being designated to open a new station or mission at Henthada. This is a large town 120 miles above Rangoon on the Irrawadi, with a population of from twenty to thirty thousand, rapidly increasing, and surrounded with Burmese and Karen villages; presenting, Mr. Granger remarks, "undoubtedly the most inviting field now open to the missionary." It requires for its due and efficient occupation both a Burmese and a Karen missionary. Mr. Crawley has been designated as the Burmese

missionary, and Mr. Thomas, of the Tavoy mission, is appointed to occupy the Karen department so soon as he can be relieved of his present duties. This field would have been set apart as a distinct mission, had not the authority given by the Board at the last annual meeting been exhausted in the constitution of four new missions at other points. The Executive Committee recommend that it be immediately placed on an independent footing.

The annexation of Southern Burmah to the British dominions has not been followed by the peace which was hoped for. The country has been ravaged by banditti, and the almost total interruption of peaceful industry, with the ruthless destruction of its fruits, brought on a famine. The passage of the Irrawadi has been unsafe except under convoy of armed vessels, and the sufferings of the people in the interior have been inconceivably great. Recent advices represent the state of things as increasingly unfavorable, exhibiting some of the worst evils of war in a time of nominal peace.

In the city and vicinity of Rangoon, however, these calamities have happily had little effect. The work of the mission has been prosecuted in comparative quietness and with the most grateful results. It has been in both departments a year of unparalleled success.

The Burman department has five places for daily preaching, two within and three without the city. Of those in the city, one is the verandah of the mission house, where numbers have congregated every day and listened to Mr. Ingalls or his native assistant, who relieve each other in the work of declaring the gospel to the endless succession of visitors. This house has recently suffered by conflagration, the roof and all the woodwork being consumed so rapidly as barely to allow the removal of the furniture. The walls were not seriously damaged, and it has been put in process of speedy repair. The other urban station is a *sayat* in connection with one of the hospitals in charge of Dr. Dawson, where an industrious and judicious native assistant remains steadily at his post, teaching all who will hear and making to a moderate extent distribution of tracts. It is a very public position on a thoroughfare along which hundreds, and often thousands, daily pass.

Of the outstations, Kambet, a beautiful rural village, adorned with lofty spreading trees, gardens and cultivated enclosures, upon a ridge skirting an extensive and fertile rice plain, is the seat of the second Burmese church. It has no pastor, but the deacon, a faithful man, constantly occupies a *sayat* which is much visited, not without profit to those who come. Beyond, far as the eye can reach, stretches a continuous line of villages almost touching each other, that invite the preacher. Kemmendine is the second outstation. This is a town about three miles north-west of the city, extending three and a half miles on the river, in a pleasant and salubrious situation, and is estimated to contain from four to five thousand houses. Here, also, is the principal station of the Karen department. A spacious *sayat* has been erected for a Burmese preacher, who has large audiences, particularly on Sundays. Mr. Kincaid often preached there before his departure for Promé. Pazoondoung, a village of about the same size as Kemmendine, a mile and a half below the city, was regarded by the Burmese government as a first-class village, the magistrate being commander & head of the governor of Rangoon. The present head

man is a Christian, a member of the Rangoon church. A native assistant preaches here on six days of the week in a *zayat* which is well attended.

From these several points the word of the Lord has gone forth, and has been magnified. The native preachers have shown a faith and zeal worthy of their calling. "The assistants," Mr. Ingalls writes, "stand by me like men of war." The dispensation of the truth has been manifestly accompanied by the dispensation of the Spirit. There has prevailed a spirit of inquiry, more general, more earnest, and leading to more decisive results, than at any previous period of the Burman mission. Of the 70,000 people of Rangoon, a comparatively small portion, indeed, may have been cognizant of what was in progress. There have been gathered no thronging thousands, there has been no public excitement,—only groups of tens and twenties and fifties, pausing on the verandah of a dwelling, or seated in a shed by the wayside, listening to words of soberness, and quietly conversing on eternal things. These groups have come, and dispersed, and returned; faith has come by hearing, and an almost uninterrupted procession of converts has been led to the baptismal waters. Sixty-seven have been added to the two Burman churches, making an aggregate of 106 members, most of them gathered in within two years. In December last, a Buddhist priest and a nun were baptized, an event adapted to impress the popular mind as a visible and conspicuous sign of the triumph of Christianity.

The movement has not been limited to Rangoon and its suburbs, but has spread over a wide extent of country. From distant cities and villages,—from Bassein, Pegu, Prome, Meaday, and even from Ava, men have come and inquired after this religion. They have urgently invited the missionaries to go into the interior and preach to their neighbors. In some instances, also, there has been pleasing evidence, that seed sown in long past years has not perished. "I had the pleasure," writes the Foreign Secretary, "of examining for baptism a professed believer in Christ, who, for twenty years, has been a worshipper of the eternal God. He is a native physician, of more than fifty years, Ko Byu by name, and of late a resident of this city. About twenty years ago he received two volumes of the bible, and had been searching them, and believed. I asked him why he had not avowed his faith before. He replied that he had lived away from Rangoon, in the Dalla district, had never known till quite lately Ko Thah-a, nor any other who professed this religion. Yet he had in some measure made known his religion to others, but they reviled. He now was decided and wished to be baptized. His examination, which was extended and close, was eminently satisfactory. To-day a Mussulman was on the verandah, who reminds Mr. Ingalls of his labors here seventeen years ago. All the while the truth has maintained its lodgment, and the poor devotee of the false prophet is evidently ill at ease. How numerous may be the instances of the same character, it is of course vain to conjecture." It may be noted that the Secretary had the privilege of administering baptism to the convert he examined, with two others also received by the church.

Of the character of the converts, he remarks,—"*The frequency of baptisms, and the early, I do not say premature, administration of the*

rite, have naturally raised an inquiry as to the wisdom of the procedure, as the same causes have also suggested it in regard to Karens. The inquiry is a proper one ; and withholding baptism does not preclude salvation. Without attempting to answer the inquiry from the few data in my possession, and solicitous that in all our missions there be the utmost precaution against hasty and unwarrantable admissions,—I have as yet been unable to discover any reason here, why the same confidence in the genuineness of professed conversions, may not be felt in regard to Burmans, as towards our own countrymen. I mean that there seem to be no peculiarities of condition or character, that should justly give rise to a singular distrust. There is sufficient intelligence to comprehend what is inculcated, and manliness enough to be honest, whether to accept or refuse.” As a welcome corroboration of this view of the case, we may also quote the testimony of Mr. Granger in regard to the Christian experience of the converts as disclosed by them : “ Missionaries, not in Burmah only, but in all the East, regret to find that those converts whose piety cannot well be doubted, have yet so little conviction of sin, and express so little of the joys of pardon. I have heard much offered in explanation of this spiritual phenomenon, as if the laws which govern the Spirit’s work presented results varying according to the national character, the education and previous moral *status* of the convert. I have been told by missionaries in Bengal and Hindostan for a quarter of a century, that they have never known an instance of what would be regarded by us as deep conviction of sin, preceding a spiritual conversion. And yet they could point to some cases of undoubted Christian piety. I would not wish to speak too confidently of the work of grace in and about Rangoon among the Burmans. Unable to hold any direct conversation with the natives, and without the advantage of a previous knowledge of the people, I was, in both these respects, quite dependent on others. Still I saw and learned enough to convince me that the work to which I now allude is as truly characterized by the stronger marks of the Spirit’s power, as is any genuine work of grace in America.”

The church at Rangoon continues in the pastoral care of the truly reverend Ko Thah-a. His name is familiar to all who are acquainted with the history of this mission. Of his person and demeanor the Foreign Secretary observes : — “ He is a venerable old man of eighty. I have met him repeatedly, and always I have been constrained almost involuntarily to rise up before him, so apostolic is his bearing, and with unaffected sincerity to do him reverence. He is a good man, full of faith and of the Holy Ghost. He is too advanced in years to lead public worship, but he can counsel ; and he knows both how to live a holy example, and how to pray. At the late ordination of two Karen pastors he offered the ordaining prayer, and it is not difficult to call up the impressiveness of the occasion, as he laid his hands upon them and commended them to the one God, the Father, the Son, and the Holy Ghost. He told me at our first interview, (the day after our arrival,) that he had been a preacher of Jesus Christ, more than thirty years. (Dr. Judson baptized him under the title of Moung Thah-a, in 1822.) During all this period he had resided in Rangoon. ‘ The teachers have come and gone ; I have always remained here. When the teach-

ers left Rangoon, the rulers seized me ; they commanded me not to preach. They said, "Do you intend to preach Jesus Christ?" I said to the rulers, "I shall preach ; Jesus Christ is the true God." He did preach, and was cast into prison and fined one hundred rupees. Twice he was placed in the stocks, once with his head downward. But his faith had not failed. He has baptized at Rangoon more than 200 believers, including about eighty Karens. Ko Thah-a, though making many rich, is exceedingly poor. His former dwelling was destroyed during the late war. His present residence is scarcely a *coop* to creep under. He says, 'It is enough for me ; the teachers have given me a support. I do not ask more for myself. The love of money is the root of all evil.' (This he repeated with emphatic earnestness.) 'But I have been pastor of the church. Inquirers come to see me. I have no house to receive them to. I have not enough to give them food.' I need not say provision will be made for him. A *zayat* will be fitted up, with a room annexed, and inquirers may continue to come and sit at his feet."

It is manifest that, while there is great occasion to "pray the Lord of the harvest that he will send forth laborers into" a field so blessed, it is not to be hoped, if it were to be desired, that these should come mainly from among ourselves. Missionaries are needed, but if native preachers, such as thus far have been "endued with power from on high," to extend the kingdom of Christ, may be multiplied, there is no reason to doubt the continued and rapid progress of the work they have begun, till God shall have "accomplished the number of his elect" in Burmah.

Two day schools are taught in Rangoon, having twenty-two pupils, that are said, in general, to be interested in their studies. Among the members of the church, deceased during the year, was a Burman, by no means in affluent circumstances, who established and maintained a day school at his own cost,—one of the indications of the justness of the belief, that the native Christians may be depended on in the matter of common school education, with only temporary aid and encouragement from abroad. Two hospitals are under the superintendence of Dr. Dawson, at which an average of twenty-five resort daily, and religious instruction is imparted to such as come. The priest, whose baptism has been alluded to, was a hospital patient, and while there, first learned the way of life. The care of these institutions, however, is thought to involve an undesirable absorption of Dr. Dawson's time and strength, and he is expected to dissolve his connection with them as soon as the mission is more fully settled.

Eligible sites have been obtained for a chapel and mission house, the first freely granted by the government, the second sold at the minimum price of lots in consideration of a preëmption right conceded to those who inhabited the city before the war. Substantial fire-proof buildings must be erected within a year, or the grants will be forfeited. The question of the location of a second mission house is embarrassed by uncertainty as to the ultimate settlement of the native population. Unable for the most part to meet the requisitions of the government in respect of city dwellings, they are likely to be crowded into the suburbs ; and one of the mission houses should command near access to, if it should not be within, the native town. It is but just to say, in this connection, that great consideration has been shown by the government to the mission and to the native Christians.

*Karen Department.*—The long period that elapsed during which the Karen churches in this province were debarred from all intercourse with missionaries, save through the medium of native helpers who visited the stations in Arracan and Tenasserim or came out from them to labor here, was unfavorable — if not to their stability — to their development in knowledge and piety. About one-half of their members were found to be unable to read and write, and some eccentric opinions had gained currency that needed correction. Still they stood their ground, not terrified by persecution nor corrupted through neglect. They have suffered much in the war and by famine, and their numbers must have been reduced. But on the suppression of the Burmese tyranny and the return of missionaries, they seemed to inhale new life. Mr. Vinton and his assistants have been almost overwhelmed with the amount of labor invited by the eagerness of the people to hear. A school of unprecedented numbers has been taught at Kemmendine, but the chief work has been steady preaching, and the gathering in of converts. During the last year six new churches have been constituted, and with those previously existing have been formed into two associations, one composed of ten and the other of thirteen churches. Three preachers have been ordained, and 366 persons have been baptized, — making 441 in about twenty months; the churches collectively have 1467 members. No recent report of the school has reached us.

The field before the Karen department is broad and ample. Within Hangoon province there are said to be a thousand villages inhabited by Karens yet unevangelized. The subject was brought before the delegates from the churches in their associations, and resolutions were taken to occupy immediately six new stations. There appeared to be a spirit of devotion, of Christian enterprise and of self-denial among the native brethren worthy of the work in which they are engaged.

#### PROME MISSION.

*PROME.*—Rev. Messrs. E. KINCAID and T. SIMONS, and their wives; two native assistants.

One station, two outstations; two missionaries and two female assistants; two native assistants.

Among the places of prime importance, claiming immediate occupation as the most commanding centres of missionary operations in the new territory, Prome and its neighboring towns are prominent. In a voyage up the Irrawadi in company with Mr. Kincaid, Mr. Granger visited the principal towns on either bank, and made careful observations as to their accessibility, their healthfulness, and the character and relative numbers of the people in and around them. The trip was made at a most favorable season; the river was at flood, affording an unobstructed prospect over a wide expanse of country, hidden from view at other times by the banks, which rise from forty to fifty feet above the ordinary level; and he was able to gather a mass of valuable information. An interesting narrative of this journey, furnishing an outline of the results obtained, has been communicated through the *Missionary Magazine*.

Prome, with the towns of Shwaydoun and Padoun in its immediate vicinity, offers to a mission a population of from 70,000 to 100,000

inhabitants. The population of towns and villages that can be visited at all seasons of the year amounts to nearly as many more, and beyond lies the unexplored interior, with its villages and hamlets. The city of Prome has about 50,000 people, and but for its insalubrity would be the proper seat of the mission. For the present, its claims must, probably yield to those of Shwaydoun, eight miles distant, communicating with it both by the river and by a good road. This is a healthful and agreeable residence, sometimes styled "the Oxford of Burmah," from its high literary renown, as a chief seat of Burmese learning and of religious influence. Missionaries stationed here can labor in Prome as frequently and extensively as a due regard for health will admit, and Padoung, directly across the river, is still more convenient. It would be difficult to select, on the whole course of the Irrawadi, south of the English boundary, a station of greater importance and promise.

The gospel was preached in Prome by Dr. Judson, with no visible success beyond a shaking of the dry bones, till he was peremptorily ordered away. It was ascertained at the time of Mr. Granger's visit, that a Burmese Christian had anticipated the missionaries and was already "holding forth the word of life," — having nightly gatherings of the people at his house, to whom he read and explained the Scriptures. He had been baptized about ten years before by Mr. Kincaid, in Arracan, was engaged for a time as a school teacher in Rangoon, and was then in the employ of the assistant commissioner at Prome. He entered into this engagement on the express condition that he might be allowed to spend a part of his time daily in giving religious instruction to his countrymen. He described the people as ready to hear the gospel. He had recently come from Rangoon and was familiar with the work going forward there, yet thought there was even greater encouragement connected with the state of the public mind at Prome. It is remarked that in all that part of Burmah there has been a falling away of the popular mind from Buddhism. The English conquest has given a shock to idolatry. Since Gaudama could not save even his own temples from desecration, the people desert his shrines, neglect his priests, and declare themselves *paramats*, or free thinkers. Were they intelligently, or on thoughtful consideration, skeptics in religion, the change could hardly be thought to promise any good; but there is an unsettling of old convictions, an undecided posture of mind, that makes them peculiarly accessible to the claims of Christianity. It is a critical season, when more may be accomplished, to all human appearance, than will be possible a few years hence, if the opportunity for decisive action passes by unimproved.

Mr. Kincaid arrived at Prome January 19th, and by the kind assistance of the quartermaster-general of the army, obtained possession of two monasteries, with a *sayat* immediately contiguous to the highway. His first Burmese service was on Lord's day, January 22d. Mr. and Mrs. Simons set out from Rangoon January 30th, expecting to reach Prome in about a fortnight. The work is begun, which we trust is not to cease till this ancient city becomes a radiant centre of Christian influence, as it has been in time past a royal seat of idolatry.

The occupation of Prome does not satisfy the entire claims of the valley of the Irrawadi, were the Committee able to do them justice. Meaday, on the northern frontier of the British possessions, now dese-

lated by the war, will soon be rebuilt, will probably be the head quarters of the army, and will attract a large population. Kyan-Khan, half way between Prome and Henthada, is an important town that at no distant day should become a missionary station. This would give four stations from the northern frontier to the head of the Delta, — Meaday, Prome, Kyan-Khan and Henthada, about fifty miles apart, each commanding a large, and, with the blessings of peace and good government, doubtless a rapidly increasing population. But in the existing state of things, if the stations now selected are efficiently manned, and their accessible fields duly cultivated, it may be comparatively safe to defer the others for a few years.

#### SHWAYGYEEN MISSION.

SHWAYGYEEN.—Rev. N. HARRIS, and Rev. D. L. and Mrs. BRATTON; two native assistants.

One station; two missionaries and one female assistant; two native assistants.

Between the valleys of the Irrawadi and the Salwen, lies that of the Sitang, next to these requiring attention in apportioning the laborers for the evangelization of Burmah. It has been imperfectly explored, but so far as has been observed, it is a very promising region in respect to the numbers of Burmans, and other races to be reached by missionary effort. It is believed to have special claims as a Karen field, that people being more numerous here than in any part of the Tenasserim provinces, those in the seaward districts having in fact, for the most part, emigrated from this region. The city of Shwaygyeen, situated at the junction of the Shwaygyeen river with the Sitang, is described by Dr. Mason as one of the most picturesque in the country. "Were the highest of the Alleghany mountains set down close to the back of Pittsburgh, a person coming up the Ohio would have a very good picture of Shwaygyeen. The houses stretch in uninterrupted succession close to the water's edge, a mile or two on each river, while a most majestic range of mountains rises six or seven thousand feet on a massive base, with numerous habitable knolls and glens, where the dwelling-places of the Karens may be traced by the cleared spots, distinguishable by their light tint, as compared with the deep green of the forest around. On entering the town, it is found to stand on low ground, with the streets laid out at right angles, and paved with bricks." It has 9,000 inhabitants, or the same population as Tavoy, is a civil station of the government, and unless it should prove exceptionable on the score of health, will afford as comfortable a residence for missionary families, as any of the older stations, Maulmain only excepted. It is said not to have proved healthful to Europeans, but Mr. Harris has fixed his residence on a hill, considerably above the level of the town, in a situation apparently salubrious, and though not the most appropriate location for a Burmese missionary, every way convenient for the Karens, whose skiffs are passing and repassing a dozen times a day within call of the house. Shwaygyeen river divides above the town into three branches, the banks of which, and of their little tributaries, are clothed with Karen villages.



Mr. Harris, late of Maulmain, was appointed to the Sgau, and Mr. Brayton, of Mergui, to the Pwo department of the mission. Mr. Harris was authorized at his discretion to explore and to occupy the field. He returned from his first exploration, highly gratified with its aspects, and decided at once to repair with his family to the station. He accordingly effected the removal in September, and was soon surrounded with Karens ready to welcome their "teacher" and to hear his instructions. They seemed, as it was remarked, to be waiting "in masses" to receive the gospel. One of his assistants complained to Dr. Mason, who stopped there on his way up the river, that he was exhausted with incessant preaching. On Sunday, November 13th, the mission gathered its first fruits. Seven Karens and a Shan were baptized, a church was founded, and the Lord's death was for the first time commemorated in this ancient city.

But the joy of this event was shaded by the declining health of Mrs. Harris, though the extent of her danger was not perceived. She steadily sank toward the grave and died on the 23d, praising God with her last breath, and leaving her husband alone with her children. Under so afflicting circumstances he would have regarded it as at once "a father's privilege and a father's duty" to come with his motherless ones to the United States, and obtain for them the care which he could not give them alone in a heathen land. But, constrained by a sense of the necessities of the mission and its infant church, he committed his family to the protection of Miss Miranda Vinton, of the Rangoon Mission, who embarked with them at Maulmain on the 31st of January in a ship bound for England.

Mr. Brayton has not removed to Shwaygyeen, and is disinclined to do so, for the reason that the Karens in that vicinity are all Sgaus, there being no Pwos to the north of the city, and none within a day's journey to the southward. In the opinion that Shwaygyeen is ineligible as a Pwo station Dr. Mason concurs. He represents the call for a Burmese missionary as urgent. "On the river, between Sitang and Shwaygyeen, are more than twenty villages of Burmans and Talings, who speak and read Burman as their mother tongue; and there are exactly forty on the banks between Shwaygyeen and Okepyat creek which separates the province from Toungoo; which, with Sitang and some ten large villages below it, to say nothing of the places in the interior, might surely afford useful employment for one man; especially, as few of the people have ever heard the truth, or hearing, know nothing of Christ other than the name. One or two Burman or Taling assistants could profitably spend all their time, travelling up and down the river, stopping two or three days in each village. A year spent in this way would not give a week to a village."

About forty miles southward of Shwaygyeen, and nearly half way between it and Rangoon, lies the ancient city of Pegu, having, with the adjoining district, a population of 50,000 souls. It was recommended for consideration among the posts to be occupied, but was not thought to have a claim equal to those of the stations selected. It should constitute, however, an outstation of one of the nearest missions as soon as it can be provided for, and in process of time may require the assignment of one or more missionaries.

## TOUNGOO MISSION.

TOUNGOO.—Rev. *Sau Quala*, Karen preacher; one Burmese assistant; three outstations. On his way to the United States, Rev. F. MASON, D. D., and Mrs. MASON. One station; three outstations; one missionary and one female assistant; one native preacher, and another native assistant.

Toungoo is a large walled city about a hundred miles above Shwaygyeen, with a Burmese population, and the centre of a region in which Burmese, Karen and Shan villages abound. It is also to the Karens the common centre of their traditions. They profess to have gone out hence into all parts of the country, and probably a larger number of distinct dialects of their language are spoken in this vicinity than in any other equal portion of Burman territory. The amount of Karen population is not definitely known, but to all appearance must be considerable. It would appear to have been formerly much greater than it is now, requiring the exercise of a vigorous and severe policy to prevent them at times from throwing off the Burmese yoke. Thousands have been slain in these *emeutes*, but neither they nor their oppressors were able to forget a tradition held by them in common, that they would one day become independent and predominate over the Burmans.

Attempts have been made in years past to penetrate into this region, but without success. Two or three years since, however, a man strayed to the Tenasserim coast and was led to a Christian village of the Tavoy Mission. There he was converted, and the accounts he gave of his native district awakened a strong missionary spirit in *Sau Quala*, an experienced native preacher, of whose character and views some account has already been given.\*

Dr. Mason left Tavoy in August last, in such a state of prostration that it seemed scarcely possible that he could survive a voyage home, which yet was necessary to his restoration. He proposed to take passage to the Cape of Good Hope, and in that more temperate climate recruit his strength for the remainder of his course. To his own surprise and equal gratification, he began to mend so rapidly from the time of his arrival in Maulmain, as to suggest the possibility of doing some useful work before departing for America. In the provision made for new stations in Burmah, nothing was done for Toungoo. He estimated the importance of that city so highly as to ask leave to commence a mission there. In the three or four months at his probable disposal, he thought there would be time to explore the ground sufficiently to dispose a number of native assistants for effective labor, while he had such confidence in *Sau Quala*, as to suggest that he be placed in charge of the mission. His request was granted, subject to the consent of his medical adviser; and with this he set out in his boat on the 28th of September, accompanied by Mrs. Mason and two or three native helpers. He was rowed up a tributary of the Salwen, and across the flooded tracts of rice land, it being the height of the rains, till he struck the Sitang. Along his whole course he passed native towns and villages, encountered numerous boats, and preached at intervals to companies that gathered about him. He halted at Shwaygyeen two days, and on the 22d of October found himself comfortably established in Toungoo.

\* See report on the Tavoy Mission, page 268.

The second day after his arrival brought him as many as a hundred visitors, and enough every subsequent day, chiefly Burmans, to keep him busy without leaving his house. Going about the town he called at the principal monasteries, the priests receiving him very courteously and readily admitting that Christianity was an excellent religion—for Europeans; they seemed to think him very much wanting in liberality when he declined to reciprocate by a compliment to Buddhism. In a few weeks three persons declared their renunciation of idolatry, and two of them were regarded by the assistant as sincere and spiritual believers. "Here, then," he notes, "is work enough for a Burman missionary, and encouragement to work."

The Karens were soon aware of his coming and began to visit the town in considerable companies. They yielded an immediate assent to the truth as he announced it, and professed their resolution to obey. Their "interest, simplicity, and earnestness, on first hearing the gospel," he observes, "exceed anything I ever before witnessed, and more than realize all that the most romantic missionary ever dreamed he would witness before leaving his native land." That in many there is a mixture of worldly motives, he thought was very probable, but he believed also that the Holy Spirit was at work among them, giving saving effect to the word preached. Applications were frequently made for teachers to be sent to their villages. A dozen schools might have been established in a very short time, at the expense of the people themselves, had there been men to send. Mrs. Mason commenced a "normal school," with the hope that some would become qualified at least to teach others to read. Beginning with a single pupil she soon gathered seven. The first was able in two months to read tolerably well, "which an Englishman, who did not know a letter till he was twenty years old, would hardly do." The fellow-villagers of one of the pupils, coming into town, visited the school. The head man was so much pleased with what he saw that he offered to receive Sau Quala at his village, to provide for his support and to erect a chapel. The English officers took a deep interest in the school and subscribed liberally for its support.

Sau Quala, accompanied by two assistants, qualified to be common school teachers, arrived at the station the latter part of December. After a few days in town he went to a village distant three days' journey, where the people had expressed a strong desire for a teacher, and some of them "appeared to have decidedly chosen Christ." He was received with great cordiality, and "the people," he said, "appeared like Christians. The whole village assembled with him constantly at worship, and united with him in prayer and praise, as much as regular church members. All wished to learn to read, adults as well as children, both men and women."

A Burman chief of the district, in the pay of the English government,—a class of officers employed under a present necessity, whose administration is too often such as to make the change of government little more than nominal—was the terror of this village. He had imposed onerous taxes upon the people without any authority, and he and his countrymen had determined that the Karens should have nothing to do with the missionaries if they could prevent it. They ordered a young man in Mrs. Mason's school to return home; a head man who set out to visit Dr. Mason was forbidden to go, and afterwards made his way

to town clandestinely. The people, through Sau Quala, desired Dr. Mason to make a representation of the facts to the proper authorities. The assistant commissioner promptly ended the mischief.

It is a singular and interesting circumstance, which is mentioned in this connection, that "the Karens have ever been in expectation of deliverance from the Burmese yoke, and this deliverance has ever been connected with expectations of a religious character." Fanatical or designing leaders, claiming to have the expected divine commission for their relief, have appeared from time to time to stir up those insurrections, before alluded to. The Burmans say that they have a prophecy in their sacred books, importing that the Karens will one day achieve independence; that their futile attempts to better their own condition have been viewed with alarm; and that one reason for opposing the mission is that, if the Karens learn to read, "the time," say they, "has surely come, and they will rule over us." The hopes of the Karens on the other hand are higher than ever. On hearing the gospel and seeing the bible in their own tongue, they say, "This is the true salvation. Other deliverances have come to us from the sources of the streams and have arisen in the jungles; this comes to us from the mouths of the rivers and from the cities, and—what none of the others were—is accompanied with books." But these vague notions gradually give way to more just apprehensions of "the true salvation."

The ordinance of baptism was first performed in Toungoo, January 16th. The subjects were the two oldest members of the school. One exhibits fine, promising qualities of mind. "The other was found by Mrs. Mason, held in slavery contrary to the English law, and through her efforts he obtained his liberty. Slavery is not a favorable state for the development of the mental faculties, and he is not the most intelligent of men, but his heart is, I trust, as he says 'all on the Lord's side.'"

"The ordinance," Dr. Mason continues, "was administered by Sau Quala in the presence of more than fifty Burmans, whom he addressed in a most judicious and eloquent manner. The colonel and one or two other pious officers of the fifth regiment of native infantry were present, and were much gratified with the fearlessness, dignity and propriety of demeanor exhibited by the administrator. In the evening he administered the Lord's supper to the little church in Toungoo, in the hope that 'the little one will soon become a thousand.' It was one of the Sabbaths that will not be forgotten in eternity, one that I bless God for being permitted to see. The ancient kingdom of Toungoo has now been taken possession of in the name of the Lord, and faith sees the topstone brought forth 'with shoutings and great joy.'"

Having remained as long as he deemed prudent, in accordance with peremptory medical counsel, Dr. Mason put the mission in order for his absence. The three Karen helpers were stationed as school teachers in as many villages, one of them, however, to carry forward the normal school two months, by which time some of the pupils would be qualified to teach the elements of reading. The Burmese assistant is to occupy premises in the city. The mission is placed under the supervision of Sau Quala, in whose fidelity and business accuracy an unre-served confidence is felt, while his long pastoral experience qualifies him to direct the assistants. It is the first time, indeed, that a native has

been placed in a station of such responsibility, but if he proves equal to it, as it is believed he will, a valuable example will be set to the native churches and preachers, and a long step will have been taken towards their independence of missionary control. Quala desires, if possible, to provide for his own support without drawing on the mission treasury, and the assistants freely consented to labor for a stipend much less than is paid either at Maulmain or Rangoon. All things being prepared, Dr. Mason left Toungoo on the 18th of January. He thus describes his departure: "Before stepping into the boat, we knelt down on the grassy bank of the river, with the lofty turreted walls of the city on the one side; and the gigantic mountains on the other, the clear blue sky over head; and more than a hundred Burmans and Shans in a circle around us; and I commended the little church in Toungoo, that knelt with us, to that Saviour who has purchased it with his blood. The parting was to all painful and sad, but it was one which all felt that duty required, and we therefore calmly said 'The will of the Lord be done.' I explained to the assembly in a few words the object of our praise and prayer; and Sau Quala gave out a Karen hymn, which was sung in one of the plaintive minor mode tunes in which the Karens have sung their religious traditions for untold ages. The prayer was in Burmese, on account of the numerous Burmans and Shans present who understood that language but not Karen; and Sau Quala pronounced the blessing in the same language." Dr. Mason reached Maulmain on the 27th in his way to the United States.

The great want of the mission, in his view, so far as the Karens are concerned, is not foreign but native laborers. "Half a dozen capable native preachers, with a few school teachers, and one missionary to direct their labors, would be worth more than twenty missionaries alone. The mass of the Sgaus are ready to receive the truth, but they require much teaching of the first principles of the bible, day by day, before they can understandingly receive the ordinances; and numerous villages are desirous to have schools established, that they may learn to read and write and understand the bible. But where are the men?" In the Burman department a missionary is greatly needed. The people appear to be ripe for conversion to the faith.

#### MISSION TO SIAM.

BANGKOK, (*Siamese department*).—Rev. S. J. and Mrs. SMITH,\* and Miss H. H. MORSE. (*Chinese department*).—Rev. W. and Mrs. ASHMORE.

On their way to the mission.—Rev. R. TELFORD and Mr. J. H. CHANDLER, and their wives.

Outstations.—*Lengkiach'ü, Bangch'ang, Bangplasöi, Phetchaburi.*

Native assistants.—*Sinsé Siang, Pé Hwa, Chek Mué, Chek Swan.*

One station, four outstations; four missionaries and five female assistants; four native assistants.

Messrs. Chandler and Telford embarked at Boston February 13th, taking with them the materials for refitting the printing establishment, of which Mr. Chandler is to have the charge until a printer can be appointed. Mr. Telford is designated to the Chinese department.

\* Rev. S. J. Smith was united in marriage with Mrs. S. S. Jones, October 26.

The past year has been one of comparative quiet, but of evident progress. The missionaries are gaining a better command of the language, and are able to engage in their work with increasing confidence. Their weakness in point of numbers, though a discouragement, has not been suffered to abate their exertions to make the most of the means of usefulness within their power, and they have had the satisfaction of seeing hopeful indications that their labors bear fruit unto eternal life.

*Religious Services.*—Daily worship in Siamese is attended morning and evening by those residing on the mission compound. There is preaching twice on the Sabbath, and a third service for prayer and conference. The monthly concert of prayer for missions is observed with great interest. The prayer meeting and the daily evening worship are chiefly conducted by natives. The attendance on the Sabbath services has ranged from twenty-five to thirty-three. More labor in this department would have been done, if more could be done by a single missionary, in addition to his numerous incidental cares and the study still necessary to perfect himself in the use of the language. "Street preaching," say the mission in their report, "and stated services away from the mission compound, are exceedingly desirable, and none feel their importance, and regret the want of them more than your representatives in Siam. But a vigorous maintenance of such labors will require the presence and exertions of more than one man to sustain them." "Constant preaching," they remark, again, "keeping the priceless truths of the gospel ever before the minds of the people, is the work most needed in this country, and of all human work the one on which we can most safely rely for the most glorious results in the ultimate spread and triumph of Christianity."

In the Chinese department the public services are still mainly conducted by the native assistants. But Mr. Ashmore is able to aid them in their preparations and in the conduct of worship, and to attempt occasional preaching. There are, as in the Siamese department, two sermons on the Sabbath and a prayer meeting, besides daily worship. The assistants go out and hold religious services in other places as opportunity offers. Mr. Ashmore has also made repeated visits to the outstations, and other excursions, in company with the assistants, for preaching and tract distribution.

*Outstations.*—Lengkiach'ú, a few miles from the mouth of the T'achin river, a town inhabited by Chinese fishermen, is occupied by the assistant Chek Mué, who is instructed to spend a portion of his time in visiting other towns on the bank of the river. A hopeful believer and an inquirer are reported there. The Bangch'ang station, on a small canal between the T'achin and the Mékhlóng rivers, is surrounded by an interesting agricultural population. That part of the province washed by the Mékhlóng is more densely peopled. The assistant, Chek Suan, laboring here, is active in visiting the people, and reports an applicant for baptism, and an inquirer. "These manifestations of religious interest," the mission justly remark, "are pledges of the faithfulness of the assistants;" while they indicate in some degree what might be hoped for, if the work of preaching could be prosecuted with greater energy. The present location of this assistant is thought to be not the most favorable, and it is proposed to remove him to Mékhlóng, or to the town of Bangch'ang proper, to give him more easy access to the flourishing places on the Mékhlóng river.

Bangplasói, an important town on the eastern shore of the Gulf of Siam, has been adopted as a new outstation. From its vicinity to the sea on the one hand and to mountains on the other, it will be an excellent resort for health, while it offers ready access to the population on the coast and along the course of the Bangpakong river. Phetchaburi, a large city on a river of the same name, not far from the seacoast, has been also selected as an outpost of the mission. It is finely situated, amidst the most romantic scenery in Siam, in a productive agricultural and timber-growing country, and within a few days' journey of the Karen churches in Burmah. Karens frequently visit the city. It has a large Siamese and Chinese population. Missionaries probably cannot reside there, but they can visit and assist the native laborers. The provision for these new outstations is incomplete, but assistants have been sent temporarily, to make a beginning and prepare the way for more permanent occupancy.

The mission contemplate a fifth outstation at Ajūthāja, the old capital of the kingdom. Several of the Siamese converts belong to that city, a circumstance favorable to the commencement of systematic evangelical labor there.

The occupation of these posts by an adequate number of native preachers under the guidance of a sufficient number of missionaries, would give the mission command of all the principal streams in the country, and of the numerous towns and villages that skirt them. Something may be done by the few now engaged, but their number is inadequate to effective service on a large scale, hopeful as are the indications that call for an extension of their lines.

*Tract Distribution.*—Three of Dr. Jones's tracts have been printed in editions of 3000 each. A part of each edition was granted to the other missions, or exchanged for their publications. Distribution has been made at the station to as many applicants as could be supplied, in connection with oral instruction. Tracts have been circulated by the missionaries in their excursions, by Miss Morse in the vicinity of her school, and by Mrs. Smith at the palace and other places visited by her. The Siamese Christians embrace frequent opportunities of accompanying their appeals to their countrymen with these mute messengers of truth. One of their number, who though not yet baptized, is still encouraged to recommend the gospel to his people at Bangch'ang, distributed 251 tracts in two months, and could have disposed of more to advantage had he been more amply supplied. The head priest of a Buddhistic temple made him the bearer of a letter to the following purport:

"The head priest of the temple, Pak Gnam, in the village Bang Nof, sends friendly greeting to the missionary. The instructions in your religious books are worthy of being followed. I am much delighted with them. In the 'Hints to the Wise, or Christianity credible,' the Buddhistic religion is brought out in comparison with the religion of Jesus, and the latter is praised more than the former, on account of its completeness. I am very anxious to secure a copy of the Four Gospels of Jesus. I wish to examine them thoroughly. Please furnish me with them, if you can."

Unhappily this request could not be complied with, as no Scriptures have been published since the destruction of the press in 1851. It is hoped that this destitution will not long continue.



In the Chinese department, the assistants at Bangkok and the outstations go about, as circumstances permit, to converse with the people, hold religious services, and circulate tracts. During the winter and spring months many junks trading with China lie at anchor in the Meinam river. These have been visited and supplied with books that find their way to ports of China not open to missionary labor.

*The Church, &c.*—The Chinese church has long had to contend with the disadvantages inseparable from the condition of such a body gathered from a heathen people and favored with imperfect teaching and supervision. For several years they have been under the guidance almost exclusively of native preachers, sincere and faithful brethren, but of too limited education to do what should be done for them. The former principal assistant was ensnared by opium and was suspended; but has since given such proofs of repentance and amendment that he is restored to the communion of the church and has resumed his ministry. He is described as “admirably instructed in the Scriptures;” his relapse left the church without any real successor, judicious and praiseworthy as was the service rendered by the aged deacon who stood in the breach; and though he cannot, for some time at least, be all that he formerly was, he has qualifications for large usefulness. Mr. Ashmore is now also becoming able to exercise a more direct oversight and to impart necessary instruction, through his increasing facility in the language, and the prospects of the church are brighter than they have been for some time. One man has been baptized the last year, and there are other converts and hopeful inquirers at Bangkok and the outstations.

Of the thirty-five members, nine have returned to China and twenty-six remain in Siam. The resident members are almost all of them old men, “eleventh-hour” converts, two-thirds of the number being past fifty. Their united ages amount to 1403 years, and the average is nearly fifty-four years.

“It may readily be supposed,” says Mr. Ashmore, “that the appearance they present, when all assembling for the observance of the Lord’s supper, is peculiar to themselves. There are among them some strong and sturdy forms; but for the most part they show plainly the marks of age and toil.

“The first communion Sabbath I spent in Bangkok, when for the first time I saw them all in from the outstations, will ever be memorable. Never before had anything come under my observation that seemed so much like the literal fulfilment of the injunction contained in Luke 14: 21. It appeared as if the missionaries had called in the poor, and the maimed, and the halt, and the blind,—those who were really so, in no metaphorical use of the term.

“It was a rare and pleasant sight to see a gathering, in itself so unique, of men drawn together for such a purpose. Such an assemblage of whitened heads, sunken cheeks, wrinkled faces, shrivelled limbs, stooping forms, and dimmed eyes! They had met to hear of that land, where the blind shall see, and shall see the glory of heaven, with eyes that shall never lose their strength;—where the lame shall cease to limp, and shall move from place to place with wings of angel swiftness;—where there are no old men, but where all are in the vigor of the manhood of the resurrection;—where there are none weak and sickly,



but where the feeble among them shall be as David, and the house of David shall be as God; where the poorest of them shall be richer than all the kings of the earth;—where the most humble and unlearned among them shall be made king and priest unto God;—where they shall all have crowns, and all have harps of gold, and all sing praises forever.”

Out of their deep poverty, the church contribute annually an average of eighty-four cents per member. Considering the physical helplessness of some, and the indigence of all,—some earning only from four to seven cents a day,—the gifts they offer must be esteemed as the fruit of no stinted liberality.

There are eight Siamese, four of each sex, who profess Christianity, three of whom have made application for baptism, and all give encouraging evidence of sincerity. Their baptism has been deferred, in order to subject their profession to adequate tests, and to impart to them more full instruction. They are under the daily oversight of the mission, and it may be readily conceived that these first fruits from among the Siamese population, that have been looked for with “long patience,” are regarded with glad, but anxious, interest.

*Native Assistants.*—The restoration (before alluded to) of Sinsé Siang,—known in former reports by the name of Keok Cheng—gives to the Chinese department four native assistants. The oldest of these, Pé Hwa, is about seventy-five years of age, but still active, and a faithful, judicious, and greatly respected Christian. Chek Mué and Chek Suan, both past fifty, are also valued helpers, each having charge of an outstation, and enjoying evidence that their labors are not fruitless. Sinsé Siang, the youngest, is forty-seven years of age. His superior natural powers, improved by a more thorough training than his elder brethren enjoyed, qualify him to take the first place among them, if he may but have strength to stand fast. One of the Siamese converts, though his baptism has been delayed, is making himself useful in commending the gospel to his countrymen, and another gives promise of becoming a valuable helper to the truth.

*Schools.*—Miss Morse has continued her rural school with eleven boarding and several day scholars. Two of the Siamese applicants for baptism are of this school, and the third is the mother of five pupils. The relatives and friends of the pupils, and of the other natives residing there, are frequently attracted to the house. On such occasions they attend the daily worship, and thus become in some degree acquainted with the doctrines of Christianity. The female prayer meeting on Friday afternoons has been continued, and participated in by the converts; and there are also frequent opportunities for the distribution of tracts, and the exertion of a Christian influence over various classes of persons with whom Miss Morse has occasional intercourse.

Mrs. Smith (late Mrs. Jones) has in former years superintended two day schools. But the destitution of school books has caused her to devote less time to them, and to spend a part of each day in the preparation of instructive reading lessons, adapted to produce a salutary moral and religious impression, lessons in geography and history, and in music, including tunes used in the Sabbath worship, and familiar lectures on some of the natural sciences. Her class at the house of Khún Mote, a nobleman, have been uniform in their attendance, and another young nobleman has joined it.

Mrs. Ashmore has commenced a school for Chinese boys, with ten boarding and three day scholars. They are instructed by native teachers in both the Chinese and Siamese languages, in both native and Christian books. The older pupils commit to memory passages of Scripture and of the Manual of Christian doctrine.

*Instruction at the Palace.*—A marked and gratifying change has come over this department of instruction, which originated in the king's passion for the study of English, and was entered upon with misgivings, if not with reluctance. Biblical teaching, at first only incidentally attempted, has come to hold a prominent place. Several classes have been engaged in the study of sacred history and of the doctrines of Christianity, through the medium of the Siamese language. The three ladies engaged—one from each of the missions in Bangkok—find their classes so multiplied as to be able to receive attention only on alternate days. They constantly find new places where tracts are received and religious instruction listened to. The princess, mentioned in the last report as having avowed herself a Christian, died of cholera after only a single day's illness, and with no opportunity of seeing any of the missionaries. Without venturing a confident judgment as to the sincerity of her professions, they had been very much interested in her, and hoped much for her and from her in the future. They regard these labors as of the utmost importance, from the number to whom they gain access, amounting to some thousands, and from the social isolation of these attendants on royalty, who can be reached by the truth in no other way; and they earnestly solicit a remembrance in prayer on this behalf.

*Relations with the Government.*—The facts just stated sufficiently imply the continued favor of the government, which the mission appears to enjoy, though obliged in one instance to put it to a somewhat rude test. Large demands were made for translations, for the use of the king and his ministers. The missionaries at length signified that their relations with the Christian public in America forbade them to engage in such employments, except in cases of emergency when the court could not obtain the assistance of others. No offence was taken, and except the translation of two official documents, and the occasional revision of translations made by others, they have been relieved from what threatened to consume an undue proportion of their time.

The whole country is open to Christian enterprise, not indeed by express but by tacit toleration. The avowed friendliness of the government was accepted by the missionaries as a virtual permission to go about their work without fear. Permission to journey into the interior was not asked, but taken for granted, and they went and came openly, without rebuke or question. Whether they will be allowed to *reside* anywhere but in Bangkok has not been tested. But there is no obstacle in the way of the most public preaching to any class of the population, and no prejudice debars from free intercourse with the people.

*Prospects and claims of the Mission.*—These hardly need any formal exposition, in view of the facts here recited. Siam was believed to have claims upon us, when as yet Christianity was unknown to all her people, and for the reason that it was thus unknown; and when there was no prospect, save to the eye of faith through the perspective of divine prophecy. Now that a living church of Chinese believers has proved

the power of the gospel for many years, bearing good fruit though under scanty cultivation, — now that external obstacles are not only removed, but the truth has begun to find its way into the hearts of the Siamese population, we may be assured that the day has fully dawned upon our path, long as may seem the distance to be traversed. The inadequacy of the present missionary force is painfully evident. They need more men to preach the gospel and train those who shall preach to their countrymen. They need a printer who shall supply weak Christians and inquiring heathen with the written word of God, and with helps to understand and apply it. And they need these *now*. The Committee look with concern for the means of supply, with the conviction that delay may be deeply injurious. "Behold, this is a day of good tidings, and we hold our peace: if we tarry, — some mischief will come upon us."

### HONGKONG MISSION.

**HONGKONG.** — Rev. J. JOHNSON.

In this country, Rev. W. DEAN, D.D., and Mrs. DEAN.\*

Outstations. — *Tung-chiu, Chee-chu, Tukia-teen, Chiam-ta-chiu.*

Native Assistants. — *A Tai, A Sun, A Bak, A Bo, and three school teachers.*

One station; four outstations; two missionaries, one female assistant, and four native assistants.

This mission has been in great need of a reinforcement, but it has been unavoidably reduced by the absence of Dr. Dean, who left China to attend the missionary convention at Maulmain in April and May, and thence to visit this country.

The ordinary services of the mission have been continued during the year under the superintendence of Mr. Johnson, with the aid of the native preachers, by whom regular preaching on the Sabbath, and daily religious exercises during the week, have been conducted at Hongkong and at each of the outstations. In addition to these, itinerant preaching and tract distribution have been continued by the native assistants as in former years, which have been among the honored means of casting into the great mass the leaven that is now producing its wonderful developments. Thus, while the truth spoken from house to house, and from village to village, has been silently working out its grand results on the people at large, by enlightening the mind and leading to a nominal belief of Christianity, the continuous preaching of the gospel at the stations has been blessed to the conversion of some to a new life.

*The Church.* — Since the last annual Report there has been baptized at Hongkong and added to the Chinese Church, one young man of Chinese parents, born at Pinang and now employed as an interpreter for a company of Chinese emigrants to the West Indies. This man was brought under the influence of the gospel by the providential detention of the emigrating party at Hongkong, and while thus detained he learned the truth and obeyed its commands. After being baptized by Mr. Johnson in September, he went on his way rejoicing, and with the prospect of acting to his countrymen as an interpreter in heavenly things as well as in the affairs of earth. In November two Chinese girls, one thirteen and the other fourteen years old, and both

\* Dr. Dean was married on the 9th of May last, to Mrs. Maria M. Brown, late of Bangkok.

members of Mrs. Johnson's boarding school, were baptized. Both the father and the mother of one of these girls have long been members of the church, but the other is of heathen parents. Mr. Johnson also baptized the Rev. James Colder of the Methodist Episcopal Mission in China, and a Chinese youth who came with him from Fuchau.

With one or two exceptions, the members of the church have walked worthy of their high calling, and the native preachers have discovered an encouraging zeal in teaching Christ to their countrymen, but we regret to learn that one of the older preachers and a leading member of the church, discovers symptoms of failing health, and a near approach to his final reward.

*Schools.*—These are strictly *Christian* schools, — that is, their object is not to teach English, nor Western science, but *religion*. The teachers are Christian, the books used are Christian, and the whole influence of the schools is designed to win the pupils from heathenism to Christianity. They are virtually what Sunday schools are here, except that they learn lessons every day in the week from the bible and Christian books, and review them on the Sabbath, when they come to the chapel to worship, and where some portions of their lessons are more fully explained. They sometimes take a lesson in their native classics, and practise writing and singing, and all bow in prayer to the living God daily in their school-room.

Of these Christian schools there are six connected with the Hongkong Mission, four for boys and two for girls, with seventy-five pupils in all. These *girls'* schools in China are a novelty. Mrs. Johnson has a *girls'* school under her superintendence and support, and other European and American ladies have successfully conducted schools for the education of Chinese girls, but these are usually taught the English language. But the *girls'* schools connected with the Hongkong Mission are purely native, with native teachers and native pupils, and taught entirely in their native language, in which they learn to read and write, commit portions of the sacred Scriptures, and take lessons in plain and useful needlework; — the object being not to estrange them from their people by teaching them a foreign language and introducing them to foreign habits, but to fit them better to discharge the duties of woman in their own society and to elevate their sex. The first of these was opened by the wife of *Ko A Bak*; and the wife of the deacon of the church, stimulated by her example, started the second. Both persevere and prosper in their work, which, though humble in its origin, promises results of no ordinary magnitude. To appreciate the bearings of such an enterprise we need to look away from our own country, where woman is educated and honored, to a land where she is ignorant and degraded, and to contrast her moral power and social privileges here, with her mental darkness and servile subjugation there.

*Printing.*—The New Testament to the end of 2d Corinthians has been printed and bound in separate volumes, each of the gospels in a volume, with one volume for the Acts and one for Romans, and the two Epistles to the Corinthians in one, making in all seven volumes and 2,000 copies of each. Of these about one half had been distributed during the first six months, besides which there have been distributed 500 copies of Genesis with Notes, 500 Exodus with Notes, 200 Matthew with Notes, 1,000 Manual of Doctrine, 3,000 Christian Almanac, 1,500 "One

Hundred Questions," 3,000 "Opium Tract," 3,000 "Truth and Error." A large number of volumes containing divine truth have thus been put in circulation, accompanied by explanations and oral preaching. Tract and bible distribution should be prosecuted on a greatly enlarged scale during the year to come, provided an agency can be employed on a proportionably increased scale for preaching the gospel.

*Contributions.*—The contributions of the Chinese church at their monthly concerts amount to \$37.55, it being more than one dollar per member, while the members gain by their business or daily labor only from two to ten dollars per month, from which they have to support themselves and their families.

#### NINGPO MISSION.

NINGPO.—Rev. Messrs. J. GODDARD, E. C. LORD and M. J. KNOWLTON, D. J. MACGOWAN, M. D., and their wives.

Native assistants, *Chiu Ching dau*, and *Giu Hanching*.

One station; four missionaries and four female assistants; two native assistants.

Mr. Lord, in returning to his field of labor at Ningpo, embarked at New York on the 10th of January, in company with Mrs. Lord and Mr. and Mrs. Knowlton. It is hoped that they may have already reached their destination, and that their presence is now cheering those who have so long been laboring in comparative loneliness, and with such longing desire looking for fellow-helpers.

Mr. Goddard, though in feeble health, has been able to remain at his post during the year, with the exception of six weeks spent on the neighboring island of Puto. Dr. Macgowan and family spent two months on a high hill at Chinhai, by the sea-side at the mouth of the Ningpo river. In this way they have been enabled in some measure to avoid the intense heat of the Ningpo summer, which, during the last season, in consequence of an excess of rain, was rendered unusually trying to health.

*Religious Services.*—Public worship has been conducted at the new chapel twice every Sabbath day, in the morning by Mr. Goddard, aided by the native assistant *Chiu*, and in the afternoon by Dr. Macgowan, assisted by one of the native preachers. These Sabbath services have been attended by a Chinese congregation varying from 100 to 300 persons, and by persevering efforts the assembly, which had been habitually interrupted by persons constantly coming and going, has become more orderly and attentive. At the close of the public service on Sunday Dr. Macgowan has a bible class attended by disciples and inquirers, and Mr. Goddard delivers a lecture on Thursday evening to a company of twenty or thirty persons. The assistant *Chiu* sits for an hour or two daily in the vestry, which opens near the street, to converse with persons who may call. Many in this way listen to the gospel.

Two services on the Sabbath and one on each day of the week have been conducted at the East Gate chapel by Mr. Goddard and the assistants. The attendance has been quite numerous, but not so orderly as at the other chapel; many persons from the surrounding villages and strangers from distant cities have here heard the truth. This chapel was closed about two months of the year for repairs. The assistant has also spoken to large numbers who come daily either to see or to be



healed at Dr. Macgowan's dispensary. For want of more laborers but little has been done by the members of the mission in distributing tracts and preaching the gospel in the surrounding villages, which present an inviting field for missionary work.

*The Church.*—On the 24th of September, Chü Tekpio, a school teacher, and Wang Jendsiu, were baptized and added to the church. The present number of church members is fourteen, of whom nine are Chinese. There are also a number of persons who attend regularly the religious exercises of the mission and discover more or less encouragement as inquirers after the truth. One of the most interesting cases is that of a man who is by profession an idol-maker, and who has been convinced of the folly of worshipping the images which his own hands have made.

The monthly concert of prayer has been observed by the church on the first Monday of each month, and usually *all* the members have been present. Their contributions amount to \$59.18.

*Schools.*—A day school of about twenty pupils has been taught at the house connected with the new chapel since the commencement of 1853, under the joint instruction of two young men, members of the church, who are thus preparing by teaching and study to become useful assistants to the mission.

Mrs. Macgowan has also had a day school in her house during a considerable portion of the year, attended by from twelve to sixteen girls, who have been instructed chiefly in Christian books.

*Medical Department.*—Dr. Macgowan, principally through the aid of the Medical Missionary Society in China, has daily kept open a dispensary in a crowded part of the city during the year. He has been assisted by a competent Chinese physician, and has dispensed both foreign and native medicine. The number of patients who have thus received medical aid is 11,031, and the crowds of patients and spectators who daily assemble have been addressed religiously both by Dr. Macgowan and the native assistant.

*Translating and printing.*—At the close of 1853, Mr. Goddard had completed the translation of the New Testament. This has been printed on blocks after the Chinese mode, and each gospel or epistle being bound separately, they have been freely distributed. More than 12,000 volumes or portions of the New Testament have thus been given to the people during the year. Mr. Goddard's manuscript has passed through the hands of Dr. Dean.

Three new tracts have been prepared and printed at Ningpo during the year. The first was a sheet equal to six octavo pages prepared by Dr. Macgowan, giving beforehand an account of a solar eclipse, with some explanation of the cause of eclipses and religious observations suggested by it. The second, a small duodecimo of seven leaves, by Mr. Goddard, called "The Chapel Tract," gives a summary of Christian doctrines, an account of the services at each chapel and the dispensary, and a list of the Sabbaths during the year. The third is a catechism prepared by Mr. Goddard while in Siam, and rewritten by the author to fit it for use at Ningpo, as a standard work for distribution and for the use of the disciples and inquirers.

During the year more than 30,000 tracts have been distributed among the people. (See following Table.)

PRINTING AND DISTRIBUTION DURING THE YEAR ENDING SEPT. 10, 1963

[illegible]

During the past year God in a wonderful manner has been opening the fields for missionary labor in China. While the homes of the heathen made accessible to the missionary in Burmah have been abundant, those in China have been *much more* abundant. Cities long closed against the gospel and numbering their hundreds of thousands and millions of people, have opened their gates and invited us to enter. In addition to the claim for a reinforcement to the missions already established at Hongkong and Ningpo, other large cities and unoccupied provinces—each peopled with the inhabitants of a kingdom—are now ready to receive the truth. *Nanking*, the ancient capital of the empire, having been swept of the idolatry of ages, now waits for the gospel of Jesus, and it requires no prophetic vision to see an opening for the introduction of Christianity throughout the length and breadth of this mighty empire with its immortal millions. For such a people, at such a time as this, with such developments of Divine Providence before our eyes—it ill becomes us to pass over this claim by a simple resolve, or to measure out the pittance which has hitherto made the *apology* of our efforts.

\* 1,000 printed for the Shanghai Bap. Mission.

to supply the Chinese with the gospel. We have there an ample and an open field, we have here the means and the men to cultivate it, and all we want is something of the self-denial of our Master and a disposition to obey his command.

On this subject the mission at Ningpo have appealed to the Committee, in a communication that may fitly close this report.

"At our last Mission Meeting it was suggested that it might be our duty, or the duty of your missionaries to China unitedly, — to lay before you our views relative to the enlargement of our China missions. We can but take it for granted that the present remarkable operations of Providence will call forth a response from the Baptist churches of America, and that they will seek to avail themselves of the present opportunity to be workers together with God for the accomplishment of one of the most glorious works ever wrought upon the earth. Although the contest here going forward has not reached its crisis, so far as we have yet heard, and therefore we are not now able to know fully or certainly its results or its bearings on the work in which we are engaged, yet it has gone so far and been sustained in so remarkable a manner as to inspire the minds of almost all foreigners, both missionaries and merchants, at these northern ports, with the belief that it will eventually succeed. The revolutionists having succeeded in vanquishing and breaking through all opposition, and taken possession of Tientsin, the port of Pekin, distant about sixty miles from the capital, some two months ago, — there is every reason to believe the imperial forces will be equally unable to restrain them in their future progress — and we expect soon to hear they are in possession of the capital.

"Their religious character, both in its favorable and unfavorable aspects, has from time to time been set before you. We believe the more favorable view is the correct one; not indeed by any means that they, or the majority of them, are enlightened, consistent Christians, but that they have received some light from the word of God which they are endeavoring to follow with a sincere desire and intention of establishing Christianity and subverting idolatry in this empire. That they should have among them many practices that are unchristian, and that they should fail in many important Christian duties, is not in the least to be wondered at. It is doubtful whether they have among them the entire Scriptures. It is now ascertained that they have printed for themselves the first three books of the Old Testament and the *first* of the New. If this is all they have it certainly is not strange that they fall into many errors. But they seem to acknowledge the authority of the Scriptures, and it may be hoped that this will form a basis for their future instruction in the ways of the Lord. But it is not our intention to dwell on this part of the subject. The inference from all these circumstances seems plain — that there is reason to expect *soon* a wide and effectual door to be opened for the spread of the gospel among this people, and that the future Christian character of this mighty nation will depend greatly upon the influence, or want of influence, of Christian missionaries, during its early and forming stage. It is scarcely possible to over-estimate the importance of a large amount of Christian influence and instruction from missionaries while passing through the crisis which seems to be before them, — or the evil consequences which would result from the want of such influence.



"What part then will the American Baptists take in this great and good work? Certainly they should not take a small part. They have the means for taking a large part; wealth enough at home — and good vantage ground in China — favorable positions already occupied — several very valuable native assistants, and other useful disciples — the New Testament already prepared for free circulation, and the Old Testament soon to be ready, with many useful tracts already in use which can be multiplied a thousand fold.

"Now there are two views which may be taken of this subject. The first respects the *very least* which should be thought of in estimating the duty of American Baptists in connection with the American Baptist Missionary Union; — the other looks to a more liberal and hearty engagement in the work, not content with doing the *least* which would be allowable, but the *most* which lies within the means and ability entrusted to us by our Lord.

"As to the least, then, the three present missions at Siam, Hongkong, and Ningpo must be efficiently sustained. The Tie Chiu department should be enabled to establish an efficient mission in the capital city or shire town of the Tie Chiu district, and from these by the help of native assistants, to establish outstations in the various large cities (of which there are nine) and the numerous villages of the district. This is the more important, as that district will most probably be left entirely for our missions — and as our missions have such advantages in reference to it. Here at the north there should be an efficient mission at the capital, and there ought to be another in this province — *Chih-kiang* — probably at the provincial capital (*Hangchau*). This is a very large province with some twelve districts, each containing its capital or shire town, and many large cities, and there is so great similarity in the language of these various cities, that a missionary capable of being understood in one would be generally understood in most of the others, at least he could easily learn the peculiarities of the different places and be able to superintend outstations. For the accomplishment of these several objects at least six or seven new missionaries would be required. Such then seems to us the least that should be thought of by the American Baptist Missionary Union. But when we proceed to speak of more enlarged and liberal operations there are no limits. It is impossible for us to see how the wants of the present exigency are to be adequately met — and how the evils of neglect are to be avoided. Could you furnish the means for establishing twenty new missions, there would still be needed twenty more: and this notwithstanding the labors of other missions. We can then only say the field is large — the call for laborers unlimited — the encouragements of the most satisfactory kind — and the consequences of neglect or delay liable to be most disastrous. Who then will come up to the help of the Lord against the mighty, and who will prefer to abide the curse of Meroz?"

## MISSION TO ASSAM.

SIBSAGOR. — Rev. Messrs. N. BROWN and S. M. WHITING, and their wives.  
 NOWGONG. — Rev. Messrs. M. BRONSON and I. J. STODDARD, their wives, and Mrs. M. S. DAUBLE. One native assistant.  
 GOWAHATTI. — Rev. Messrs. A. H. DANFORTH and W. WARD, and their wives. Two native assistants.

Three stations; six missionaries, and seven female assistants; three native assistants.

The last year was one of accumulated afflictions to this mission. One missionary and the two most valued native assistants were removed by death. The Rev. G. Dauble died suddenly of cholera at Nowgong on the 22d of March. He had been but a short time in the mission, having been appointed in 1850, and his modest and unobtrusive habits, combined perhaps with some degree of diffidence in the use of the English language, made his communications with the Missionary Rooms so infrequent that his worth must have been very inadequately appreciated in this country. He was a member of a Lutheran Mission at Dacca in Bengal, supported by the donation of a European resident. Doubts, which found entrance into his mind before leaving Germany, ripened into a conviction that he was in error on the subject of the constitution and ordinances of the church, and he offered himself for baptism. He was received, and was originally appointed a teacher in the Orphan Institution at Nowgong, a post for which his disciplined and well furnished mind richly qualified him. At his own request he was transferred to the preaching department. That was the work in which his heart delighted, and for it he developed rare fitness, — a power of illustration and impression that gave him ready access to the native mind, supported by deep earnestness of faith and unaffected tenderness of spirit. The brahmins and other leaders of Hindooism dreaded his influence. He had scarcely more than entered on this his chosen calling, and was looking forward to the itinerant labors of another cold season with an assurance of hope that their fruit would soon appear, when he was called suddenly away. His engaging personal traits greatly endeared him to his associates, and his unexpected removal gave a sad shock to the mission then recently wounded and weakened.

Of the two deceased assistants, one — James Tripp — had visited this country with Mr. Bronson, and will be remembered with interest by many. The other had been for several years foreman of the printing office at Sibsagor. He was approved as a preacher in 1851, and labored with assiduity and growing power as Mr. Whiting's assistant. Inadequate as is the number of men from this country who give themselves to the service of Christ among the heathen, the loss of a promising native preacher, in some of its aspects, vies with that of a missionary, as a trial of faith.

Besides these bereavements the health of some of the missionaries has been a subject of anxious solicitude. It cannot be thought strange that the mission have had to struggle with despondency. They feel present weakness, and under apprehensions for the future they appeal with earnestness for help, — for reinforcements to fill up the vacancies in the printing and preaching departments, and to man with a more adequate force their extended lines.

The state of the country has been such as to weigh heavily on their hearts. The last was a season of extraordinary sickness and mortality.

The cholera raged in every part of the country, to such a degree as literally to decimate the population of Sibsagor district. The mortality of Nowgong district was over 9,000 and of Gowahati much greater. It was in every sense a land of death.

But while circumstances have conspired to depress the mission, it has held on its way and had proof that it is not forsaken. The labors of the year have had an encouraging measure of success.

Mr. Brown, invited by the Deputation, visited Maulmain to sit in the convention of missionaries. He returned to Sibsagor in October. We regret to state that he met with an accident at Gowahati which has had the effect to disable for a time his right hand. Mr. Bronson occupied his post during his absence.

Mr. Whiting spent some weeks in the early part of the year in preaching at and around Jorhat, thirty-four miles distant from Sibsagor. The gospel was preached to not less than 5000 persons, and many tracts and portions of Scripture were distributed. He also, in addition to duties at the station, made some excursions in the nearer vicinity. He was encouraged to discover, here and there, the evidence that a knowledge of Christianity had begun to spread among the people, though awakening in many cases violent hostility. This made his work trying to his patience; but active enmity is more auspicious than the dead indifference which so often disheartens the missionary.

At Nowgong, the death of Mr. Däuble and the absence of Mr. Bronson interrupted village preaching. The native assistant went out into a neighboring village where a day school is established, accompanied by Mrs. Däuble, who divided her time between the superintendence of the school and coöperating with him in his general labors.

From Gowahati, preaching tours have been made to a wide extent, though their direct efficiency has been much impaired by the necessity of giving no little time to attendance on the sick. Yet time bestowed for the bodily relief of the people has not, it is hoped, been vainly spent. To be the means, in any case, of saving life by a timely dispensation of medicines, in the midst of so fearful mortality, is to confer a benefit that is sometimes very gratefully appreciated. Though the inveterate notion, that all beneficent acts are performed to secure religious merit, does in most cases seem to destroy the very principle of gratitude in heathen bosoms, there are those whose sense of obligation to the missionary is fitted to predispose their minds to a more candid hearing of the truth he utters. In some villages the people assembled for successive days, and listened to the preaching not only without opposition, but with every appearance of interest. An account is given by Mr. Danforth of a singular sect of monotheists in Durrung, which indicates a loosened hold of ancient superstitions.

"We went next into Durrung, stopping at Basgora, a village on the Bor Nodi. The people here are the least bigoted of any I have seen in Assam. They would sit and listen to the truth for hours, with a patience seldom to be met with in these parts. We went from village to village during the day, and preached at our tent evenings. Several times, at ten o'clock, we had to ask the people to go home, so as to be prepared to come and hear the next night. The people are potters, and many were away selling their pottery. They are among that class who worship only one God. They hold occasional feasts as a religious

rite, at which all the brotherhood are admitted. They feast in the night with closed doors, allowing none to be present but the disciples. All rules of caste are laid aside, and Brahmins, Sudras, Kacharis, &c., eat together. Forbidden food can here be eaten, and they drink a kind of spirit made from rice. On other occasions they are as rigid in the observance of caste as other Hindoos. I have not as yet been able to ascertain the origin of this feast. Before we left, many expressed their conviction of the truth of the doctrines we preached, and said they meant to follow them. Since our return to Gowahati a large company have called upon us."

At each of the stations there have been several instances of hopeful conversion. Four members of the boarding school at Gowahati were baptized in May last. Three are interesting girls, long indifferent and avoiding all religious conversation, who surprised the mission by a sudden and earnest inquiry for the way of salvation. The fourth is a lad about eighteen years of age, for whom some hopes had been entertained for six months. He is a Kachari, and came, about a year previous, a distance of seventy miles, to seek admission to the school. He was of late active in the devotional meetings, exhorting his associates not only with ardor of spirit, but evidently with an intelligent conception of the grounds of Christian faith. Two others gave encouraging grounds to hope that they are sincere Christians.

The church at Sibsagor has been alike blessed, having entered on the present year in the enjoyment of a season of peculiar religious interest. There was outwardly no unusual movement, but the presence and agency of the Holy Spirit were manifest in the increased activity and devotion of Christians, and in the solemn impressions made on the minds of others. Four persons—three girls of the school, and a young man in the printing office—were baptized in January. The service was performed by the Foreign Secretary. Several others are mentioned concerning whom hope is entertained that they have heartily embraced the gospel, and there are a number of very promising inquirers. Two women advanced in life, one of them the mother of the young man just mentioned, and the other the mother of Batiram Dass, the native preacher whose recent death is mourned by the mission, are particularly spoken of. The latter is described as "a strong-minded, sensible woman, who has till lately manifested the most bitter hatred towards Christians and the Christian religion." A deep and lasting impression appeared to have been produced on some of the large number who witnessed the baptism. Four members of the Orphan Institution at Nowgong have also been baptized.

These events, it is hardly necessary to say, have come like refreshing showers upon a parched land, and have revived the strength of the mission at a time when it was depressed by sorrow and anxiety.

The whole number received into the churches by baptism the past year is twelve; three have died; making a total of seventy-nine members, fifty-two of them natives.

*Schools.*—The Orphan Institution at Nowgong has forty-eight pupils, thirty-two boys and sixteen girls. Four of them united with the church the past year. The girls' boarding school at Gowahati has fifteen pupils. That at Sibsagor contains ten, some of them rescued from the most vile associations. They make encouraging progress, particularly

in the knowledge of the Scriptures, and manifest much sensibility to religious impressions. Two day schools are held in connection with Sibsagor station, two with Nowgong, and one with Gowahati, having collectively 216 pupils.

The Foreign Secretary, at the earnest desire of members of the mission, was authorized to visit Assam, and proceeded thither from Calcutta. He arrived at Gowahati December 20, proceeded directly to Sibsagor, and after four days spent at that station, returned to Nowgong, where a general meeting of the mission was held, commencing January 21, and continuing till February 7. The interview was fraternal in spirit, the investigations entered into were thorough, and the results, it is believed, will be for the good of the enterprise. The Secretary left Nowgong February 7, and Gowahati on the 13th. "I am not disappointed," he says, "in respect to the field. We might distribute our whole missionary force in this valley and on these hills, and have none too many for the harvest." The despatch he felt it necessary to make in his homeward passage, and the recency of his arrival, have prevented him from preparing, as yet, any detailed report of his visit, of his observations, or of the conclusions reached in his interviews with the mission, — which remain, therefore, for future consideration by the Executive Committee and the Board.

#### MISSION TO THE TELOOGOS.

NELLORE.—Rev. L. and Mrs. JEWETT. One native assistant.

In this country, Rev. S. S. and Mrs. DAY.

One station; two missionaries, and two female assistants; one native assistant.

Mr. Day, shortly after the departure of the Deputation from Nellore, in February of last year, had a severe attack of the disease by which his work had been before interrupted and threatened with suspension. A temporary alleviation was followed by a relapse of so serious a character, that he was advised by his physician that it was unsafe for him to spend the approaching hot season in India. He accordingly took passage at Madras for England June 21st, arriving in this country in September, with health much improved by the voyage. Mr. Jewett, left to prosecute the preaching of the gospel single-handed, has given himself to it with whatever energy he could command. Though alone in the work, he has assured us he is not lonely, having "too much to do to feel the need of society for society's sake."

*Religious Services.*—The preaching services on the Sabbath, and daily morning worship, have been attended at the chapel as in former years. In these services, conducted in Telooogo, singing is interspersed regularly, as in worship at home, a feature for which the mission are indebted to the boarding school pupils, whose improvement in vocal music has enabled them to accomplish what was regarded by the Deputation as very desirable. Preaching at different points in the city and neighboring villages, every evening, has been aimed at and carried out as far as possible. In this work the native assistants have participated. Visitors in considerable numbers have come to the mission house for Christian books and conversation. A prayer meeting on Friday evenings, and a female prayer meeting, conducted by Mrs. Jewett, on Wednesday afternoons, are well sustained. The Sabbath school, held

on Sunday mornings, "is becoming every week more interesting. A bible class of eighteen as interesting youth as can be found anywhere, taught by Mrs. Jewett," forms an attractive and hopeful feature of the school. This class is composed of all the members of the boarding school, and those of the day school able to read the Scriptures, and meets daily. At the close of the Sabbath school the pupils repair to the chapel for public worship.

The itinerating labors of the mission, in the cold season of 1852-3, were delayed by the visit of the Deputation, and afterwards seriously hindered by the illness of Mr. Day. He went, after his partial recovery, to Oodighery, with the hope of more complete restoration in its comparatively salubrious air, taking with him a native assistant for the prosecution of missionary labor during his absence. Mr. Jewett attended four native festivals, at which large assemblies of people listened with good attention to the word preached and were supplied with religious books.

*Native Assistants.* — One of the two native helpers has been excluded from the church and dismissed from the service of the mission. He had been the longest in employ, and though his conduct had caused much solicitude, such action could not be taken by a mission so feeble, without great pain. "I hardly knew," Mr. Jewett wrote, "how I should get along without James, the native assistant. But in pursuing a straight-forward Bible course we have surely found our strength. Br. Day and myself bore and forbore with him quite too long, I fear, and my obligations to the Union would have compelled me to dismiss him, had not the church excluded him for graver reasons. Notwithstanding all these trials, God has made me joyful in Him and in his work." The remaining assistant is steadfast and well reported of for piety and faithfulness. Such is the destructive influence of heathenism upon the most vital elements of character, that it is less matter of astonishment than of grief that men concerning whom the best hopes are cherished should prove themselves unworthy of confidence.

*Bible and Tract Distribution.* — The assistants distributed the last year, 2,879 portions of Scripture, and 4,570 tracts. There has also been a constant distribution at the mission house and in preaching excursions. It is designed to do more, if possible, of this kind of labor, which has been hitherto restricted by the very limited supply of Teloo-goo Scriptures and tracts procurable. This promises to be more abundant. The mission have in press a small work for distribution, entitled "The History of Christ."

*Schools.* — The boarding school, during five months, was prosperous, and at the end of that period numbered twenty pupils. Since then it has been reduced by the withdrawal of several children by their parents. One pupil married, another was excluded; three were received, making the number thirteen. The studies were the same as in the preceding year, the Scriptures having the first place, together with the "Peep of Day," and the "Pilgrim's Progress." The matron of the school, besides her other duties, has taught English daily one hour at morning, and evening. Two of the girls are members of the church, and maintain an exemplary Christian profession. They are coming to be useful in the day school, and exert a good influence on those of their sex with whom they have opportunities of intercourse.



The day school, formerly taught in a neighboring village, after several unsuccessful efforts, has been removed to the mission compound, and is regarded as in a more hopeful condition than at any former period. The pupils, about fifty in number, are brought into such connection with those of the boarding school as tends to their improvement in several respects. It is hoped that some of them will in time be fitted to be transferred from one into the other. Some of them, as before stated, share in the daily biblical instructions of Mrs. Jewett, and all attend the daily worship in the chapel, the Sunday school and public Sabbath services. They are generally punctual in attendance. Mrs. Jewett visits their families as often as her other engagements will permit, for religious conversation.

An extract from a letter of Mr. Jewett, dated Nov. 5, expresses in brief the sum of the most important labors of the mission: "The last month has been one of constant labor in preaching the gospel. A goodly number have visited the bungalow, and also the chapel service. Our schools are prospering again. I devote my time wholly to the preaching department. I am earnestly looking for fruit. I feel in my soul that our labors will not be in vain."

*The Church.*—One person has been baptized and one excluded. Several others have applied for baptism, but were not accepted, on the ground that satisfactory evidence of Christian character was wanting. Though small in numbers, the church is an ever fresh occasion of rejoicing. "With what pleasure," exclaims Mr. Jewett, "have I witnessed the growth in grace and knowledge among this little flock of Christ's fold! Doubtless it is the handful of seedcorn, whence hundreds of sheaves shall be gathered."

Though this mission be but as "the least of all seeds," sown in an ungenial soil, it will be seen that it has in it a principle of vitality, the future development of which will be determined by the degree of culture it is permitted to enjoy. The missionary left in sole charge of its interests has found his faith equal to the demands made upon it, and he expresses gratitude that he is permitted, though alone, to labor in such a work, in such a field. He says, under date of Dec. 17th:

"For the last few months I have felt more than ever, not only the importance of the mission, but the certainty of accomplishing, in the Lord's good time, a great and glorious work for this people. Since October 1st, there has been an increased interest manifested on the Sabbath and in the weekly season for prayer. The number of visitors to the mission house has much increased. But all these prospects may change, and disappoint the hopes they inspire; still, the promises of God's holy word inspire within me a faith which they will not disappoint. I cannot speak confidently of what I shall live to see, but in the work itself I find a reward. Faith and my own consciousness tell me I am not laboring in vain in the Lord."

In accordance with the decision of the Board, the Executive Committee have spared no effort to reinforce the mission to the Telogoos, but thus far, they are pained to say, without success. Nor do they see any immediate prospect of effecting the object the present year, and therefore look to the Board for further instructions.

## AFRICAN MISSION.

## MISSION TO THE BASSAS.

**KEYT.**—Rev. J. S. and Mrs. GOODMAN; J. Vonbrunn, native preacher, and two other assistants.

**THE BASSA.**—L. Kong Crocker, native assistant.

**THE COUNTRY.**—Rev. H. B. SHERMER, and Mrs. L. G. CLARK.

**THE STATIONS.**—two missionaries and two female assistants; four native assistants.

Our last report presented the mission in a grateful and hopeful aspect, noticing in the accession of two missionary families and the return of a friend of the Bassas, who had surrendered a beloved husband, was ready to surrender her own life, for the salvation of Africa. They were well, cheerful, glad at the aspect of their chosen home, and buoyant in their anticipations of the future. We are now obliged to relate the too familiar tale of sorrows, sufferings and mortality. Two members of the mission are not, for God has taken them, and one of the brethren is required, for the safety of his life, to withdraw from it. Two months had hardly elapsed, from their arrival, before they were successively attacked by sickness. This had been looked for as a necessary part of the process of acclimation, and though a severe discipline, they were able not only to be "patient in tribulation," but "in tribulation to give thanks." The letter describing their sufferings, after their first attacks had yielded to the remedies employed, concluded with the words,—“If any ask after us, tell them we are cheerful and happy in our work, even in the midst of afflictions, and that none of our number regret coming to Africa; but bless God for the disposition which has led us to take up the cross and come to this degraded people.”

With these feelings they gave themselves to their work with whatever prudence would admit, the two brethren of the mission, with the native preacher, conducting in rotation the Sabbath services at Bexley, giving two at liberty to preach in the native towns. There were two cases of hopeful conversion, and the attention of the people, particularly at the station, was very encouraging. The chapel was sometimes crowded with anxious listeners.”

Mrs. Crocker, meanwhile, appeared to be an exception to the common lot of the mission. Her attacks of sickness followed in rapid succession with brief respites. But her case soon ceased to be singular, and she was not to be the first to depart. Mrs. Shermer, who had been thought to be in least danger, sunk under an attack of dysentery. She died on the 23d of September. Mr. Shermer was himself startled by the development of a disease of the heart, which he was assured would soon prove fatal in the climate of West Africa, and was compelled to set his face homeward. Mrs. Crocker too was warned that her only safety lay in taking the same course. They reached Monrovia, but found that the steamer had departed five days earlier than usual. Mrs. Crocker declined rapidly, and on the 23d of November her earthly course was finished. She sleeps by the grave of her husband. Mr. Shermer was very ill for a time, but at the expiration of six weeks took passage for England and thence to the United States.

While expecting the departure of Mrs. Crocker's death, and in near prospect of being the departure of Mr. Shermer, Mr. Good



man wrote, — "When I think of these things, you cannot tell the anguish of my soul. And not unfrequently do I fear that there is very little interest felt by American Baptists for the African Mission. Do they pray for us there? When prayers go up for Germany and France, for Burmah and China, tell us, do they pray for Africa? Do Christians at home when they converse with God, ever speak of the poor Bassas and ask his blessing upon the labors which we in weakness may put forth?"

His own labors were soon interrupted by an illness which was pronounced to require a sea voyage, and in November he was at Monrovia waiting an opportunity to sail for Sierra Leone, and perhaps to Madeira, in hope of restoration.

While the mission is thus broken, the church under its care, and the schools, have enjoyed general prosperity. The church is indeed feeble, numbering seventeen members, and spiritually weak, needing careful oversight, and perhaps some discipline, in order that it may be what a church of Christ ought to be in the midst of that community. The Sabbath school at Bexley numbers forty pupils, and that at Little Bassa twenty; both are interesting schools. The religious services conducted by the two principal assistants are very encouraging, their congregations good, their zeal active and commendable. Everything encourages the belief that there is a great and good work to be done among the Bassas, by whomsoever the Lord may send.

The school, under the instruction of two native teachers at Bexley, has thirty-one pupils of both sexes. Many of them exhibited a love for study and self-culture that was very pleasing to witness. Mrs. Shermer gave her attention exclusively to the female pupils, up to the time of her last illness. Mrs. Crocker gathered a large day school, and while she was able to superintend it, it was very numerously attended. At little Bassa twelve scholars were taught during a part of the year by the assistant, Kong Crocker, at his own expense. He is anxious to have a teacher and a permanent school in the village of which he is the head man.

Thus men pass away, but the work of God goes forward. His dispensations are inscrutable; the future is hidden. Nothing remains but to commit all to His unsearchable wisdom and mercy.

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## EUROPEAN MISSIONS.

### MISSION TO FRANCE.

PARIS.—Rev. E. and Mrs. WILLARD.

Eight stations, and nine outstations; one missionary and one female assistant; seven ordained preachers and nine other French assistants.

The last year has been one of external and internal changes and of severe trials, but tempered with so much that was auspicious and presently strengthening, as to give undiminished assurance of the vigor and hopefulness of the mission.

Mr. Willard, for the more convenient supervision of his field, extended as it was by the retirement of the missionary lately in charge of the work in southeastern France, was authorized to station himself in Paris, whither he removed in October last. The small church at Douai was abandoned, a part being transferred to Paris, and the remainder to a church in their vicinity. Considerable difficulty has been found in securing a new place of worship in Paris, the one first secured passing out of their hands the first of April, but it was at last effected, with a fair prospect of an undisturbed occupancy.

The reinforcement of the mission, anticipated last year, was rendered impracticable by the resignation of the person appointed. The Executive Committee have endeavored without success to obtain a man for this service, though the need of additional help continues urgent.

At only two stations in Northern France has the work been undisturbed by civil restrictions. The bonds have been more tightly drawn than ever, chapels have been closed, meetings prohibited, and if it were possible for the operations of the Divine Spirit to be restrained by human coercion they would have nearly ceased.

Where the local magistrates are indisposed to sanction such intolerance, it has been found easy to call in the power of higher authorities. In one instance, knowing the futility of a complaint to the mayor of the commune, application was made at once to the Minister of the Interior, supported by statements as unfounded in fact as they were injurious in their aim. It would have been no difficult matter to repel them by the most respectable testimony, but no opportunity was given for this; a peremptory decree was issued and executed. The brethren ousted from their place of worship had a large measure of sympathy from the people without distinction of creed, but redress for the injustice has not been obtained. Rights of burial, legally acquired and paid for, have been interfered with at the instance of the priests, who allege that Protestants cannot lawfully be buried in consecrated ground, though the ground may have been public property set apart for the common use of the citizens. At Chelles, Department de l'Oise, the remains of a deceased Protestant were exhumed and buried in the highway, under circumstances and with accompanying acts of a most insulting character. Bigotry so far overshot the mark in this instance that, by a natural reaction, one of our brethren in that vicinity was treated with marked consideration in the burial of a child, the authorities, to the general satisfaction of the people, firmly silencing the opposition of the priest.

Obstructions are thrown in the way of colportage. This cannot be attempted without license, and no book can be sold or circulated unless it is stamped. Where licenses can be had, the stamping of the books is a decided advantage, as it confers on the books, as well as on the colporteur, a legal character. But it is frequently difficult to obtain licenses at all. A young man, after a wearisome delay of four months, and references from one office to another, succeeded in procuring an authorization for one month, — a sort of process adapted to make colportage fruitful of costs and to develop the grace of patient waiting.

Measures have been attempted to obtain relief from the various disabilities to which worship is subjected. The hostility of local magistrates to prejudice higher functionaries, and on the other side it exists, is seldom a match for the influence

of the priesthood. A deputation of the brethren in the Department de l'Aisne, in October, sought an audience of the Emperor himself. They were very graciously received and were answered in kind and encouraging words, but no practical result has yet followed.

In the churches of the South, with little comparatively to disturb them from without, there has been much internal trial. Chiefly from the fact that they had spread over a surface wider than there were means for extending efficient pastoral supervision, and from the unfitness of one or two persons by whom that function had been exercised, leading to inconsiderate and irregular admission of members, there has been occasion for the exercise of severe discipline, and for the discontinuance of stations where due pastoral care is impracticable. Thus the churches have numerically declined, and the mission is apparently reduced; but it is believed that it is actually stronger, more efficient for good and less exposed to evil, than it was before this process.

And it is to be gratefully recorded that, amidst so much to hinder, the essential work of the mission is neither retrograding nor stationary. Though driven from their chapels and watched by genad'armes and the more active police of Rome, the brethren find means to edify one another and to impart the bread of life to the perishing. "There has never," says Mr. Willard, "been a healthier spirituality throughout the field generally than during the past year." There have been baptisms at several stations, "and others are about ready to submit to the ordinance." (Thirty-four candidates for baptism were reported in January.) "Several widows and orphans and some poor families are aided from the deep poverty of these persecuted brethren." In another communication he says, "I am particularly pleased with the condition of the churches and the disposition of the agents. Do not forget to pray much, for I trust that God will glorify his name among us. Tell the brethren to be hopeful and courageous, to abound in faith and prayer, —the Lord will do the rest."

There are openings where evangelical labor might be profitably done, but the want of suitable laborers prevents. One of the young men with Mr. Willard has entered the work in place of a brother who emigrated. He is commended in the highest terms for his fidelity and discretion. One voluntarily left the class and two others were dismissed. The remaining members of the class, four in number, are exemplary and promising, and the account which Mr. Willard gives of one of the pastors encourages the hope that men will be raised up in due season. "Mr. — has formed an association of young men in his church. He has associated, I think, all the youth of the male sex, and they go every Sabbath, two-and-two, to the places of worship in the villages, and hold meetings. They do the best they can; both make a little discourse, and once a month each pair happens to be at the same meeting with their pastor. He hears them, and afterwards criticises their discourses, encourages, exhorts or corrects them, and once a month they all meet together with him to give an account of their experience, to state their difficulties, &c. In this way the young men are kept from temptation on the Sabbath, do good to the little churches, become acquainted with the bible, develop their own intelligence, become skilful in handling the word, and gain confidence. None can fail to see the superiority of laborers thus trained."

"So," he remarks, and his words afford a good summing up of the history of the mission for a year, "here we are, without liberty, persecuted, yet enjoying the divine blessing and making about as much progress as in our more prosperous years. There have not been so many baptisms this year, but the Spirit of God is among us, and the adversaries cannot expel Him. In the midst of many afflictions the Lord is gathering in his elect."

# MISSION TO GERMANY.

HAMBURG.—Rev. Messrs. J. G. ONCKEN, C. SCHAUFFLER, J. H. *Lorders*, H. L. J. *Bertheide*, and Mr. J. BRAUN.  
 BREMEN.  
 OLDENBURG. (Grand Duchy of Oldenburg.)—Rev. J. L. *Hinrichs*.  
 JEVER. (Grand Duchy of Oldenburg.)—Rev. A. F. *Remmers*.  
 HALSBECK. (Grand Duchy of Oldenburg.)—Rev. F. *Bohlken*.  
 EIMBECK. (Hanover.)—Rev. C. *Steinhoff*.  
 OTTFRESEN. (Hanover.)—Rev. J. H. *Sander*.  
 IRREN. (Hanover.)—Rev. L. *Hinrichs*. — *De Weerdt*.  
 WITTINGEN. (Hanover.)—Rev. J. *Wilkens*.  
 ROSSGARTEN. (Hesse.)  
 SPANGENBERG. (Hesse.)—Rev. D. *Penner*.  
 CASSEL. (Hesse.)  
 FRONHAUSEN. (Hesse.)  
 OFFENBACH. (Hesse.)  
 HERSFELD. (Hesse.)  
 BRUCHSAL. (Baden.)  
 HEILBRONN. (Württemberg.)—Rev. C. *Körner*.  
 ZÜRICH. (Switzerland.)  
 TÖGGENBURG. (Switzerland.)  
 DÜSSLINGEN.—Rev. C. *Körner*.  
 SCHWEDEN.—Rev. B. N. *Nielsen*.  
 AALBORG. (Denmark.)—Rev. C. N. *Føltved*.  
 COPENHAGEN. (Denmark.)—P. E. *Ryding*.  
 WEST SEELAND. (Denmark.)—Rev. N. *Nielsen*.  
 LÅNGELAND. (Denmark.)—Rev. H. *Madsen*.  
 PINNEBERG. (Denmark.)  
 CHRISTIANSO. (Denmark.)  
 BERLIN. (Prussia.)—Rev. Messrs. G. W. LEHMANN, E. *Metzkow*, H. *Attenstein*.  
 BITTERFELD. (Prussia.)—Rev. F. W. *Werner*.  
 TEMPLIN. (Prussia.)—Rev. C. A. *Kennitz*.  
 STOLZENBERG. (Prussia.)—Rev. J. *Dörksen*.  
 STETTIN. (Prussia.)—Rev. Messrs. J. A. *Gilsau*, J. *Wiehler*.  
 WOLOAST. (Prussia.)—Rev. W. *on der Kammer*.  
 RUMMELSBURG. (Prussia.)  
 ELBING. (Prussia.)  
 MEMEL. (Prussia.)—Rev. T. *Niemetz*.  
 LIEGNITZ. (Prussia.)  
 BRESLAU. (Prussia.)—Rev. Messrs. J. *Straube*, O. *Priedemann*.  
 VOIGTSDORF. (Prussia.)—Rev. O. *Priedemann*.  
 ZAKERICK. (Prussia.)  
 BAIREUTH. (Prussia.)  
 BARMEN and ELBERFELD. (Prussia.)—Rev. Messrs. J. *KÖBNER* and F. *Rubbeck*.  
*Mühlhausen*. (France.)—Rev. F. *Maier*.  
 VOLLMARSTEIN.—Rev. — *Ringsdorff*.  
 Forty-four stations, 383 outstations; five missionaries and thirty-one other native preachers and assistants.

In accordance with the recommendation sanctioned by the Board at the meeting of last year, the German Mission has been formally organized, and consists of Messrs. Oncken, Lehmann, Schauflior, Köbner and Braun.

Mr. Oncken has remained in this country during the year. He has travelled extensively, including a tour through the six Northwestern states, and has been welcomed with a cordiality that is auspicious of a stronger interest in the mission with which he is identified. It is to be greatly regretted that his health has not recovered from the shock it

received in the railroad casualty which so nearly proved fatal to him, and that the prospect of a perfect restoration is so distant.

The external relations of the mission are not materially changed. Religious toleration continues unimpaired in the Hanseatic free cities of Hamburg, Lübeck and Bremen, the grand duchy of Oldenburg, and the Kingdoms of Würtemberg, Hanover and Denmark; and in the Kingdom of Prussia with some slight abatements which it is hoped will not long exist. The grand duchies of Holstein and Mecklenburg-Schwerin, the electorate of Hesse and the principality of Schaumburg-Lippe, enforce with unabated vigor their acts of intolerance. In Mecklenburg, fines, imprisonment and confiscations have been the order of the day. The brethren have been forbidden to leave their respective towns for any cause, under penalty of close imprisonment if found beyond their limits. Mr. Wegner, stationed at Ludwigslust, has been twice incarcerated, the second time for going out to visit a sick person, and has been repeatedly fined, for which, and for the costs of prosecution, everything that could be seized has been taken from him, reducing his family to the utmost destitution. The brethren at Bückeberg, in Schaumburg, have all been in prison, and on the expiration of their sentence their wives were committed for a like term. In Hesse Cassel the authorities have descended to the most petty vexations. Some visitors sitting in the garden of Mr. Beyebach, pastor at Hersfeld, and listening to an account of the imprisonment of the Madias, were dispersed by the police, as a religious meeting. A single visitor, who was reading in a hymn-book, was driven out of the house, the policeman declaring that, as she was reading a religious book, "it was a religious meeting!" Irritated by the suspicion — well founded — that religious assemblies were in fact not suppressed by all this severity, the Councillor of Administration threatened the brethren with the penalties of martial law, which has continued to supersede the ordinary magistracy ever since the restoration of "order," some three years ago. Sweden retains her bad eminence among Protestant kingdoms as a persecuting power, with no signs of relenting; but there is good evidence that public opinion is becoming increasingly enlightened on the rights of conscience, and we may hope that the sentiments of the people will in due season make themselves felt in the councils of the state.

In Prussia there are some local grievances, certain magistrates taking it upon themselves to issue very arbitrary orders for the restraint of worship. Thus, in some places, to make sure that none have the benefit of concessions made to Baptists but those who are known to the law as such, all persons not formally avowed and registered as separatists from the established church have been forbidden to attend Baptist worship. On occasion of the meeting of the Prussian Association at Stolzenberg, in East Prussia, the magistrate of Eylau issued a decree forbidding any Baptists, not legally domiciled within the jurisdiction, to meet or even to remain over night. The conferences at Stolzenberg were not interfered with, but other assemblies in the vicinity were prevented. In general, however, no obstacle exists to the exercise of religious freedom in that kingdom. The intention expressed by the king to confer on Baptists the privileges of a recognised religious sect has not yet been executed, but it is hoped that the measure will not be long delayed. The mission have made a renewed appeal to the government on this

behalf, which the Committee have seconded, and for which they have been encouraged to expect the personal coöperation of the American minister at the court of Berlin.

An impulse has been given to the cause of religious liberty on the continent by an organization of its friends in England, France, Germany and Switzerland. A conference for this purpose was convened at Bonn in August, the form of an association agreed upon, and a permanent committee appointed. A deputation was sent to present the objects of their association before the Kirchentag, or annual conference of the State churches in Prussia, among whom were the Rev. T. R. Brooke, of the Church of England, the Rev. Dr. Steane, Secretary to the British section of the Evangelical Alliance, and the Rev. Dr. Merle D'Aubigné. The first two named were also commissioned to visit several German states, to institute careful inquiry into cases of persecution, and to make representations to the governments in favor of a more liberal and Christian policy.

Decisive effect is not to be immediately looked for from these measures, beyond the impression they will give of the state of public opinion abroad on Protestant intolerance. The force of this impression was indicated by the discussions in the Kirchentag. A number of leading members expressed themselves with unwonted liberality. No vote was taken to test the feeling of the assembly, but enough was said to demonstrate that there has been a decided advance in the state churches towards just views of Christian liberty. The organization of a branch of the Evangelical Alliance for Germany, whose meetings were held at Berlin immediately before those of the Kirchentag, cannot fail to have a good effect.

Nor should we omit a reference, in this connection, to a declaration of the King of Prussia against the existing church system, avowing his desire to lay aside the ecclesiastical supremacy annexed to his crown, and to see a restoration of the primitive order,—the substitution, for the present hierarchical establishment, of “apostolically formed churches,” which he describes as “the *independent*, self-increasing creations by which, as with living stones, the apostles of the Lord commenced the building of His visible church, and in the fire of persecution secured victory for her”—churches, “*in each of which* the life, the order, and the offices of the universal church of the Lord on earth are brought into activity.” His majesty may not have been aware, in framing this declaration, how accurately he was describing the ecclesiastical principles of the sect whose full recognition is so hesitatingly proposed.

The movement in Elberfeld and other parts of the Wüpperthal, noticed in the last report, has received a remarkable impulse by the withdrawal from the established church of two much esteemed pastors, at Elberfeld and Vollmarstein, who have cast in their lot with our brethren, and both by their preaching and through the press are doing efficient service to the cause. The pastor of Vollmarstein was followed by a number of his flock, and a church has been organized. The public mind in all that region was stirred up to a high degree of excitement, at first mingled with bitterness; but the more it appeared that these men steadily labored, not to kindle strife and divisions, but to preach in all simplicity the simple gospel of Christ, in meekness instructing those that

opposed themselves, a more pacific temper was induced, and the interest awakened assumed a more decided spiritual character. Persons who began by inquiring after the peculiarities of this strange sect, ended by asking what they must do to be saved. The Church at Barmen, the first organized in the Wüpperthal, grows in numbers and efficiency. Its Sabbath school and other auxiliary agencies had the effect to provoke the established clergyman, a pious man, to emulation in good works, so that in this way, it was significantly remarked, "the Baptists are a blessing to the national church, though a blessing not prayed for."

The progress of the churches generally has not been less cheering than heretofore. In Hamburg, Lübeck, and the duchy of Oldenburg, peace and harmony have prevailed, and the various departments of Christian activity have been efficiently prosecuted and blessed. Large distribution has been made of Scriptures and tracts. The additions to the churches, though less numerous than in former years, have been such as to encourage the brethren and afford ground for devout gratitude.

The churches in Würtemberg have enjoyed outward quiet and a healthful increase. At Heilbronn, large congregations have attended on their worship, and twenty-five were added to their fellowship during the year. A relaxation of the law on the solemnization of marriage has been granted, much to the relief of the Baptist churches. The churches in Hanover are also much favored externally and enjoy a corresponding measure of spiritual prosperity. That at Othfreesen, formed in 1840 of seven members, and severely persecuted till 1847, now numbers eighty-two. In and about Eimbeck there is "a great desire to hear the word of life."

Nor has proof been wanting of the force of the truth in some of those states where persecution has most raged. In Mecklenburg, indeed, so long as the brethren are virtually prisoners, their meetings are effectually suppressed, and nothing is left for them but to endure patiently the evil day. In Bückeburg, the utmost severity has not deprived the church of the comfort of their fellowship, nor prevented them from receiving occasional visits from one who cares for their souls. In electoral Hesse, also, means are found for eluding the vigilance of the police and of gathering in lonely places for social worship. At Cassel, the capital, several have been added to the church. At Offenbach, Hesse-Darmstadt, and in the neighborhood, there is manifest progress in the face of great enmity. The government is hostile, and threatens severity, but its threats have not been carried into action, and they have not deterred men from identifying themselves with the despised and hated sect. Light is rising on the horizon. Zurich, from which Mr. Bues was expelled about two years ago, has witnessed the baptism of some believers. A clergyman of the Swiss national church has renounced his office rather than continue the practices of infant baptism, confirmation, and indiscriminate communion.

The churches in Prussia have been greatly favored. At Berlin there were additions by baptism nearly every month through the year, and the congregation so increased as to suggest the necessity of soon enlarging the chapel. A meeting has been commenced in another part of the city, a private dwelling being opened for that purpose. Mr. Lehmann, in addition to his pastoral labors, having many cares in connection with the general interests of the mission, and the work in Berlin

nearly absorbing Mr. Bues's time and strength, the outstations have been of necessity somewhat neglected, and they have had diminished prosperity. But in two of them, Seehausen, and Frankfort-on-the-Oder, a better state of things has existed, meetings have been well attended, and the means of grace blessed.

The church at Stolzenberg, founded in 1849 by a missionary stationed there, has grown to be the largest in Prussia, having now 372 members. Its numerous outstations are interesting fields of labor; three of them might with advantage be recognized as distinct churches, having an average of seventy members resident at each, if suitable men were to be found to take the pastoral care of them. Memel has also a very important church, numbering 801 members, including more men of wealth and social position than any other in Germany. Their chapel, a large and convenient, "not splendid, but respectable" edifice, has 800 sittings and 200 in the vestry, and stands on a prominent and beautiful site in what is termed the "New Park." The Sabbath school has one hundred pupils. It had 200 until it was closed by the magistrates, a measure that was reversed on appeal to the government at Berlin. Though it has not fully recovered from that check, it is conducted with much efficiency and success.

At Breslau, and other stations in Prussian Silesia, a Roman Catholic district, the good seed has been diligently scattered. The word has been preached, and Scriptures and tracts have been extensively circulated. The soil is hard and the immediate increase is small, but the laborers faint not and are assured that they shall reap in due season. They were last year visited by Mr. Bues, of Berlin, who was the means of averting some tendencies to errors in discipline, and in promoting harmony, which these tendencies, if unchecked, threatened to disturb.

The associational meetings of the year were seasons of great harmony and Christian enjoyment. That of the Prussian Association, at Stolzenberg, was of unusual interest. The attendance was large, though Western Prussia was but very partially represented. On the Saturday and Sunday before the sessions commenced, twenty persons were baptized and 800 received the Lord's Supper. The statements presented by the delegates were, in every respect but one, of the most encouraging character: — the fields were white, the harvest was plenteous, but the laborers were few. Abundant openings presented themselves on the right hand and on the left, but the men were not found to enter them.

In Pomerania are a number of churches founded many years ago, not included in the general fellowship of the German Baptist Union. Some differences in doctrine and disorders in practice separate them. Mr. Lehmann has visited them several times, but without effecting anything. The association determined to send a missionary to reside among them and seek to bring them into harmony with the main body.

More details might be given, showing that Germany is truly "a field which the Lord hath blessed." The clear increase of the churches during the year was 408. Over 500 were baptized and 187 were dismissed, chiefly emigrants to the United States, where the most are doubtless gathered into the German churches. The total membership of the churches at the close of 1863 was 4,618.

The number of preaching stations has increased to 388, thirty-two new posts having been entered upon during the year. The number, it is stated, might be doubled, if there were men to occupy them.



## CHURCHES IN GERMANY, DENMARK, SWEDEN AND SWITZERLAND.

CHURCHES.	When Constituted.	MINISTERS.	Stations and Outstations.		Added by Baptism.	Added by Letter.	Restored.	Died.	Dismissed.	Withdrawn.	Excluded.	Increase.	Decrease.	Members, December, 1862.	Members, December, 1863.
Aalborg,	1840,	O. N. Foltved,	22	68	1	8	6		1	17	53			362	415
Baireuth,	1840,	J. F. Knauer,	1					1					1	15	14
Berlin,	1837,	G. W. Lehmann,	16	41	4	4	6	4		24	15			322	337
		F. Buus,													
Bitterfeld,	1840,	F. M. Werner,	8	4	1			1		3	1			50	51
Bornholm,	1853,	P. E. Rydning,	3	3					2	1				35	35
Bremen,	1845,	J. F. Oncken,	14	24	3	4	2	9		13	7			139	146
Breslau,	1846,	J. Straube,	1	2	2			4		4			4	35	42
Bruchsal,	1850,	K. G. Brecht,	2	1			1			1			1	4	3
Cassel,	1847,	F. Steinbach,	5	13	2		1	5		1	8			51	59
Christianss,	1852,	P. E. Rydning,	1	1	1							2		6	8
Copenhagen,	1862,	P. E. Rydning,	1	8			2	7		20			21	60	39
		A. P. Forster,													
Dasslingen,	1847,	Ch. Körner,	1		4			1	3	3			3	10	7
Einbeck,	1843,	C. Steinhof,	19	15	7	3		7		7	11			99	119
Elberfeld, and Barmen,	1852,	J. Köbner, and F. Ribbeck,	14	14	3		1					16		18	34
Elbing,	1844,	T. Penner,	9	43	4	12	4	4		16	35			101	136
Frohnhausen,	1845,	J. Becker,	11	4				1	4				1	41	40
Halsbeck,	1849,	F. Bohlken,	9	5			3				2			76	78
Hamburg,	1834,	J. G. Oncken,	36	58	17	1	8	32		20	16			571	587
		C. Schauffler,													
Heilbronn,	1843,	Ch. Körner,	11	29	2			7	1	3	20			40	69
		W. Burger,													
Hersfeld,	1846,	V. Beyebach,	9	11	1	1		2	2		9			67	78
Jever,	1840,	A. F. Remmers,	15	21	2	1	3	5		4	12			134	146
Thren,	1845,	Ch. Bonk,	13	13	2	2	1	5	1	1	9			93	102
		L. Hinrichs,													
Langeland,	1840,	A. Madsen Hansen,	4	2		4		2				4		35	40
Liegnitz,	1849,	Th. Klinker,	8	24	1						25			18	43
Memel,	1843,	F. Niemetz,	14	52	6	4	5	2		27	28			273	301
Odensee,	1852,	F. Rymker,	1	7							7			9	16
Offenbach,	1851,	H. Reichardt,	8	5	4			1		5	3			39	33
Oldenburg,	1837,	J. L. Hinrichs,	10	17	3	1	2	6		3	10			71	81
Othfreesen,	1840,	J. Sander,	5	2	1	2	1	4		5			5	87	82
Pinneberg,	1849,	J. A. Mahr,	4	2	19		2	4		1	14			38	52
Rossgarten,	1849,	D. Penner,	4	2	7						9			7	16
Rummelsburg,	1841,	Schwuchow and Möller,	11										11	211	200
Schweden,	1849,	B. N. Nielsen,	8				1	17	2	3			23	44	21
Seeland, (West,)	1842,	N. Nielsen,	2	22	2	4	4	31	1	10			18	210	192
Spangenberg,	1847,	H. Grothefend,	7	10	2	2	2	3		4	5			89	94
Stettin,	1840,	J. A. Gulsan,	12	24	11	6	4	11		8	18			199	217
Stolzenberg,	1849,	W. Weist,	30	77	3	5	3	4		11	67			305	372
Tempeln,	1845,	A. Kemnitz,	11	18	3	2	2	1		4	16			73	89
Toggenburg,	1847,	J. Grob,	2						1				1	21	20
Voigtendorf,	1843,	O. Friedemann,	1	2		1	1	1		2			1	32	31
Wittingen,	1849,	J. Wilkens,	10	10	2		1	1	1		9			35	44
Wolgast,	1843,	W. v. d. Kammer,	6	7	2		1	1		2	5			52	57
Zackerick,	1845,	G. W. Lehmann,	2											18	18
Zerich,	1849,	J. J. Hofer,	7	29	4		4	3	2	2	13			71	84
CHURCHES, 44		MINISTERS, 47	398	681	126	67	71	187	21	225	449	90	4259	4618	

The circulation of Scriptures amounted to 61,000 copies, and of tracts to 751,000, besides 10,000 denominational tracts,—an unprecedented activity in this department of the mission. Much of the distribution was among emigrants to this country, by which, in connection with the emigration of members of the churches, our German brethren are returning into our own bosom the benefits we have been enabled to communicate to them.

One of the most pressing wants of our brethren in Germany is the means of erecting suitable chapels. In important cities and towns they are unable to receive all who would attend on their worship, and in many places they are compelled to assemble in mean and unwholesome apartments. With a few individual exceptions they are poor, and unable to supply the deficiency. Mr. Oncken has made it his leading object, during his visit among us, to awaken an interest in this matter, and to raise the funds for building fifteen places of worship in towns where they are most needed. The Executive Committee were so impressed by his statements that they felt called upon to facilitate so far as they were able, Mr. Oncken's efforts to accomplish this object. To this end, they have agreed to make a special annual appropriation of \$8,000 for five years, beginning with the last, to be expended according to a plan which he cordially approved, for the aid and encouragement of churches in erecting chapels. They are persuaded that the results accomplished by God's blessing on the operations of this important mission need only to be seen and appreciated, to assure it whatever support and assistance it can reasonably ask.

#### MISSION TO GREECE.

**ATHENS.**—Rev. A. N. and Mrs. ARNOLD. One native assistant.

**PIREÆUS.**—Rev. R. F. and Mrs. BUEL.

**CORFU.**—Mrs. H. E. DICKSON.

Three stations; two missionaries and three female assistants; one native assistant.

The mission has gone through another year, with little to modify its aspects or its probable future. Its work has been prosecuted steadily and in faith, and with undiminished confidence in the certainty of ultimate success, strengthened by the present production of evident, though limited effects.

At Athens the Sabbath services were regularly attended, with only two interruptions. The number of hearers was somewhat increased, especially after the opening of a new and more convenient place of worship; and from the beginning of the present year has been larger than Mr. Arnold has witnessed since he began preaching in Greek. There have been one or two attempts at disturbance or intimidation, but nothing serious grew out of them. In a few cases the monthly concert of prayer took the place of the Sabbath evening service. That meeting has been observed eleven times, being omitted once to give place to a sermon in English from the Rev. Dr. Kendrick, then visiting Athens. The week day bible class has been suspended during a large part of the year. Mr. Kynegos has continued in the service of the mission, profiting by his opportunities to commend the truth to his countrymen.

At the Piræus the attendance on the Sunday services was also encouraging in comparison with that of the preceding year. Mrs. Buel has gathered a few children into a Sabbath school, which is visited by several women who appear to take an interest in its exercises.

Mr. Buel, in the early part of the year, made a brief visit to Syra and Smyrna and a tour in the Peloponnesus. At Smyrna reside two members of the church, one of whom honors his profession. He receives weekly to his house a number of his countrymen to whom he imparts instruction from the word of God. The other has occasioned much uneasiness by a rather equivocal life, and it was feared that the welfare of the cause would require his separation from the fellowship of the church; but after repeated admonition he seemed to come to a proper sense of his duty, and though he yet causes much solicitude, he is still the object of the charitable and affectionate regard of his brethren.

Taking with him a quantity of Greek Scriptures and other works for distribution, Mr. Buel proceeded to Corinth and thence to the Morea. At Corinth no sooner was it known that there were bibles to be had than a multitude was gathered eager to be supplied, and in an hour's time not a volume was left. The head priest of the town objected that without authorization from the "Holy Synod" it was improper to circulate, or for the people to read, any religious books, — a restriction unknown, in fact, to the law. One man in the crowd demanded whether such permission had been given; but the answer was interrupted by a voice crying, "Never mind *him*; we want the books to let in a little light here." Opportunity was had for personal conference with some visitors on the doctrinal and ritual peculiarities of the Greek church. After his departure a box of books was sent to Corinth by Mr. Arnold, but they were seized by the police. The Minister of the Interior assured Mr. Buel that the act was without legal justification, and would be redressed on application to the local magistracy. The unexpected exhaustion of his stock obliged Mr. Buel to make arrangements at several points on his tour for the receipt and distribution of parcels of books which he forwarded after his return. The eagerness with which the Scriptures were sought for, and the warm gratitude expressed on obtaining them, are affecting signs of destitution and of a popular desire for light and knowledge.

Mr. Arnold visited Corfu and Zante in July, and had the satisfaction of meeting with two members of the church. One, at Corfu, had been living "in a state of declension and darkness" for a considerable time, but showed a disposition to seek after a clearer Christian experience and a higher standard of usefulness. To the other, a more recent convert in Zante, he was privileged to administer the Lord's Supper for the first time as a Protestant. Two boxes of bibles and tracts were arrested by "an underling of the health office," but after a brief detention were taken "out of the hands of injustice" by the superior officer of the custom house, and forwarded to him at Corfu. It was manifest that the distribution effected by Mr. Buel had aroused bigotry to an unusual, and, as is apparent from various circumstances, an unpopular height.

Mrs. Dickson's school at Corfu was never more prosperous in point of numbers than last summer, the attendance rising above sixty. It has since been diminished, chiefly by the opening of other schools; but

still exceeds fifty, and the attention of the pupils is decidedly improved. The interest with which they engage in the study of the Scriptures is specially encouraging.

The tract entitled "The Sinner's Friend" has been translated, and printed at the expense of the London Religious Tract Society in an edition of 3000 copies, sixty-eight pages. The Pilgrim's Progress is reported as in press in an edition of 2000 copies, in the same style with the edition of the Religious Tract Society, whose liberality furnished the mission with binding materials and with the casts and paper for the engraved illustrations.

The members of the church are scattered in several places too widely distant to admit of their meeting together. But they were severally visited during the year, and a correspondence is maintained with them. The young man referred to at Zante has recently come to the United States. Another, at Corfu, unable to profit by services in English, enjoys social worship with Mrs. Dickson. The useful influence of a member at Smyrna has been noticed. The Greek brethren have the characteristic defects of their nation and need wise and forbearing counsel, but manifest the fruits of faith, giving promise of better things to come for their people. The monthly concert contributions amounted to forty-two dollars.

Some applicants for baptism are reported, — men who appear to have given serious attention to the truths and claims of the gospel and profess to have received it in its simplicity, but whose religious experience seems to be wanting in depth and thoroughness. "We are often surprised," says Mr. Arnold, "at the readiness with which persons, after a very short acquaintance with our views, furnish us with a very scriptural statement of their religious experience and of their convictions as Baptists. But the fact seems often to be, that they confidently apply to themselves without due examination those evidences which the Scriptures specify, not so much with a conscious intention, probably, of deceiving us, as from ignorance of their own hearts. The law work of the Spirit, in convincing of sin, seems to be wanting. Still, we endeavor not to repel such persons so as to lose all hold of them."

Such partial effects, though so far short of the desire of their hearts, do not discourage our brethren. "I have not been able," Mr. Arnold remarks in a recent letter, "to communicate to you much that is very encouraging in regard to the results of our missionary work. But there is a spirit of inquiry abroad among this people. All subjects are freely discussed. Light is spreading. And we have many opportunities of contributing something to give a right direction to inquiring minds. We are persuaded that we do not spend our strength for nought and in vain; and we think ourselves favored in being permitted to live and labor, where, however insignificant the direct and visible results of our work may be, there is going on a gradual and constant process of enlightenment."

Among the indications that a more enlightened spirit is prevailing, a remarkable argument by an eminent advocate is cited, in which the right of men or of governments to exercise any lordship over the conscience is denied in the most absolute terms. This was published in a pamphlet form and widely circulated. A more striking proof that the minds and consciences of the people are awakening, is found in the following paragraph from a newspaper in Athens:

"Faith has failed from among us ; and all our religion is comprised in making the sign of the cross, fasting twice in the week, getting drunk on the feast days, and carousing on the greater festivals. Faith and true religion having thus failed from among us, there has been a consequent and corresponding decline of all the social virtues, which have their source and support in the impressions produced by religious teaching. We must speak the whole truth ; and we do not care whether it offends few or many. The truth is this. We are *called* Christians, but we are not such. The proof of this is at hand : here it is. Who is there that instructs this nation in the faith of Christ ? Who is there, especially among our youth, that knows the fundamental principles of his religion ? "

The grave political events now in progress, acting on the national and religious susceptibilities of the Greeks and rousing all their ancient ardor against the Ottoman power, naturally casts a shade on the immediate prospects of the mission. The gospel of peace is not likely to be heard amid the clamors of war. But all events are under the control of an unslumbering Providence, and will be ordered for the furtherance of that Kingdom that cannot be moved.

## INDIAN MISSIONS.

### MISSION TO THE OJIBWAS.

SAULT DE STE MARIE.—REV. A. and MRS. BINGHAM ; Miss LILLYBRIDGE, teacher. One native assistant.

PENDILL'S MILLS.—REV. J. D. CAMERON.

Outstations.—Fort William, Michipicoton.

Two stations, two outstations ; two missionaries, and one female assistant ; one native assistant.

The schools continue in a prosperous state, and the scholars are progressing well. The whole number in the boarding-school is six,—four males and two females. Another young woman, formerly in the school, is still connected with the mission family, and constantly receiving religious instruction. One of the three scholars added recently is a young man, a little more than twenty years of age, who came down from Fond du Lac, the head of Lake Superior, and is a son of the chief there. The second is the son of the chief at the Sault, and the third, his grandson. They were all offered without solicitation. The day-school has numbered, on an average, sixty-two pupils. Miss Lillybridge, who is an excellent teacher, was assisted the first quarter by Miss Bingham ; but other duties compelled the latter to relinquish her post. The scholars made fair progress. The number of pupils in the Sabbath school is increasing, and there is no diminution of interest. The bible class, which was suspended for a few weeks, and a lecture or prayer-meeting substituted for it, has been resumed, with encouraging appearances.

One member of the church has died, leaving the number 21. The religious services on the Sabbath have been continued, and are, in some respects, more encouraging than usual. Both these, and the Wednes-

evening conference, have been better attended, and with more interest. A German colporteur of the American Tract Society received into the church by baptism in October last, who promises much usefulness. He holds meetings every Sabbath afternoon at the mission house for the instruction of his own countrymen, of whom two or three hundred are at work on the canal. After his baptism, his conversion was diminished for a time, but it is now increasing again, and hearers manifest great interest and attention. He receives cordially the doctrines commonly accepted in our churches, and it is hoped may be destined for usefulness in the ministry. Mr. Bingham holds a service for the Indians on the Sabbath, at the same hour, in another part of the mission house.

Mr. Cameron is still at Pendill's Mills, about 25 miles up the river. He labors both with the whites and Indians, but his principal services are with the Indians. During a part of the year he has had a school, the use of which is much needed.

The church has contributed, the past year, fifty-three dollars to the treasury of the Union,—a measure of liberality, considering their number and condition, highly exemplary.

#### SHAWANOE MISSION.

SHAWANOE.—Rev. F. and Mrs. BARKER, and Miss M. G. DOTY. One native assistant.  
 DELAWARE.—Rev. J. G. and Mrs. PRATT, and Miss E. S. MORSE. One native assistant.  
 SAWYER.—Rev. J. and Mrs. MEEKER.  
 Three stations, three missionaries; five female assistants, two native assistants.

SHAWANOE.—The Shawano station is situated, geographically, between the Delaware and Ottawa stations. The English boarding-school has numbered twenty scholars, with an average of fifteen as pupils. They are well disposed and diligent, and make good progress. An epidemic fever has prevailed among the people, which proved fatal to many, and, among the rest, to two aged members of the church, who died in great peace. The church has also been called to mourn the loss of a Christian brother, who was the second chief of the nation by the election of the people. He spent the last winter of his life at Washington, and returned home, determined to devote himself to the elevation of his countrymen. He died in joy and hope. After his death, as a fruit of his pious exhortations, his hearer, whose religious character had for some time been undoubted, joined with the church, and a brother became a candidate for baptism. A few other additions have been made to the church. Several members of the school have asked for baptism, and others have exhibited piety.

Mr. Barker commenced his labors among the Shawanoes in the spring of 1839. In 1842 a work of grace commenced, and several were added to the church. This was followed by persecution, which scattered a portion of the flock. In the fall of 1844, the church was reorganized with the few members left. These, with the additions since, number 74. About one quarter of these have been excluded, and about another quarter have died, peacefully, if not triumphantly. The present number thirty-one.

Tokens of unusual religious interest have appeared more than once during the year. But the unsettled state of affairs, and the agitation produced by the presence of a government agent, negotiating for their lands, distract the attention of the people. The Shawanoes are successfully perfecting the organization of their new elective government, and making active efforts for the suppression of intemperance by law. We regret to add that the health of Mr. Barker is much broken by the labors incident to a residence of fifteen years in an Indian field.

DELAWARE. The last year has been one of less apparent prosperity than several of the preceding. The usual religious services have been maintained, and a hopeful interest is manifested in them. The members of the church sometimes express high enjoyment in the exercises of worship, and the presence of the Holy Spirit is manifest in them. In September, a meeting of three days was held, during which some professed to have met with a change of heart. Two young men have been baptized during the year, and two members have died. The church numbers twenty-nine. The school embraces twenty-five pupils, who give evidence, not only of progress in their studies, but also of advancement in the things pertaining to the Kingdom of God. The voice of prayer is often heard among them, and they exhibit deep interest in religious instruction. There is preaching at the station on the Sabbath and on Wednesdays, and in two different neighborhoods on Sabbath evening and on Thursdays. Thirty-five dollars have been contributed for religious purposes. Negotiations have been entered into by the department of Indian Affairs at Washington, for purchasing the lands of the Delawares. Ten natives have visited Washington for the purpose of treating on the subject, of whom four are willing to sell, and six are strongly opposed to it. They have expressed the purpose, if they sell at all, to sell only such of their lands as they can conveniently spare, reserving their homes unmolested; and they earnestly request the continuance of the mission among them.

OTTAWA. The last report spoke of this station in terms full of encouragement and joy. A less favorable state of things is now described. The church is comparatively in a languishing state, and the attendance on religious meetings small. The church numbers forty members. During the year, forty dollars have been contributed for home objects, and sixty dollars for the Union. Mr. Meeker preaches every Sunday in the Ottawa language, and during six months in the year the Indian members also conduct Sabbath service. On Thursday a stated meeting is held at noon, generally a prayer meeting, but sometimes a meeting for preaching. The natives look up to the missionary as their counsellor and friend. No tidings have been received touching the Ottawas in Michigan, under charge of Mr. Slater, who, a year since, were expected to remove to this mission.

These three tribes are included within the limits of the proposed Kansas territory. The Ottawas positively refuse to sell any of their land to the United States; but expect, when the territory shall be organized, to divide their land equally among themselves, which will be about three hundred acres per head, and ask the President for patents in fee simple to heads of families, and then to become citizens of the United States. Both the other tribes would probably sell a part or the whole of their lands. The effect of these changes upon the interests of

the tribes or of the mission, cannot now be foreseen. The Committee will spare no pains to keep themselves informed on the subject, and will take such measures as may seem necessary to secure the mission and the Union against loss.

#### MISSION TO THE CHEROKEES.

CHEROKEE.—Rev. Messrs. E. JONES and W. P. UPHAM, and their wives.  
DELAWARE TOWN.—*Toostoo*, pastor, *John Wickliffe* native preacher.

DSIVOHEE —

TAGUOHER.—*Taneno's*, native preacher.

FLINT.—*L. Downing*, *D. M. Foreman*, native preachers.

Five stations, eight outstations; two missionaries, two female assistants; six native assistants.

In January last, *Toostoo*, a native Christian of good mind and established piety, was ordained pastor of the church at Delaware Town, as successor of the lamented *Oganaya*. He enjoys the confidence and affection of the members, and though they are poor, they have undertaken to provide for his support, independently of the treasury of the Union. *John Wickliffe* is the oldest native preacher, and he and his wife are the oldest Cherokee members of the church now living. He was ordained many years since at Valley Towns; and though infirm with age, devotes himself with cheerful earnestness to his Master's work. *Taneno* is a tried, judicious and stable Christian, of a good understanding, and liberal to the extent of his ability. Since the decease of the two native preachers, noticed in the last report, he has been overburdened by his increased labors. *Lewis Downing* is an efficient helper. His range of labor is very extensive, forming a circuit of more than 200 miles. *D. M. Foreman*, now residing at Verdigris, has rendered much assistance to the mission. He speaks both English and Cherokee. Mr. *John B. Jones*, son of the venerable senior missionary, who speaks the Cherokee fluently, has labored several months in the mission, with much usefulness and to general acceptance. Mr. *Jones*, (senior,) has been afflicted by the death of a little son, and blessed by the hopeful conversion of a daughter, who was baptized in November last.

There has been during the last year, as the mission have had the grateful duty of reporting in former years, a very good degree of spiritual interest in different parts of the field. The general meetings held for successive days at one or two of the stations, have been largely attended and at times very solemn. There are religious inquirers in most of the congregations, and the presence of the Holy Spirit has been clearly manifested. The number of baptisms was sixty-nine, all but two of them Cherokees. In many neighborhoods the people are anxious to have preaching, but there are no men to respond to the call. More native preachers are urgently needed. *Gasannee*, a Cherokee of decided piety and promise, named in English *Smith Christie*, has been licensed within the year.

The churches are interested in the missionary cause, and formed a society a year since, auxiliary to the Union. Their contributions for the last twelve months amounted to \$409. At a missionary meeting held at Verdigris in September last, a band of Osages was present. Their utterly savage condition, clothed in blankets and skins and sub



sisting wholly by the chase, at once moved the congregation to pity for them and gratitude for deliverance from such a state. The chief of the band was much struck by what he saw of the improvements among the Cherokees, and a desire was expressed to follow their example. Several of the Cherokee brethren are deeply concerned for this tribe, and anxious to do something for them.

The public school had eighty-five different pupils during the year. Some of the boarding scholars came from twenty to a hundred miles to enjoy its benefits, and are sustained at the expense of their parents. For advancement the school will bear comparison with schools of the same character in New England. Twenty of the pupils have entered the High Schools.

#### RECAPITULATION.

The number of missions prosecuted under direction of the Board, is twenty-one, embracing eighty-six stations and five hundred and thirty-nine outstations. Connected with the missions are sixty-six missionaries, of whom sixty-one are preachers, and there are sixty-four female assistants. Two missionaries and five female assistants have died, and four missionaries and four female assistants have joined the missions. The number of native preachers and assistants is two hundred and twenty; total of missionaries and assistants connected with the missions, three hundred and forty-nine. Three missionaries are under appointment. There are one hundred and ninety-two churches, having a membership of about 15,219, of whom were added by baptism the past year, 1,820. The number of schools is eighty-eight, including three for native preachers, and fourteen normal and boarding-schools, with about 1,992 pupils.

**NOTE.**—Discrepancies between the recapitulation of the Report as published and that of the Abstract presented to the Union, are not seldom noticeable, owing to defective information at first. In the present case there were some errors in the Abstract which make the difference greater than usual.

[illegible]

## REPORT OF THE TREASURER.

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### EXPENDITURES OF THE UNION FOR THE YEAR ENDING MARCH 31, 1854.

#### Maulmain Missions.

Remittances, drafts, and purchases, .....	\$9,788 07
Passage of Mr. Moore and family to the U. S., .....	798 72
Do. Mrs. Ranney do., .....	323 13
Mr. Howard's expenses in this country, .....	750 00
Mr. Stilson's do. do., .....	601 02
Miss Wright's do. do., .....	150 00
Dr. Judson's children, do. do., .....	368 18
	\$12,779 12

#### Tavoy Mission.

Remittances, drafts, and purchases, .....	\$3,622 65
Mr. Cross's expenses in this country, in part, .....	422 73
	\$4,045 38

#### Shwaygyeen Mission.

Remittances, drafts, and purchases, .....	\$2,309 00
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#### Toungoo Mission.

Remittances, drafts, and purchases, .....	\$1,577 00
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#### Rangoon Mission.

Remittances, drafts, and purchases, .....	\$3,177 15
Outfit and expenses of Mr. and Mrs. Crawley, .....	562 20
Passage of do. do. do. to Calcutta, ...	541 75
	\$9,281 10

#### Bassein Mission.

Remittances, drafts, and purchases, .....	\$4,597 14
Bal. of outfit and expenses of Mr. and Mrs. Douglass, ....	282 07
Passage of do. to Calcutta, .....	562 20
Do. Mr. Abbott to the U. S. ....	789 89
Expenses of do. in this country, .....	609 90
	\$6,841 20

#### Promé Mission.

Remittances, drafts, and purchases, .....	\$3,329 00
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#### Arracan Mission.

Remittances, drafts, and purchases, .....	\$2,806 43
Passage of Mrs. Campbell and children to the U. S., ....	555 00
Expenses of do. in this country, .....	256 82
	\$3,618 25

#### Assam Mission.

Remittances, drafts, and purchases, .....	\$8,792 13
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## Tellico Mission.

Remittances, drafts, and purchases,.....	\$1,818 89	
Passage of Mr. Day to the U. S.,.....	884 00	
Expenses of do. in this country,.....	735 44	
Do. Mr. Van Huse's family do.,.....	390 00	
		<hr/>
		\$3,328 33

## Siam Mission.

Remittances, drafts, and purchases,.....	\$7,042 38	
Outfit and expenses of Mr. and Mrs. Chandler,.....	220 64	
Do. do. Mr. and Mrs. Telford,.....	660 45	
Passage of Mr. and Mrs. Chandler and Mr. and Mrs. Telford, to Singapore,.....	1,085 19	
Mr. Chandler's expenses in this country 1 year 11 mos.,..	1,345 84	
		<hr/>
		\$10,354 50

## Hongkong Mission.

Remittances, drafts, and purchases,.....	\$1,271 17	
Passage of Dr. Dean to the U. S., via Maulmain,.....	1,036 13	
Expenses of do. in this country,.....	474 50	
		<hr/>
		\$2,782 80

## Ningpo Mission.

Remittances, drafts, and purchases,.....	\$2,714 44	
Outfit and expenses of Mr. and Mrs. Lord,.....	340 51	
Do. do. of Mr. and Mrs. Knowlton,.....	571 58	
Passage of Mr. and Mrs. Lord and Mr. and Mrs. Knowlton to Shanghai,.....	1,032 87	
Mr. Lord's expenses in this country,.....	297 03	
		<hr/>
		\$4,956 43

## Deputation to the Asiatic Missions.

Messrs. Peck and Granger's expenses, in part,.....	\$2,356 46
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## Bassa Mission.

Drafts and purchases,.....	\$6,449 79	
Passage of Mr. Shermer to the U. S.,.....	432 73	
		<hr/>
		\$6,882 52

## Mission to Greece.

Remittances and purchases,.....	\$3,945 86
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## Mission to France.

Remittances and payments,.....	\$6,706 06
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## Mission to Germany.

Remittances and payments,.....	\$7,497 92	
Do. for Chapels,.....	8,000 00	
		<hr/>
		\$15,497 92

## Cherokee Mission.

Drafts and purchases,.....	\$2,533 10
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## Shawano Mission.

Drafts and purchases (Bal defrayed by U. S. appropriations,).....	\$1,605 30
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## Mission to the Ojibwas.

The expense of this mission is defrayed by U. S. appropriations.

## Agencies.

Salary of Rev. J. Stevens 1 year,.....	\$800 00
Travelling expenses, &c. do.,.....	235 58
Salary of Rev. S. M. Osgood 1 year,.....	800 00
Travelling expenses, &c. do., including removal to Albion,.....	189 24
Salary of Rev. O. Dodge 1 year,.....	800 00
Travelling expenses, &c. do.,.....	237 95
Salary of Rev. H. A. Smith 1 year,.....	700 00
Travelling expenses, &c. do.,.....	217 78
Salary of Rev. E. A. Cummings 1 year,.....	700 00
Travelling expenses, &c. do.,.....	255 98
Salary of Rev. H. C. Estes 1 year,.....	600 00
Travelling expenses, &c. do.,.....	196 95
Salary of Rev. J. Aldrich 7 1-2 mos.,.....	500 00
Travelling expenses, do.,.....	113 23
Salary of Rev. L. Wright 6 mos.,.....	300 00
Travelling expenses, &c. do.,.....	135 05
Salary of Rev. J. F. Wilcox 4 1-4 mos.,.....	283 33
Travelling expenses, &c. do.,.....	55 62
Salary of Rev. N. Butler 1 mo.,.....	58 33
Travelling expenses, &c. do.,.....	12 00
Special agencies,.....	287 35
Travelling expenses of the Home Secretary,.....	58 75
	<hr/> \$7,537 14

## Publications.

1,500 copies of the Thirty-Ninth Annual Report,.....	\$448 32
Extra expense of the July number of the Magazine,.....	246 81
350 copies of the Magazine for file and distribution,.....	175 00
1,500 " " Macedonian, " " " ".....	150 00
Circulars and notices,.....	171 72
	<hr/> \$1,191 85

## Secretaries' Department.

Salary of the Foreign Secretary, \$1500, less \$475 received from the fund for officers,.....	\$1,025 00
Salary of the Home Secretary, \$1500, less \$475, as above,.....	1,025 00
Clerk hire,.....	750 00
Extra service in the Foreign Secretary's department,.....	500 00
	<hr/> \$3,300 00

## Treasurer's Department.

Salary of the Treasurer, \$1,500, less \$475 received from the fund for officers,.....	\$1,025 00
Clerk hire,.....	500 00
	<hr/> \$1,525 00

## Miscellaneous Expenses.

Rent of Rooms,.....	\$675 00
Insurance on do.,.....	12 62
Blank books and stationery,.....	90 64

Fuel and light, .....	101 31
Furniture and repairs, .....	50 30
Books for library, .....	16 21
Periodicals and papers, .....	50 08
Certificates of life membership, .....	186 33
Postage of letters, papers and pamphlets, .....	534 52
Freight and cartage, .....	114 86
Wrapping paper and twine, .....	5 31
Interest on borrowed money, .....	1,589 46
Counterfeit money, discount on drafts and bank notes, ..	146 50
Legal documents, .....	6 00
Preparing and copying papers and documents, .....	72 00
Messenger, porter, and care of rooms, .....	193 68
Curiosities for the cabinet, .....	7 00
Expenses of missionary candidate, .....	13 41
Expense of annual meeting at Albany, .....	27 63
	<hr/>
	\$3,892 86
Total expenditures of the Union, .....	\$130,963 36
Balance for which the Union was in debt, April 1, 1853, ..	21,126 58
	<hr/>
	\$152,089 94

RECEIPTS OF THE UNION DURING THE YEAR ENDING MARCH 31, 1854.

Donations, as acknowledged in the Missionary Magazine,	\$111,197 61
Legacies, " " " " ..	3,649 81
The Grand Rapids property, Mich., .....	6,500 00
Interest on fund for support of native preachers, .....	80 00
	<hr/>
Balance for which the Union is in debt, April 1, 1854,...	\$121,377 42
	30,713 52
	<hr/>
	\$152,089 94

### Permanent Fund.

**This fund amounts, as last year, to..... \$21,000 00**

### Fund for Officers.

Balance on hand, April 1, 1853,.....	\$55 62
Received from income of permanent fund,.....	1,380 00
	<hr/>
	1,435 62
Paid balance of salaries of Secretaries and Treasurer,..	1,425 00
	<hr/>
Balance on hand April 1, 1854,.....	\$10 62

**Fund for support of Native Preachers.**

**This fund amounts, as last year, to . . . . . \$500 00**

**Karen Mission Fund.**

**This fund which last year amounted to \$2,000 has been transferred to account of donations.**

**The Magazine and Macedonian.**

Balance on hand January 1, 1853,.....	\$219 24
Received for subscriptions during the year,.....	6,867 69
	<hr/>
	7,086 93
Cost of publication,.....	6,927 55
	<hr/>
Balance to new account January 1, 1854,.....	\$159 38

The Treasurer has also received from the United States and coördinate Societies the following sums, which have been expended in the several missions, viz.:

From the United States,.....	\$4,000 00
“ “ American and Foreign Bible Society,.....	6,500 00
“ “ American Tract Society,.....	3,500 00
	<hr/>
	\$14,000 00

RICHARD E. EDDY, *Treasurer A. B. M. Union.*

*Missionary Rooms, Boston, April 1, 1854.*

The Auditing Committee, having examined the account of the Treasurer of the American Baptist Missionary Union for the year ending March 31, 1854, with the vouchers, hereby certify that they find the same correct, and that a balance of *thirty thousand seven hundred twelve dollars, fifty two cents*, was due from the Union, on the first day of April, one thousand eight hundred and fifty four.

They have also examined the evidences of stocks, &c., belonging to the Union, and find that they agree with the statements on the Treasurer's books.

C. S. LANE,  
J. B. WITHERBEE, } *Auditing Committee.*

*Missionary Rooms, Boston, May 8, 1854.*

## PREACHERS AT TRIENNIAL AND ANNUAL MEETINGS.

NAMES.	TEXTS.	MEETINGS.	PLACES.	TIMES.
Richard Furman, D. D., S. C.,	Matt. 28: 20,	Convention,	Philadelphia,	May, 1814.
Thomas Baldwin, D. D., Mass.,	.....	"	"	" 1817.
O. B. Brown, D. C.,	.....	"	"	April, 1820.
William Staughton, D. D., D. C.,	Acts 28: 15,	"	Washington, D. C.,	" 1823.
Jesse Mercer, Ga.,	Matt. 23: 19,	"	New York,	" 1825.
William Yates, India,	.....	Board,	Boston,	" 1827.
William T. Brantly, Pa.,	Phil. 2: 16,	"	New York,	" 1828.
Daniel Sharp, D. D., Mass.,	.....	Convention,	Philadelphia,	" 1829.
C. G. Sommers, N. Y.,	An Address,	Board,	Hartford, Ct.,	" 1830.
R. Babcock, Jr., * Mass.,	Ps. 67: 1, 2,	"	Providence, R. I.,	" 1831.
F. Wayland, D. D., * R. I.,	Rom. 7: 13,	Convention,	New York,	" 1832.
Baron Stow, Mass.,	1 John 2: 6,	Board,	Salem, Mass.,	" 1833.
William R. Williams, N. Y.,	2 Cor. 10: 15, 16,	"	New York,	" 1834.
S. H. Cone, N. Y.,	Acts 9: 6,	Convention,	Richmond, Va.,	" 1835.
Elon Galusha, N. Y.,	Luke 10: 2,	Board,	Hartford, Ct.,	" 1836.
Charles G. Sommers, N. Y.,	Ps. 72: 19,	"	Philadelphia,	" 1837.
Baron Stow, Mass.,	Acts 12: 24,	Convention,	New York,	" 1838.
James B. Taylor, Va.,	Luke 24: 46, 47,	Board,	Philadelphia,	" 1839.
B. T. Welch, D. D., N. Y.,	John 3: 8,	"	New York,	" 1840.
Richard Fuller, D. D., S. C.,	John 12: 32,	Convention,	Baltimore,	" 1841.
R. E. Pattison, D. D., R. I.,	Ps. 87: 7,	Board,	New York,	" 1842.
Pharcelus Church, N. Y.,	Col. 1: 21,	"	Albany, N. Y.,	" 1843.
S. W. Lynd, D. D., Ohio,	1 Cor. 1: 21,	Convention,	Philadelphia,	" 1844.
G. B. Ide, Pa.,	Is. 40: 9,	Board,	Providence, R. I.,	" 1845.
G. W. Eaton, D. D., N. Y.,	1 Tim. 1: 11,	Convention,	Brooklyn, N. Y.,	May, 1846.
Baron Stow, D. D., * Mass.,	Matt. 27: 45, 51-53,	Union,	Cincinnati, Ohio,	" 1847.
J. N. Granger, R. I.,	Gal. 2: 9,	"	Troy, N. Y.,	" 1848.
M. J. Rhees, Del.,	Phil. 2: 5,	"	Philadelphia,	" 1849.
E. L. Magoon, N. Y.,	Matt. 20: 26-28,	"	Buffalo, N. Y.,	" 1850.
William Hague, D. D., N. J.,	Acts 13: 35,	"	Boston,	" 1851.
Velona R. Hotchkiss, N. Y.,	2 Thess. 3: 1,	"	Pittsburgh, Pa.,	" 1852.
Robert Turnbull, D. D., Conn.,	Isa. 32: 20,	"	Albany, N. Y.,	" 1853.
Ezekiel G. Robinson, D. D., * N. Y.,	John 14: 12,	"	Philadelphia, Pa.,	" 1854.

\* The appointed preacher having failed.



## OFFICERS OF THE MISSIONARY UNION.

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## AMERICAN BAPTIST MISSIONARY UNION.

### MAULMAIN KAREN MISSION.

JOURNAL OF MR. BENNETT.

**Tour up the Salwen—Depopulation—  
A Church impoverished and dis-  
courageed.**

Feb. 16, 1854.—Left Maulmain in company with Mr. Whitaker, for a tour on the Salwen. As we were forced by the tide to stop on our way, we went on shore north of Martaban village. The people all along the banks on the Martaban side seem to be much less numerous than they were before the war, and whether they will ever settle again in their old homes, or whether the gospel will be preached to them in their new ones when we find them, is yet to be seen. Except by now and then a zealot in the cause of Buddhism, we are heard with far more attention and far less dispute than formerly.

17.—Stopped for a short time at a Karen village on the Martaban side, and arrived in the evening at what was once Chetthingsville, now a gun-boat station. This place, with the teak zayat and

pastor's teak house, and all the other houses, was burned down by the Burmans during the war. The loss, I understand, was over 2000 rupees, and probably not a pice will ever be recovered or repaid to the people, though their claims have been presented to the government.

A portion of the former residents here are now living a few miles inland, with their ordained pastor, in small bamboo shanties. The pastor's house being the largest, serves for their Sunday worship. We walked out to the village in the evening, and found the people very unsettled, the most of them, with their pastor, disposed to remove into the Martaban province and commence a new village. What they will do remains to be seen. They are very much discourageed.

**Marked distinction between heathen and Christian—A desirable out-station.**

18.—Went into the jungle and visited three other villages, two heathen and one Christian. The distinction between heathen and Christian seems more

marked than in former years, as the unconverted often build by themselves in preference to having their houses near the Christians; and I fancy they do not attend worship on the Sabbath as they once did, nor mingle with the Christians as formerly. This is a result to be expected from the preaching of the gospel, as those who are not brought to love it are repelled by their own hearts further from it.

19.—Lord's day.—Though not very well, preached twice, and there were four meetings to-day. Endeavored to encourage the people to go on and hope for better days.

20.—On our upward journey stopped for a few moments at one of the most rural, clean, and apparently civilized Burmese villages I have ever seen in the country, of good size and thrifty appearance. This, too, is a gun-boat station. Having the rapids of the river to contend with, made but a short stay.

21.—Stopped for a few moments at the place once called Chummerah, where Miss Cummings lived for a while, where she was attacked by the fatal fever that carried her to the grave, and from which place, for some years past, all the natives have removed.

We arrived in the afternoon at the confluence of the Yunzalen and Salwen rivers. Here were once two stockades, and in the days of Burmese power an important place. We find nothing left of the former Burmese town except the ruins of pagodes, fruit trees, and the name, Kau-Ka-roet. Many tales are told of the rapacity and savage rule of the Burmans at this place, and of the abuse the Karens received, in days now numbered. Near the chief's house are the remains of an old banyan tree, formerly an object of worship, down to which Karens who would not bend were forced, with insult and scourging. The tree has been overturned and partly burnt, and still using for fuel and to enclose a buffalo yard. The Burmans are not; where they are, at least, the Karens did not know.

This is an important point, and here it is desirable a Karen assistant be placed. The chief and two or three other families are disciples, and up the Yunzalen are thousands of Karens, as this is and has been a favorite Karen residence. Up this stream, some twenty years ago, a young Karen set himself up for a demi-god, and at one time had thousands of followers. But he has passed away, though his teachings, alas! to too great an extent remain. Here a faithful preacher of the gospel may have a most inviting field. From this point villages can easily be reached high up on the Yunzalen and Benling streams, the head waters of the Belin river, and in the country about them. Here schools can be introduced, as none of the people have learned to read. The chief is anxious for a teacher, and may God send them one on whom his blessing will descend.

#### Meetings with the Church—Attentive Burmans.

22.—Assembled the few disciples for covenant meeting. The chief, who had been absent from home, had but just returned, and a meeting not having been expected, several men of the village were absent, so that the number present was quite small. The chief has been five days' journey up the country, with an officer of government, to a place on the frontier where the people, through the influence of old Martaban Burmese officials, are not well disposed to the English rule. Mr. Whitaker conducted the services this evening, and preached in Karen to a very attentive assembly.

23.—After a season of communion with the disciples, we parted company, Mr. Whitaker going overland to Bala, and thence homeward by way of the Sitang valley. Not feeling competent to undertake a twenty days' journey over mountains and paddy plains in the hot sun, I left in the boat for where Chet-thingsville formerly was, to spend the night. To show the difference between going up and down these streams, I may mention that I came down in six hours.

with four men, a distance we were two days going up with eight men.

On my way down, stopped at the Burmese village Shway-goon, preached, distributed testaments and tracts, and found the people willing to listen to the message of mercy.

However jungle labor may have agreed with me in former years, it is clear that the time has passed when I can go out and make it a business to spend the dry season as formerly. Some missionaries, I find, do grow infirm in spite of themselves, — and old, too, I may say.

#### MAULMAIN BURMAN MISSION.

##### LETTERS FROM MR. BIXBY.

The following letters relating to a period of nearly three months, give an interesting view of the beginnings of missionary life.

##### Looking forward.

Maulmain, Dec. 31, 1853. — It has been in my heart for several weeks to write, but my time has been so much occupied that it has not before been practicable. My communications must necessarily be hasty and brief. Everything must be made secondary to direct efforts for the salvation of the heathen. I feel so poorly qualified for this great work, that I cannot be satisfied to bring to it less than the utmost possible exertion. When I reflect on the importance of the work and the extraordinary men who have adorned this station, and when I think of myself, "a plain man," — "slow of speech and of a slow tongue," I feel that nothing should keep me from bringing to it, if no other qualifications, an undivided heart, untiring industry, and the most uniform and constant piety. I have considered well the nature of our work and the nature of our resources, before and since entering the field. I enter with trembling and with a sense of utter helplessness, but with no shrinking apprehensions of failure. "I know in whom I have believed." He who can do nothing alone, can do all things through

Christ strengthening him. Ours is no doubtful warfare. We fight not as those who beat the air. There is to be many a hard struggle, many tried soldiers will fall in the contest, but the victory is certain. Like our glorious Leader, we shall conquer, though we die in the conquest.

##### Trials and comforts.

We have already found seasons when our faith is put to the test. The past six months have been a season of peculiar trial. The band of young missionaries has been broken. Two of the number now slumber in the dust. How dark and mysterious are the providences of God! It is his "glory to conceal." His throne is founded in righteousness. "He doeth all things well." We have all been more or less afflicted. Some of us have been led to the bedside, to see our dear companions lying on the borders of the grave; but God has raised them up again. He has in great kindness and mercy strengthened those who remain. We are now enjoying a good degree of health; my own has been uniformly good. Mrs. Bixby has been well since recovering from her severe illness. We have no reason to think that the climate is ungenial to the health of either of us, — no more so, at least, than to Americans in general. We have had fears that the useful career of our excellent br. Wade was about to close. He had frequent ill turns, but is better now. May God spare him! We need his ripe experience and his pious counsel.

The cholera is sweeping off hundreds of natives in Margui and other places. It cannot be expected to pass by Maulmain. There is something very solemn in the thought that we are standing in the midst of death, that his poisoned arrows are flying in every direction, and thus, that though now in health, to-morrow we may be in the grave. But our hearts are not dismayed. The outward man sometimes shudders and starts back, but the inward man is courageous, strong in the Lord.

"Death cannot make our souls afraid  
If God be with us there."

O, it is sweet to feel that we are clasped in a Father's arms. "The munition of rocks" is our defence. God is our refuge. We will not fear, but toil on, until the time of our deliverance shall come. I often think it would be far better to depart and be with the Lord, but I desire to remain a few years to tell the poor heathen about Jesus. We are very happy in the Lord. Our dwelling is often a sweet Bethel to our souls. We feel deeply the loss of friends. Our separation from those we love is most painful, sometimes, to bear. Our hearts bleed; the wounds are opened afresh almost daily by some occurrence which touches the cords that have so recently been severed. But our pleasures are no less now than when in the bosom of friendship and love, surrounded by all the comforts of home. Our joys spring from a sure, unfailing fountain. Where we can be happy in Jesus, the desert or the jungle is pleasanter than a palace.

#### Sorrow for the heathen.

We have but one abiding cause of sorrow. While we rejoice in the Lord, we mourn over men. My soul daily mourns on account of the dying thousands around me. "How can I endure to see the destruction of my kindred?" Daily my ears are filled with the native music which tells me that another soul is lost. I hear it with a sigh for the departed. Suppose yourself a physician, in the midst of myriads of human beings infected with a deadly malady. The nature of the disease is known to you; a sure remedy is in your possession; but you are unable to apply it,—hundreds die daily for the want of it. You could faintly conceive the feelings which agitate me while walking the streets of Maulmain. One missionary can indeed tell of the only antidote for sin. But what is he among so many? He is faithful and untiring in his efforts to save them, but he cannot reach a hundredth part of them. We have two large pro-

vinces as our field, and there are only two of us.

We feel that thousands must die without the slightest knowledge of Jesus. As they draw near the valley of death they see no light there,—no gleam of hope cheers their spirits. They must traverse it alone; no angels cheer their way, no Saviour's voice says to them "Come up higher," no Father welcomes them to the paradise of God. They waken to a consciousness of the existence of the one true and living God, and are banished, with all the nations that forget Him.

#### Inopient labors.

With such views my spirit cannot rest. I cannot talk much yet, but I have the pleasure of doing a little that I trust will result in good. I can read the bible so as to be understood. I go out with my teacher and read a selection of passages so arranged as to give the substance of the gospel. I can make a few comments upon them. The more I speak, the more I am able to speak. I enjoy some delightful seasons in thus endeavoring to communicate the bread of life. I can read and sing in Burmese and Peguan, and speak a little in both, though I study only the Peguan. I attend the prayer meetings, and speak, sometimes through an interpreter. I visit the schools, and teach the children to sing hymns which contain an epitome of the gospel. Thus I am able to send the truth into many heathen families. The children like to sing very much. I feel certain that the communication of truth in this way will not be without its reward. All these exercises bring me into contact with the people, give me an influence over them, and enable me to speak more and more of their languages. Our social religious meetings are increasing in interest. We hope soon to be able to communicate cheering intelligence respecting the progress of the work in Maulmain. We do not believe that the people of Maulmain have "become as hardened" as to be impervious to the truth and spirit of the gospel.

**The Burmese church — A promising school.**

March 2.—The Burmese church in Maulmain appears to be in a prosperous condition under the labors of its new pastor. There are now, as there always have been, frequent calls for discipline. Two young men—one the teacher in Mrs. Ranney's school, the other the binder in the printing office—have been excluded recently, after due forbearance, admonition and prayer. One excluded member has been restored. I have been highly delighted with the system and order which govern all the business meetings of the church. Many respectable churches in America might here learn useful lessons in the very important work of church discipline. The pastor presides at all these business meetings with becoming dignity. He is not specially gifted as a preacher; indeed, several members of the church surpass him in this respect; but no man has a more unblemished and unblamable character, a more discreet and well balanced mind, or a more meek and devoted spirit. He appears to have the respect and confidence of the members of the church, and "a good report of those who are without." But being exposed to the corrupting influence of the heathenism all around them, and the pastoral relation being in its infancy, both church and pastor need the constant watchfulness and counsel of the missionary.

The pastor's wife is now very usefully employed. She came to Mrs. Haswell, a few days since, and expressed a desire to teach a school of little girls, some of whom had requested her to teach them. Mrs. Haswell gave her such counsel and encouragement as were needful. On the next Sabbath morning she came to the Sabbath school with fifteen little girls. The number, no doubt will greatly increase, and from the pious, consistent life of the teacher we hope that, while learning to read, a foundation will be laid in their minds for a Christian character. Two things particularly interest me in this: first, that the children should ask to be taught, secondly, that the

pastor's wife should crave the privilege of teaching them. We hail with peculiar joy every indication of a self-sustaining power in these native Christians.

**Native preachers sent forth—Personal labors.**

Br. Haswell is now taking a jungle tour in the province of Martaban. He will probably go as far as Shwaygyeen. He has taken with him Moung Oung Men, of Amherst, and Moung Loon, of Mopoon, with the intention of settling them in some place in the Sitang valley. J. C. Todd, Esq., of Maulmain, (a Presbyterian) has liberally offered to support them there, under the direction of the mission. They are tried men, and we may reasonably hope for great and good results from their settling there. Br. Haswell is laboring with great zeal and efficiency, and I doubt not you will learn in due time of cheering effects. If the vision tarry, wait for it, for it will come. His efforts, made in such devotion, singleness of purpose, and perseverance, will not return void.

You may desire to know what I am doing. While in Maulmain I attend, on two evenings in the week, a Burmese prayer meeting, on one evening a singing school for the natives, and on another a prayer meeting in the English chapel. On the morning of every week-day I walk, or drive, making it in my way to call at the schools. The teachers are much more faithful and the children more punctual, when they know that the teacher is coming to see them. From nine in the morning until four in the afternoon my teacher is with me. Sometimes we spend a considerable part of the day in the native houses, talking and reading. We dine at four, after which, if not too weary, I go out and try to preach a little. A little is all that I can do, as yet, but I am happy to know that I am able to communicate an epitome of the gospel in Peguan, so as to be understood. I need not go from Maulmain to find hearers while, according to the census of 1852, there are 25,464 Peguans and Burmans in this city. But as

there are many villages in the provinces assigned to us as a field of labor, where the gospel is not known, I intend to travel most of the time until the rains with my teacher and assistant.

*Conversations with his teacher.*

My teacher, Ko Boke, when I took him, was strongly wedded to his idolatry. I took him in preference to a disciple, partly because he was a superior teacher, and partly because I wanted an unconverted man directly under my influence and training. I have kept him and myself on those portions of the bible that are adapted most directly to enlighten the mind and arouse the conscience. He would frequently say when reading the bible, "This is a wise book." "English books," he observed one day, referring to the Scriptures, "are full of wisdom." I took the opportunity to show him why the bible is a wise book. "Not because it is an English book, but because it is God's book." He appeared deeply impressed with the thought.

The people are dependent very much upon parabolical instruction. I see more clearly than ever why it was said of Jesus, "Without a parable he spake not unto them." One day, while endeavoring to show the sinfulness of the heart and the impossibility of human merit, failing to make the desired impression, I took a glass bottle and filled it with earth and water. When the earth was all settled to the bottom I told him, "This represents the human heart when all around goes right. It appears clear and good." I then shook the bottle and said, "This represents the heart when things go wrong," &c. He saw it at once and exclaimed, "You have got it right, teacher, you have got it right."

One day he seemed rather more inclined to the religion of his fathers than I had observed for several days, and was somewhat perplexed by the warfare which was going on within. I took him to an idol-house, and after asking some questions about the nature of their worship I said, "I have come here to preach to these gods." I commenced as if they

were so many men, but he interrupted me by saying, "Why, teacher, they do not understand you!" "If they understand you when you pray to them," I replied, "they understand me when I preach to them." He appeared extremely mortified and said, "They are nothing but earth and water, unable to see, hear, feel, eat, or understand. I will not worship them any more." He afterwards told Mrs. Bixby he was never so ashamed in his life as when the teacher took him to hear him preach to the gods. He added, "Those who worship idols must be insane." After reading the forty-fourth chapter of Isaiah he said, "I cannot and I will not believe in Gandama or Nigban." From that time forward we have seen cheering evidence of the working of the gospel leaven. He says, "At first this religion was all dark to me; now it is a little light, and Gandama's all dark."

*A preaching excursion—Faith shown in action—His teacher "almost convinced."*

On the 20th of February we left Maulmain for the village of Terranah, situated on the Gyne, about twenty miles from Maulmain. The village is composed of 330 houses, as I was told, and contains about a thousand inhabitants. They are Peguans, and the Peguan language is exclusively taught in their kyoung. We took with us Ko Oung Moo, native preacher, my teacher, Ko Boke, and Men Tha, an interesting Christian Burmese girl, baptized since she has been in our family. The sun being extremely hot, we left in the evening. About seven o'clock we ran fast on a sand bank. The current being strong, and the boat going at a great velocity, we came near being precipitated into the river, in which case some of us, in all probability, would have been devoured by alligators. The boatmen were afraid to get out. They said several men had been killed there, and they proposed to remain there until morning. The night was fearfully dark, but we feared the scorching rays of the sun more than the darkness of the night. Ko Oung Moo,

perceiving that we were anxious to get on, said, "I am not afraid; I cannot be afraid; the eternal God is here." He then spoke of the preservation of Daniel, and said, "God is equally able to shut the mouths of alligators." He jumped into the stream, pushed off the boat, and we were soon on our way. This practical exhibition of trust in God, I doubt not, made a deeper impression on the minds of those Burmese boatmen than the most eloquent dissertation on faith could have done.

Ko Boke then asked if he might preach at Terraneh; he said he wanted to preach. "You may talk about Jesus all you can," Mrs. Bixby replied, "but we desire above all things that you should repent of your sins, believe in Jesus Christ, and become a disciple." He appeared very much affected, said he was almost convinced, but it was very difficult. I was prepared to sympathize with this last remark. It is not easy to renounce a religion that one has been taught and has believed from childhood, the principles of which have been so interwoven with the texture of the expanding mind as to constitute a part of it and give to it shape and coloring,—especially to renounce it for a religion new and mysterious; that is also arrayed against what have been some of the choicest pleasures of life. But we follow him with line upon line, and with unabated confidence in the means divinely appointed for the conversion of souls. Ko Oung Moo commenced to talk with him and continued until near morning, when Ko Boke asked for prayer.

We found on our arrival comfortable apartments in a large zayat, where we obtained a little rest.

Eager attention of the villagers.

When I awoke, the next morning, a large number of Peguans had gathered around the zayat, impatiently waiting to see the "teacher and mamma." Before we had time to dress, the zayat was nearly filled with women and children, the men remaining outside. I commenced to question them about Jesus, but soon found that

it was a new name to nearly all of them. A few had heard from br. Haswell something of the gospel. The women do not read nor understand reading very well, as the colloquial style is different from the written. I read and talked as I could, with Ko Boke to illustrate to their comprehension. Ko Oung Moo is well qualified to instruct, but what came from me seemed to have much more weight with them. So I continued until quite exhausted. The number then in and around the zayat was about three hundred. When we sung hymns in Burman they could not understand them. But they were pleased with it, and so we would sing a verse and Ko Oung Moo would interpret. The muses have not begun to work in Peguan yet. The multitude continued to throng us until I was obliged to send them away in order to take refreshment and rest, inviting them to come again in the evening.

After taking a little rest I came out to converse with a few men who were waiting to hear the word. I remained with them nearly all day, reading and expounding the Scriptures. Here I found Ko Boke invaluable. He could understand all I said and put it into the proper form, and would add to and illustrate it with aptitude and zeal. I sometimes was almost forced to believe that he had met with a change of heart, from the clearness of his views and the earnest manner in which he would declare the truth.

About four o'clock Ko Oung Moo returned to the zayat and said he had found many men who listened attentively to him until he was completely exhausted. "I came here," he observed, "many years ago, first with Teacher Judson and afterwards with Teacher Haswell, and only a few men could be found to listen to the gospel: now we have a great many who want to hear. It must be that the Spirit of God has come before us to prepare the way."

Within one hour from this time more than a hundred and fifty persons were in and around the zayat. Our singing



had a great influence in gathering the people, but after they came they listened patiently and without dissent. After we had talked, sung and prayed to the extent of our ability, we again sent them away with an invitation to come in the morning. Thus closed the most interesting day of my life. Would that I could write out my impressions and feelings as I opened the Scriptures for the first time to those who had never heard of Jesus!

It was a happy day. We were taken by surprise. I expected, as in Maulmain, to go from house to house and work hard to get ears, but we were so overrun with hearers that we felt thankful to have them go away; the spirit was willing, but the flesh was weak. No doubt many came out of curiosity, as some had never seen a white woman before. But what else could influence them to come? They know nothing of Jesus, and why should they desire him? They are satisfied with their religion, and why should they desire another? We thank God and take courage that they will come to us from any cause. It is after they have heard that an abiding interest is excited.

Continued interest—Scriptures asked for—His teacher "prayeth."

22.—The people have not come in the multitude to day, but a good number of the more intelligent and inquiring have been present. They appear much interested and somewhat confiding. Several have asked for books to-day, saying, "We want to read and consider these things." One man after examining the Peguan New Testament, said that if I would give it to him he would read it. Several men spoke and said they would go and hear it read. I gave it to him and he appeared perfectly delighted. In the afternoon I gave another in the same way to go to another part of the village. Ko Oung Moo is greatly revived,—has preached all day with great aptitude and power, and for the first time I have seen him melted to tears and almost overcome with emotion. To close up the day we

all engaged in prayer, in English, Burmese and Peguan. Ko Boke, for the first time, opened his mouth in audible prayer. Thus closed another happy day.

23.—I retired last night with more than usual weariness, but awoke this morning with an unusual degree of spiritual enjoyment. I was prepared to see God and enjoy God in everything, and to enjoy everything in God. All nature was still and quiet, except those feathered songsters in whose breasts no jarring strings, no discordant notes, are found to mar the beauty of their melody as they pour forth unceasing and ever-varying songs of praise to their great Creator. The scenery on either side is grand and captivating,—extensive paddy fields with their waving foliage, rugged hills shooting up from the bosom of vast plains enveloped in Gaudama's mantle, and the calm and beautiful Gyne, whose banks present the loveliest landscapes I ever beheld, scarcely equalled by those of the Delaware and the Hudson. Viewing this scene arrayed in unnumbered morning glories, I fancied myself in an Eden. But alas! too soon I saw Adam's fallen sons coming forth from the cool shades, and I was awakened from my fond musings to look on the stern reality of spirits depraved and benighted. It has been during the day a living reality that men are "dead in trespasses and sins," and, as in the two previous days, my mind has been continually exercised in devising means for their enlightenment and salvation.

#### New hearers—Opposition.

We had a large number in the morning. During the middle of the day some forty or fifty young men were seated around me to hear of this strange God. Many of them had never heard before. Being weary, I employed Ko Boke to read until he was tired, and then they selected one of their own number to read. He continued about an hour. They then began to ask questions, which I could not answer, my vocabulary was so limited. I sent for Ko Oung Moo,

who came and preached to them with deep interest. We then sung a hymn in Burmese.

While we were singing the head man came in. As he came up he bowed very respectfully, but I soon saw that he was angry. He said, "You are mad, you are mad." I did not understand this, as I had not spoken a word. "You have come," he continued, "to turn my people from their religion to the worship of the foreigner's God." Ko Oung Moo tried to soothe his mind, but in the attempt his own spirit took fire, and I feared an outbreak of anger. It was a critical time. I had no words to express what I wanted to say. Ko Oung Moo at this moment left the room from disgust, as I supposed, but, I afterwards learned, from sudden illness. I then addressed the man pleasantly and asked him if he had ever considered our religion. He said he had heard, but did not like it. I asked if he would not consider it more. He positively refused. I told him I perceived he was a man of intelligence; I did not think a wise man would condemn the religion of the English and the Americans, people whom he was accustomed to honor, and the religion of the true God, without first considering it. He bowed. I then opened the Scripture Digest and asked him to read the following passages on the value of wisdom: Proverbs, i. 20-23, iii. 13-17, viii. 32, iv. 7, and viii. 33-36. He did so, and became perfectly calm. By this time Ko Oung Moo had returned. He commenced preaching and continued about an hour, the head man and the young men all listening attentively. He asked many questions, but his spirit of opposition seemed to be overcome. He gave me an invitation to accompany him to his house, which I declined on account of heat and weariness. He left pleasantly, with a promise to consider.

The young man who had officiated as reader took a book, and the other young men promised to come and hear it read. We feared that the head man would influence them to refuse the testament, but they

seemed more anxious than before. We felt that it was a triumph. I have no doubt the Lord has been with us, and that this is only "the dew of promise."

#### Pegu.

Mr. Bixby returned to Maulmain in the evening, for rest, and to attend to other necessary duties. "We are both," he adds, "in excellent health, and happy in the commencement of this glorious work, in which I trust we shall be permitted to continue for many years."

He propounds an inquiry, to which it is to be apprehended the desired response cannot now be made.

Allow me to ask, can you not find a man for Pegu? A young officer, whose family is in Maulmain, writing from there says, "What are the Baptist missionaries doing, that they do not plant a mission station in this extensive and inviting field? the Roman Catholics are getting the ground before them. Hope they will come soon."

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### TOUNGOO.

#### LETTERS FROM SAU QUALA.

##### The Karens near Shwaygyeen.

Mr. Thomas translates and sends us the following letter from Sau Quala, dated at Shwaygyeen, in his way to Toungoo, Dec. 5, 1853. Previous notices of Quala will have prepared the readers of the Magazine to regard with interest any communications from him.

TEACHER AND MAMMA THOMAS:  
Dear Brother and Sister,—The grace of God and the Lord Jesus Christ be with you.

On Dec. 1st I arrived here in Shwaygyeen in good health. We arrived here only one day before Teacher Harris left. His wife is dead! He has now gone to Rangoon. He says if there is any one to conduct his children to America he shall return immediately; if no one is found, he shall conduct them thither himself.

Eight Karens here in Shwaygyeen, have already become disciples and been baptized by the hands of Teacher Harris.

The unconverted are very numerous; I think more numerous than the Burmans, for the Burmans speak the Karen language and wear their dress to a great extent, and they confess that they live principally upon Karen produce. We constantly meet the unconverted and preach to them daily the word of God. When we preach they listen very attentively; but, as we have only just come, we cannot judge of the state of their hearts.

As to the Pwos, there are none here,—only Sgaus. There are Pwos up as far as Belin,—so the people here say.

A report that Dr. Mason was about to leave Toungoo, prompted a resolution, afterwards overruled, to await for an interview with him at Shwaygyeen. He concludes,—

Dear Teacher, I wish you would collect for me the monthly numbers of the Morning Star [Karen paper]. I wish to bind them in a volume, as I have done from the beginning. I also wish to hear from my wife and child. Do try, beloved teacher, and let me hear from them.

Dr. Mason sends us a translation of another letter, relating some of Quala's labors and observations at and about Toungoo.

On the 19th of January I went to the assistant commissioner and obtained a passport, after which, four of us started for the western jungles. We spent the first night at the Burmese village of Payai, in the house of the deputy head-man. We preached to him, and he listened very well. The village is on a stream that rises in the northwest and falls into Khaboung creek. The next day we arrived at Kabsau-mai creek, which falls into the Khaboung from the north. We passed two nights there, the next day being the Sabbath. The people listened well, and declared their purpose to lead Christian lives, to worship and pray to God, and to learn to read, and they requested me to leave one to teach them; so I left Sau Pepau there.

On the 24th of January we reached the stream and village of Tha-kyo. The

Tha-kyo is a tributary of Khaboung creek on the north. The next day we proceeded southward and reached a Karen settlement on a stream called Katai, which falls into the Khaboung. Returning to Tha-kyo, we travelled for three days northward.

A particular description is given of the route, the situation of the villages visited, and the direction of the streams on which they are built.

The Karens in all the eight villages and settlements that have been named gave great attention; and when they heard "the Karen Book" read were exceedingly glad, and urged us very much to teach them to read. They assembled together in great numbers to worship, so that the places of assembling were not large enough to contain them. They wished us to stay with them, and were not willing to let us go. I asked them why they had not come to the city when the teacher was there. They replied, "We are afraid of the Burmans. We Karens are like the leaves of the trees. When thorns fall on them the leaves are wounded; and when the leaves fall on the thorns they are also wounded. Everywhere we are afraid. The white foreigners have come; but if we visit them, and they should afterwards go away, the Burmans say they will eat our flesh raw."

On the 1st of February we returned to the city of Toungoo, and on the way met soldiers marching in great numbers to the north, which produced much alarm among the inhabitants. I called on Brigadier W. to make inquiries. He laughed, and said, "The people were marking out the boundary line but were not armed with cannon, and the Burmans lay in wait and attacked them, wounding five or six and killing two or three. The Burman Christian, Moung Doot, who came up with teacher Mason, had his horse shot dead under him, and whether he himself escaped or not I have not heard. Come again and see me three or four days hence, and I will be able to tell you more. Don't be afraid, teach

A large number of soldiers have now gone out with cannon, and Englishmen do not suffer defeat. Those who attacked them, I believe, are followers of the former governors of Sitang and Toungoo. They are all great rascals."

It was afterwards ascertained that Mounge Boon was killed. He was Dr. Mason's principal boatman in his passage to Toungoo, and "had been appointed native magistrate in the district where he met his death. He was," Dr. M. testifies, "a man of great business talents, and a faithful Christian."

I remarked that I was going to the eastern mountains; when the brigadier said, "The assistant commissioner is not at home now, but will return in five or six days. Wait till he comes back, and take a passport." Teacher, this Toungoo brigadier is a very good man. I go and talk with him and ask counsel, and he replies to everything and reasons with me just as you do. He is not harsh, but on the contrary is very mild. I praise him very highly; I am greatly pleased with him. May God help the English continually. When the Burmans hold such offices a Karen is not allowed to approach their feet. Brigadier W. is not haughty, but counsels and directs me like a real friend. The assistant commissioner is just so. I praise them both from the centre of my heart. Teacher, write them a letter of acknowledgment.

The Karens on the west profess a determination to conform their lives to the precepts of the gospel, and wish to learn to read. On the east, too, the Bghai Karens, from Kanney, have entreated to have a teacher sent to them. They wish to learn to read, and promise to abandon everything forbidden by the bible. To-morrow (Feb. 9th), I start with Sau Shaphau to the Bghai settlement at Thau-ye-kha, where he is going to remain, learn the dialect, preach, and teach school.

## TAVOY.

JOURNAL OF MR. THOMAS.

Jungle travelling — Cholera.

Tavoy, Dec. 16, 1853.—We are out this evening in a small boat, floating up the Tavoy river. We intended to have left Tavoy on the 12th, but were prevented by continuous and copious showers of rain. We are sorry to commence our jungle travelling so late, but even now we venture out of the city more than a week earlier than our physician advises.

I am sorry to say that these provinces are again visited by that fearful scourge, the cholera. It is daily carrying off multitudes in the city of Mergui, as well as in many of the Burmese villages of that province. A few are daily dying in Tavoy. How rapidly are the heathen passing from all missionary influence!

The appearance of the cholera casts a dark cloud over our prospects for usefulness the present dry season, a hindrance of which we thought but little before we left America.

13—Arrived in Newville. The jungle is yet very wet; we have some apprehensions of the fever. However, the Karens are all in fine health, and are in from their fields ready to attend a series of meetings.

A joyous Sabbath.

14. Sabbath evening.—This day has been a truly refreshing season to our spirits. It has been mostly spent "in prayer and in preaching of the word." This morning there were nearly a hundred present, who listened with fixed attention to a sermon from the words, "Will a man rob God?" After service an old man remained behind. Going through with the principal thoughts of the sermon, he asked me if such were the ideas of the text. I told him I thought they were exactly; on hearing which, his countenance lighting up, he replied, "Then I understand the Scriptures a little already." This led me to suppose that the most of those present understood and felt the force of this important passage of Scripture.

The afternoon was spent in the usual Sabbath school exercises. Kaulapau took the Karen Bible, read a verse, and then passed it around the chapel, where fifty-four, mostly children and youth, were seated on the bamboo floor. He questioned them on the passage read and made many appropriate remarks.

But there were, to me, some points of peculiar interest in this simple service, and they must have an interest for all the friends of missions. The bible was not only passed around this circle of youth, but read by nearly all present, and read so as to be understood by all. What added to the pleasantness of the scene was the fact that the most of them had learned to read in their jungle homes, Karens instructed by Karens. And let it be remembered that the other churches in these provinces are not a whit behind, but many of them before this church.

I saw to-day, also, what no other missionary has ever seen,—the entire Karen Bible in one of their jungle chapels. As I saw it passed around and heard its sacred words pronounced by these Karen children, my heart was truly glad. I remembered how our early missionaries longed to see this light, and could almost hear the Saviour saying to me, "Blessed are your eyes, for they see."

**Tokens of increased spirituality—  
Baptisms.**

20.—The past two days have been spent in preaching and in covenant meetings. Hence I am able to give the following statistics of the church. Two have been excluded; four died, one of whom was killed by a tiger; two have been reclaimed; and seven have to-day been baptized. Nine requested baptism, but the church accepted only seven. The members of the church generally seem to be in an unusually interesting spiritual state. After a sermon on Rev. ii. 4, last evening, Kaulapau was called upon to pray, but was so broken in spirit that he could with difficulty proceed. After he arose, he exhorted the church that they should not sleep, thoughtless of God, but awake betimes and pray. We

think they did so, as many confessed their sins with deep apparent feeling. Several began to speak, but were prevented by a flood of tears. This is what we have never before seen among the Karens, and leads us to hope that the churches are ere long to be blessed with what they most of all need, a "revival of religion."

The discouraging feature of this station is, the members of the church are not inclined, as in many other places, to build their houses near the chapel, where they can enjoy the means of grace and assist in maintaining their teacher. We did not forget to urge this subject upon their attention. All *promised well*.

22.—*Klotshai*. We have held meetings the past two days in this place. The church is still small but on the increase. Four have been baptized and one wanderer reclaimed, making the church number twenty-five members.

**Promising candidate for the ministry—  
The "new system."**

We constantly remember the proposed modification in the Karen city schools, which is, to invite to them only those desiring to preach the gospel or to teach jungle schools. I noticed in the prayer meetings here one man who made very noticeable prayers, superior in language, thought and unction to those of members of the churches and even of many assistants. Though he has a wife and child, I could not but think that God called him to preach the gospel. I therefore asked him to come into the chapel this evening after all were gone. He came. I said to him, "My brother, would you not like to preach the gospel?"

"Yes," said he, "I would, but I do not yet understand the bible. I never studied with the teacher in the city, nor even with our teacher here in the jungle. I learned to read in my own house, evenings. When our teacher is absent my brethren desire me to preach, but I do not understand anything."

"But," said I, "you can yet learn. This year you can go into the city; or, if you will go, we will help you to go up:

to Maulmain. If you really desire to preach the gospel the disciples in America will help you study."

"If they will help me while in the city," he said, "it will be enough. I shall not dare to go to Maulmain. I do not know enough yet."

I mention this little incident to show what will probably be the working of "the new system." If I can ask such men to come and study in the city, it is all I want. Indeed, I have serious doubts about the propriety of giving an indiscriminate invitation to young men and women to attend school amid the temptations of the city. Unless a man has high and holy motives, unless he intends to preach the gospel or perform some kindred work, in my humble opinion he had better remain in the jungle. I have now visited all the churches in these provinces, some of them twice and thrice, and I find that the greater part of our most stable church members have never attended school in the city. If our brethren in America will permit us to call into the city only a limited number, those desiring to preach the gospel or teach, I will not complain; nor shall I dare to affirm that "all schools are put down."

#### A happy church—Baptisms.

23.—*Yaville*. It will be remembered (see last vol., p. 388) that a large number—nineteen—were baptized here last year, most of whom came from the borders of Siam but a year before. It will be interesting to you to hear that none of these have committed offences worthy of exclusion. Two of them are under discipline for some irregularity and one has died in the faith of the gospel. All the rest remain steadfast in the church. It is indeed cheering to us to witness the improved appearance of many of these newly converted heathen. Upon some of those for whom we have felt the most anxiety, God's grace is especially conspicuous. Others still are indulging the hope that they have passed from death unto life, and requesting baptism. The unconverted attend our meetings and

visit us, so we have the privilege of preaching the gospel even to them, without leaving the chapel.

26. Sabbath evening.—Worn out with fatigue, yet rejoicing on account of the displays of God's grace. We have heard nearly all the members of the church relate their Christian experience. We have earnestly exhorted the Christians to remain firm and active. We have entreated the heathen, in Christ's stead, to be reconciled to God. We have carefully examined and baptized sixteen more converts, and, lastly, administered the Lord's Supper to the church, now numbering nearly eighty members. While sitting at the table of the Lord, deeper and stronger emotions filled our souls than ever arose at the thought of dear friends or native land.

But we are not without anxiety. Reports are constantly reaching us of the ravages of cholera in the city, and its constant approach to the Karen settlements. Will this happy church soon be scattered and broken? The Lord in compassion spare them!

God willing, we return to-morrow to Tavoy and prepare for a tour of five or six weeks in the Mergui province.

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#### ASSAM.

##### LETTER FROM MR. WARD.

##### Preaching tours—the people intimidated.

In forwarding this account of excursions in the late dry season, Mr. Ward remarks that he kept no journal,—the sameness of the work disinclining him to pen a minute account of every day's labors.

Gowahati, March 17, 1854.—Of four different tours made during the present dry season, the first was about the close of November, to a village called Cohara some twelve miles north of Gowahati, a place which with its surrounding villages was visited by br. Danforth and myself in the two preceding years. At this village there is a gooroo and a native official or taxgatherer. The latter is a

bigoted brahmin, and in virtue of his office is possessed of great power to intimidate the people, a power which he uses against us. I was pained to find that the people were perhaps more than ever afraid to be seen listening to us, and that they seem to have been thoroughly tutored to shun us. The curses of the brahmins, the reproaches of their fellows and fear of the officials, together with considerations of caste, furnish sufficient reason why they so often excuse themselves from listening.

*Pleasant reception—Discouraging neglect—Doubts.*

On entering the village I went directly to the house of an old man who last year allowed br. Danforth to hold evening meetings at his house. On my approach a woman called out to him with a laugh, "Ho ! bokhot" (disciple) "your sahib has come." There was a reserve about the old man's manner which indicated that he had paid rather dearly for his forwardness and attention to our preaching the previous year. I asked them if they remembered what was said to them last year ; to which one replied, "Yes, and we have kept the religion of the great God,"—meaning, the doctrine which we had taught them. I said a few words to them, to which they gave respectful attention. But they said they had work to do then and would hear me in the evening. I accordingly went in the evening with Bipsu, our native assistant, and several came together and listened with attention, some with much interest. Our meetings were always conducted with singing, preaching and prayer, which latter exercise always seems to impress them deeply.

After a few evenings I saw that the people did not come out as usual. On inquiring the reason various excuses were given. One said to another, "Go and tell them that a new sahib is come, and perhaps they will come out." "No," said, I "you are not to tell a lie for the sake of getting them out to hear. I would not tell a lie if by so doing I could secure the attention of all the people in the

land." They appeared ashamed and rebuked by my reply. We preached faithfully to them for several evenings ; but when I saw the number of hearers dwindle away, and also how difficult it was to secure the attention of any in the surrounding villages, my heart which had so yearned over them sank back upon itself ; and in a letter to Mrs. Ward, written at that time, I find the following :

"I do not feel it my duty to stay here catching at shadows. These people are taught both to shun and despise us, and I must leave them in the hands of their Judge. My mind is strongly drawn out towards the Cacharis, and I trust it will not be long before I shall be among them. Their minds are comparatively open ; and the fact that in some instances they have received brahminism and become converts to Hindocism shows that their minds are not wholly at rest. This travelling, as we did last year and the year previous, throwing away efforts in search of a few men to listen, I cannot endure ;—right or wrong, I cannot do it ! If I am wrong I show myself unfit for the service. For four or five seasons has the herald of salvation passed through these villages, and what is the result ? The great difficulty has always been, and more especially now is, to hold people long enough to make them hear. It may be that were I of a right spirit, and if I had more of the unction of the Holy Ghost, their attention would be enlisted. But did not the spirit-fired apostle find it necessary in some instances to denounce, in those awful words, 'seeing ye have judged yourselves unworthy of eternal life, lo, I turn, &c. ?' Was it lack of faith and spirituality in him ? And where was the fault when our Saviour sent forth his disciples with unconditional power to turn out devils from men's hearts, that in reference to those hearts themselves a contingency was noticed and provided for, to the effect that 'if they will not hear you' such and such a course must then be pursued ? I believe there are places where people

will hear, and for such my heart would leap with inexpressible joy to 'spend and be spent.'"

Perhaps the picture here given is darker than is meet; for I cannot, after all, feel that we are prepared to say it not desirable still to make them an occasional visit.

Preaching to Cacharis—Their  
intemperance.

One evening as I was proceeding, lantern in hand, to hold a meeting in the village, I found under a large tree in the road a company of some twenty Cacharis, who had been to Gowahati to pay their taxes and were now returning home. They were without shelter from the raw night air, and had no fuel, either for cooking or to keep up a fire for protection against tigers. It appeared that they had purposed to stop for the night in the building which I was occupying, a house erected for the accommodation of the magistrate in his annual circuit.

I invited them back to the house, and after much persuasion (for they could not appreciate disinterested kindness) their fears were so far overcome that they returned with us. These, together with my coolies who are also Cacharis, made a very respectable congregation to whom we preached about two hours, with singing and prayer. They evidently belonged to the higher class of that people; and they listened with an intelligent and respectful attention. It was a joy to me to unfold the gospel—the world's great atonement—to a people unhindered by a brahminical priesthood and unfettered by caste. They seem to me to present an interesting and hopeful field for missionary labor, the principal obstacle to success being their habits of intemperance, and the fact that none of them can read. As an instance of their intemperance I will mention the following:

A Cachari who had been for some time a servant with us, came to where I and urged me to visit his village. I left the village next morning

and found it contained some forty or fifty houses. A goodly number of people gathered around us, to whom I explained the true condition of lost man as fallen under the necessary penalty of God's injured government, and unfolded to them the one only deliverance through the great propitiating Substitute. My heart was greatly enlarged, and I preached to them till too much fatigued to say more. Biposai also spoke to them. A few seemed much impressed, and two of them said they had heard these things from the Barker sahib. I find the honor of that man's name in many places. All speak of him as *kind* and *good*. We left them with a promise to visit them again, at which they seemed pleased. They also begged me to establish a school among them, a proposal of which at that time I thought favorably.

At the time appointed I again visited them, but what was my disappointment to find that only some half-dozen came out of their houses! I inquired if the people would not come out to hear again the word of the great God, but those of whom I made the inquiry seemed confused. The one who had lived in our family finally said that they had all spent the night in drinking and carousing, so that some could not even then get up and others were ashamed to come out. I told them I hoped God would forgive them the great slight they had offered to his word; then at once mounting my horse, rode away with a heavy heart, doubting in my mind whether they were really intoxicated, or whether they had been dissuaded from hearing by the native officer, a mussulman who resided near their village.

Such scenes sober the heart and teach us juster sentiments than we are wont to cherish of the real nature of the enterprise in which we have embarked. They bring down the heart's pride, and seem to say to us in our confusion, "Gird up now thyself like a man," and try thy strength of mind and heart, if thou hast either.



**Excursion down the river.**

I had intended to proceed at once northward to the Cachari country, about two days' journey from Gowahati, but hearing that Dr. Peck, of the Deputation, was on his way to Assam, it seemed undesirable to be so far away from Gowahati at the time of his arrival.

I therefore returned, and with br. Danforth went down the Brahmaputra about fifteen miles, for the double purpose of visiting some villages in that vicinity and of meeting Dr. Peck, on his way up. Br. Danforth however fell ill after a few days and returned to Gowahati. Our tents were pitched on the bank of the river at a village by the name of Palusbari, where a large mart is held twice a week at which two or three thousand people come together, furnishing a favorable opportunity for preaching. Taking our stand a little out of the crowd, we usually commence talking perhaps with a single individual at first, when large numbers soon gather around, furnishing a good audience (a changeable one of course) as long as we have strength to speak. Another day we preached to people who came to the tent, and visited the neighboring villages. There are several villages in this vicinity which had been frequently visited by Mr. Barker, and occasionally since by Mr. Danforth; and being on the great river are accessible at all seasons and therefore favorable for missionary labor.

**A Hindoo vindicating Brahminism.**

I one day went over the river to a weaver village which has a large population. Here I was listened to by a numerous company to whom I preached the gospel in the most strict sense of the word for about an hour, showing the absolute necessity of an atonement,—that Jesus Christ, God manifest in the flesh, made the great atonement,—that God commands all men to renounce sin and believe in Christ for forgiveness, &c., all which they pronounced good and all seemed much interested. Then came the part which generally and very naturally follows,—that their own sys-

tem, which has had the sanction of ages, and in which their ancestors had lived and died, was best for them and ours was best for us; that they must remain in the religion which God had given them, &c.

One very clever and tolerably candid man stepped forward to defend their own theories, and his arguments must be met or the whole company would think them unanswerable. It is very easy to see the absurdity of their doctrines, but a different thing to make *them* see it. He proposed a great many things, some of which were the following:

To defend the character of their corrupt gods, he claimed that their corruption was a necessity involved in their becoming incarnate with appetites and passions. But what was sin in man was not so in them; for God, as the great Proprietor of all things, can do what he will without sin: that, as fire remains undefiled from contact with corrupt matter, but consumes alike the dry and the green, so God's nature remains pure from the contact of sin, do what he may. Again, in mitigation of man's guilt, he claimed that God resides in men, causing whatever they do, good or bad; or again, if they have some guilt, that taking the name of Ram or some other god even once before they die, will secure salvation; and at any rate, that when the end of the world shall come they will all, all living existences, be absorbed into the divine essence.

These and other theories too numerous to mention were proposed, and required to be answered satisfactorily and in a kind and candid manner. Driving him from point to point, contrasting all along the excellences and the glories of the true religion with the absurdities and impurities of theirs, above all showing to their own consciences that they had no testimony in their own lives or in their hearts that God blessed and approved of their worship and forgave their sins,—which testimony is a prime feature of the true religion,—in all this I had reason to believe that they were as much instructed and interested as by the preaching of the

first hour; nor were their prejudices offended, because the argumentation was conducted in kindness and candor. During all the time I was talking to them one of their gooroos was walking back and forth by the company with an anxious expression of countenance, occasionally stopping to listen, and he was doubtless glad at my departure. Br. Danforth had visited this village a month previous and was listened to with attention. This place must claim more of our future labors.

#### Arrival of the Foreign Secretary.

On Sunday, the 18th of December, some native boatmen coming along near our tent stated that some distance below a badgerow with a sahib on board was *lying to*; from which latter circumstance I inferred at once that the sahib was Dr. Peck, whom we were daily expecting. I mounted my horse and rode along the bank till I espied, far down the river, a blue speck under the opposite bank, and recognized it as his boat. Just before night I took a canoe and dropped down to him, and there, on that Sabbath evening, was permitted to welcome him to Assam.

You may perhaps imagine my feelings at meeting, under such circumstances, on the borders of our exile, a friend from our native land, and such a friend,—what a flood of tender associations burst upon my mind as I met his ever friendly countenance and felt the cordial grasp of his brotherly hand. I need not say that I shared his hospitalities for the night, that we took sweet counsel together and blended our hearts and voices there before the mercy seat. Perhaps one of my first thoughts on meeting him, one that recurred most frequently during his stay with us, and the last as we waved him a distant adieu at the time of his departure, was, how different must be his feelings as he mingles with us in his brief sojourn, and ours who remain to make heathenism our companionship and exile our home! But let that pass. I do not murmur, for I believe there are two sides to this work; and that if we are ever

permitted to mount up to where we shall look downward upon this enterprise, we shall be astonished that what to our earthly view presents so much the aspect of clouds and darkness is so gloriously bright on the side which is seen from heaven. Patience, then, and good cheer, till we view it from those blissful seats!

Early Monday morning the boatmen pulled away and brought us at about ten o'clock up to where my tent was pitched, when I was permitted to shew Dr. Peck how we live in our preaching tours. The tent was then quickly struck, which two natives easily swung between them on a bamboo pole, two more took the camp-bed and the box of provisions, another a small trunk and the little folding table, and yet another doubles up the camp-chair and gathers up the odds and ends, not forgetting the chickens, and all trudge away. We went on board again, and a little before sunset reached the village of Konna-mukh about six miles below Gowahati, where we took horses and galloped in by a beautiful and romantic road that winds its way, amid evergreen foliage and wild scenery, around the base of a mountain whose summit is crowned with the famous temple Kamaikya. I need not say how happy we all were to welcome Dr. Peck to our hearts and Indian homes. He soon proceeded on his way to Sibsa-gor, taking with him Br. Danforth, who was quite an invalid.

#### A people never visited with the gospel.

At this time I made another tour to the east of Gowahati on the road toward Nowgong, about a day's march, a section of the country new to me. I found in this direction that a majority of the people belong to the Cachari, Mikir, and Garoo tribes, who of course have nothing to do with Hindooism. I am not aware that they had been visited by a missionary before; and I was sorry that I could spend only some two weeks with them before it would be necessary to make arrangements to proceed to Nowgong to meet the Secretary there. I visited these people at their villages and wherever I

could find them, and was generally listened to with interest. While stopping at Sunnapoor, a central village, the magistrate of Gowahati came there to hold his court for a few days, which brought great numbers of people together, so that I had sometimes a hundred or more to listen at once. Some of them expressed a wish to have me come often, and many asked me to establish schools among them. I trust something may be done for these simple-hearted people, and that it may be a hopeful field for our native brethren, where they will not have to brave such a tempest of scorn and contempt as they often meet from the proud brahmins.

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### NINGPO.

#### LETTER FROM DR. MACGOWAN.

*Cruelties of civil war—Favorable views of the insurgents—Possibilities.*

Ningpo, Feb. 1854.—We are still in suspense as to the result of the struggle now taking place under the walls of Peking. We cannot at present look for anything decisive; for, should the Manchus be driven from the capital, that would not seal their fate nor terminate the war; nor, on the other hand, should the patriots be repulsed and driven back to Nanking, would the insurrection be suppressed. Everything indicates a prolonged civil war, which in China is attended with indescribable horrors. Neither party has an idea of a cartel. To capture a foe and suffer him to live would strike them as a preposterous notion. The mutual threats of "extermination" hurled forth in proclamations are not mere figures of speech, as every day's observation abundantly testifies. Not content with putting to death every man in a detachment of Manchus whom they surprised, the insurgents nailed the commander alive to a frame on the walls of one of the captured cities.

Yet the atrocities of the imperialists exceed those of the insurgents. These, notwithstanding their erroneous doctrines and exceptionable practices, com-

mand the respect of impartial observers. Every account which reaches us, indeed, tends to confirm the most favorable statements which have been published respecting them. There is so much about them that is noble and true, that there are none who do not claim their fellow-ship in one way or another. The French priests, who had an opportunity of conversing with the insurgents at Nanking for more than a week when the Camille visited the "celestial capital," returned so much pleased with their interviews that they claimed them as true sons of the Catholic church whom the persecutions of former emperors drove into the mountains. In this connection it may be stated that several common soldiers in the camp contended in conversation with an English seaman that their religion did not come from foreigners. Nothing however is clearer than that they have no connection with or sympathy for popery; yet it is more than possible that priestly or diplomatic maneuvering may eventually give the movement a direction Romeward.

The proper Chinese term for God—  
The term for baptism.

Protestant missionaries, it is known, are almost equally divided as to the most suitable term for rendering the sacred name of the Most High in Chinese. Those who prefer "*Shangti*," the name of the most Godlike Being conceived of by the Chinese, point to the publications of the nascent dynasty as sanctioning their views. Those on the contrary who employ "*Shin*" to translate *Elohim* and *Theos* find satisfactory evidence in the same writings that this, the generic designation of gods and spirits, is the proper term for that purpose. Should Taiping Wang establish his imperial throne, it cannot be doubted that *Shangti*, whether it be desired or not, would become the Chinese name of God—or rather the title, as Lord is with us—in conversation or discourse; and it is altogether probable also that the philological solecism involved in its being employed in translating *Elohim* and

*Theos* in the sacred Scriptures would not be insisted on. It would be the dictate of wisdom to comply in this matter with the usage of a professedly Christian court, and hence we have some hope that this vexed question may ere long be settled.

To continue our remarks in illustration of the singular circumstance that all parties consider themselves represented to some extent in the revolutionary camp,—reference may be made to their views of the ordinance of baptism. The New Testament which the aspirant to imperial power issued, personally superintending its mechanical execution, makes that rite to consist in an immersion of its subject. This is traceable, to go no further, to the monk of Wittenburg, who, taking the same view of the subject as the Greeks themselves, when he unlocked God's word to the people, translated it accordingly. Gutzlaff, a Lutheran, in his Chinese version followed the German work of his master in that particular. It was this version which fell into the hands of these partially instructed Christian patriots. But as they knew that sprinkling and immersion were both practised by Christian teachers at Canton, they appear to hold merely that the latter is preferable and that one may perform it on himself. Perhaps our Sabbatarian brethren will be deemed most sound by these warlike neophytes, who observe the last instead of the first day of the week as the day of sacred rest.

While watching the progress of events at the seat of war, we look homeward with no small concern to see what effect this movement will have upon the friends of missions there. Our Union has seemed content with occupying one station in China, one of the five accessible cities of the empire. Should the country be fully opened, we would be quite content if a proportionate number of cities were supplied with two missionaries to each. To place that number in one-

uld require five hun-

## FRANCE.

### LETTER FROM MR. WILLARD.

#### Vindication of the French Baptists.

Paris, March 11, 1854.—I was informed last year that "The Independent," published at New York, contained an article from a French correspondent, calling himself *Franc Parleur*, which correspondent attributed the persecution of the Baptists in the Department del' Aisne to their immorality, to their disorderly meetings, or to still other faults, perhaps, for I have not seen the article in question. At any rate, in a recent conversation with an acquaintance, he asked me if the Baptists were not communists? And I found that this idea was in his mind associated with the article alluded to, published in the Independent. My object in writing this note is to present to our American friends the true state of the case.

The Baptists of the above named department have been repeatedly and severely persecuted. But the charge of immoral or disorderly conduct in their assemblies, of communism, or of meddling in any way with politics, is absolutely and utterly false. Nor has it once been intimated by the local authorities, or set forth in the prefectorial decrees which have smitten them. The reason assigned by the superior authority has been uniformly—"You are not authorized; you are not recognized by the state; you have no legal existence." The honesty, morality and perfectly upright conduct of the Baptists were fully and repeatedly recognized by the préfet who closed the chapels of Servais and Lafere in 1852. The decree of his successor, ordering the chapel of Chauny to be shut in 1853, made no allusion to any other fact than one which showed conclusively that the complaint of a Catholic priest furnished the pretext for the act. The préfet in this last case did not even inquire of the authorities of Chauny, whether the complaint of the curé was well founded or not; but wrote directly to the Minister at Paris, making his own statements, and requesting an

order from him to shut the chapel of Chauny, which order he received; and the prefectorial decree based thereon and sent to the mayor of Chauny, was the first intimation that functionary had of any design formed against the liberty of the Baptists of his commune. Mr. Lepoids, the pastor of that church, has resided now thirteen years in that town, and is perfectly well known and esteemed by all, except the Catholic clergy and bigots. I will translate here an extract from a letter written by the mayor of Chauny to Mr. Lepoids, which bears date Oct. 4, 1833. This letter was written for Mr. Lepoids to present to the préfet, when attempting to obtain the reopening of his chapel.

"Sir, — In the letter which I receive this moment, you request me, appealing to my loyalty, to declare if, as mayor, I have had reason to reproach you or your brethren with any violation of public order?"

"I do not know who all your adherents are. I cannot, therefore, appreciate the merit of their conduct. But as far as you are personally concerned, I can only repeat here what I have several times had occasion to say, that your conduct and the sentiments you have always expressed to me have seemed to me those of a good and loyal citizen. I will add, that it has not come to my knowledge that you have ever given an example of the infraction of the laws of the country, and that just now you have given additional proof of the contrary, by submitting immediately to the prescription which I told you I had received."

This testimony will appear unnecessary, where it is known that the mayor of Chauny then was, and is still, a member of the Emperor's army-opposing.

The mayor of Lantre, about the same time, gave the following certificate to Mr. Dossin, pastor of the churches of Lantre and Servain.

"We, Hubert Dossin, mayor of the town of Lantre, certify that M. Dossin, brother Dossin, possesses August 2nd,

aged 29 years, married to Lydia Bejin, has had his domicile at Lafere since 1848, up to this day. We furthermore certify that he is of good life and morals."

In regard to our venerable br. Hersigny, the mayor of his village says, — "He is of good life and morals, and on every occasion his conduct has ever been irreproachable."

The mayor of his commune says of br. Petit, "that he has conducted himself in an irreproachable manner."

Of br. Nattier it is said, "that he is of good life and manners, and that no complaint has ever been brought against his morality."

Of br. Ledouble, — "That he is of good life and manners, and that since 1847, the time when he established his residence at Servain, he has conducted in an honest and irreproachable manner."

Of br. Louvet, — that for four years, since which he has resided in the commune, he "is of good life and manners, of irreproachable conduct," etc.

Of four brethren of Chauny, employed in the great manufactory of mirrors there, the master renders the following testimony — "that they have an exemplary conduct."

Of br. Dossin, his mayor says, that since 1843, when he came to Chauny he "is of good life and manners, and of regular conduct."

The mayor of br. Bapstien says, that he "is of good life and manners, a peaceable inhabitant, and a good father of his family."

I translate from copies now before my eyes; and if all the authorities of communes where Baptists reside were called on to testify their testimony, it would be the same. It is to me immaterial that these civil officers have in the cases certified to an interest. No possible reason can be assigned for this doing so — no other reason can be assigned, than the respectability of the circumstances. It is apparent that the civil authorities have their testimony to be true and well attested, and will, doubtless, be so.

and can show to any one who wishes it, proofs most direct that the very officers who prohibited the meetings and ordered the shutting up of the chapels, themselves recognized the peaceable, orderly, and perfectly moral and upright life of the Baptists. I do not send you these proofs, because it would be a breach of confidence to publish them.

I regret that the calumnious article in question should have had so large a circulation in the United States; and that it should have remained so long without correction or apology. The writer of it manifests, to say the least, an ill timed levity, as there existed no necessity for misrepresentation, the respected editor of the *Archives du Christianisme* having

furnished the means of saying the truth. He seems to be one of those European correspondents of American journals, who make a story without regard to exactitude, thinking perhaps that from so great a distance the matter would never become known here; but it is unjust to the misrepresented and ungenerous in the writer.

I wish there were some means of correcting that report; for not only do I myself, but the Baptists of Aïme also, highly prize the sympathy and prayers of all who are interested in the world's conversion. And those Baptists richly merit Christian sympathy. They need a better recommendation than that so gratuitously given them.

## MISCELLANY.

### HOMEWARD.

#### LETTERS FROM DR. MASON.

The following notes and observations of Dr. Mason in his homeward passage from Burmah, have an interest that obviously claims for them a place in these pages.

#### Port Louis, Mauritius.

April 3, 1854.—Imagine the crater of an extinct volcano, the seaward margin broken away, the other sides peering up in every conceivable form to the height of more than two thousand six hundred feet, and the site of Port Louis will be spread out before the "mind's eye." The town lies on the crescent at the base, with the buildings rising from the water's edge above each other, as in an amphitheatre. The drooping casuarinas and the erect palms on the margin of the sea at each extremity of the town, behind it the grotesque volcanic rocks, imperfectly clothed with a light green herbage, and here and there dotted with a few bushes of a darker hue, combine to make it one of the most picturesque ~~scenery in the world~~ *scenery in the world*. The town is said to contain 30 inhabitants. The as much mission-

ary ground as Burmah or Siam. With a nominal Christian population, it has not more than one truly Christian preacher. It is completely in the power of the Roman Catholics, none of the English chaplains preaching in French, the only language which the inhabitants understand. There are said to be a considerable number of French Protestants scattered over the island, and nothing is wanted but men to gather them and others into Christian churches.

The climate is both pleasant and salubrious, and the inhabitants are prosperous. Negro emancipation has worked well here at least. Sugar is made here and sold in London at remunerative prices as low as that produced by slave labor. About 16,000 Hindoo coolies have been introduced to work on the plantations, the negroes being, as I was told, "too lazy to work." All that I met in the streets looked very happy, however, and were better dressed than any negroes I ever saw before. The fact is, the negroes own little patches of ground and raise fruits and vegetables for market, and can do better than work on sugar plantations.

An examination of the indigenous Flora would prove that Mauritius was originally nearly a barren rock. "The traveller's tree" and the filao, *casuarina lateriflora*, are from Madagascar; the papaya and alligator pear, from America; and the tamarind, which is so abundant in the streets of Port Louis, with the guava, the pine-apple, the mango, and a hundred other fruit and flowering plants, are from India. A lady who has been ashore brought with her, carefully wrapped in white paper, a single petal of a beautiful indigenous and strange flower which she had seen. I saw at a glance that it belonged to the *gloriosa superba*, a plant that grows wild in great abundance in both Hindostan and Burmah. Hogs, deer and hares are the only wild animals on the island, and not a single venomous reptile is known to exist. The most remarkable fact respecting the fauna is, that the dodo, an extinct bird, was formerly an inhabitant of the island.

As might be expected, everything is very expensive. An indifferent meal at an indifferent boarding house is a dollar, and the hire of a hackney coach is half a dollar an hour. The prices of the various articles found in dry goods stores are about double what they are in Calcutta. One of the passengers remarked, "It is one of the dearest places in the world."

We have had fine weather all the way from Calcutta. The "Lady Jocelyn," the screw steamer of last month, ran into the centre of a cyclone, and was in the hurricane six days, losing her top-masts and most of her boats, and suffering other injury. Captain Meacham, I observed to-day, who has brought numerous companies of missionaries to India, has put in here to refit, his ship having become leaky on her passage from Calcutta.

Cape of Good Hope, April 16.—We anchored in Table Bay since sunset this evening. We have had one gale of short duration, which compelled us to 'lay to' for one day, the screw being

unable to make headway against the wind and heavy sea, but we suffered no injury; while there lie at anchor near us two ships that were before us, dismantled, and one steamer that was stranded several days on a reef not far distant, with one hundred and fifty passengers from Australia. "Hitherto hath the Lord helped us." I have been very sea-sick during the last week, and am going ashore for the two days we stay here to obtain a little rest and relief.

#### Cape Town.

April 20, 1854.—I cannot say of this place that it is missionary ground, for I think it is better supplied with clergymen, in proportion to its population, than many parts of the United States. Cape Town has no established religion, "government and the law recognizing no denominational distinctions of churches or sects;"\* a most interesting fact. Grants are made to different denominations "when applied for, when new congrega-

\* The above was written in Table Bay, and the extract given was taken from the Cape Town Almanac; but the Bishop of Natal, who is a passenger with us, doubts the correctness of the statement, and says that the Episcopal is the established religion of the colonies as much as it is of the mother country. "The Queen," he observed, "erects the see and gives the bishop territorial authority over the diocese, committing to his care all her subjects in it who do not, as the laws of England now permit, voluntarily renounce his spiritual authority."

[We have not the documentary authority, if we were disposed, directly to contradict his lordship, — but his wish, we suspect, is father to the thought. In England, the bishops, as peers of the realm, are a constituent legislative estate; in their courts they administer not only ecclesiastical law, strictly so called, but testamentary and other authority exercised among us by courts of probate or surrogates, (unless a recent proposition of the Chancellor has added the abolition of this jurisdiction to other law reforms); and they have divers temporal powers which no colonial bishop, we venture to believe, ever has or ever can enjoy. The Queen confers a territorial title; but the funds of this nominal "establishment" come largely from the Colonial Missionary Society and other voluntary associations, and we seriously doubt whether the title carries with it a particle of power, any more than Cardinal Wiseman's title, "Archbishop of Westminster," or that of the would-be Cardinal Hughes, "Archbishop of New York." When the title of "Lord Bishop of Cape Town" was gazetted, the Dutch pastors of the colony united in an official protest against it, as importing a claim to authority having no rightful existence. — *Ed. of Mag.*]

tions become sufficiently numerous to constitute an equitable claim in consideration of services thus rendered the community."

The population of Cape Town is 30,000, of which 8,000 are Mohammedans of the Malay race. The Episcopalians have a bishop with his domestic chaplain and six other clergymen. The Dutch Reformed Church have three ordained ministers. There are three Evangelical Lutheran churches with four ministers, one of whom preaches regularly in Dutch as well as in English every Sabbath. "The Apostolic Union," a secession from the Lutherans, has two clergymen, and there is a Dutch Congregational church with a pastor. Besides these, the London Missionary Society has two missionaries, the Free Church of Scotland one, and the Wesleyans three; making in the aggregate twenty-five Protestant ministers for a town with a much smaller population than Maulmain. There are also a Roman Catholic chapel with two priests, a Jewish synagogue, and two Mohammedan mosques.

#### Cape Colony.

Cape Colony has a population of about 750,000, and the Episcopalians have here three bishops and forty-five other clergymen. The Dutch Reformed Church has forty-seven ordained ministers, the Evangelical Lutheran four, the Apostolic Union seven, and the Free Church six. The London Missionary Society has twenty missionaries within the colony, and beyond it twelve more; and the Wesleyan Missionary Society has sixty-four ordained missionaries. The established Church of Scotland has three ministers. The Berlin Missionary Society has fourteen ordained missionaries, the Rhenish Missionary Society has twenty-six, and the French Missionary Society fifteen; making 274 Protestant clergymen in the colony, besides twelve Catholic priests. The missionaries form colonies of natives at each of their stations. Before the war broke out, there were thirty-nine mission stations, with a

native population around them of about 16,000, many of whom, it is said, joined the enemy during the war, which has made missions and missionaries unpopular with the colonists. One of the missionaries has been prohibited by the governor from settling among the natives at the locality he had chosen, from the disaffected views he had been supposed to disseminate.\*

There is a college in Cape Town, in which, besides the usual course in ancient and modern languages, Dutch and Hebrew are taught. A government school is also supported, in which religious instruction is imparted, and there is a public library with 30,000 volumes on its shelves. A reading room is connected with the library, in which all the local papers are found, besides many English and Indian journals. Twenty-seven periodicals, principally newspapers, are printed in the colony. Cape Town has a botanical garden that covers fifteen or twenty acres. The library, reading room and botanical garden are all free to strangers from all parts of the world,—an instance of liberality that larger cities would do well to imitate. There is no lack of local societies, religious and literary, such as bible and tract societies, scientific and mechanics' institutes, an agricultural society and exhibition of the fine arts.

The colony is said to be in a very prosperous state, the wages of laborers and mechanics high; and yet the country is the barrenest I ever saw. We came up from the Cape of Good Hope to Table Bay close in shore, affording a fine view of the land, which appeared desolate in the extreme. The hills have not a single tree, and scarcely heather enough upon them to make them look greenish. A low shrub, the silver tree, may be seen in the gorges, and pine

\*How far missionaries should allow themselves to be mixed up with questions of this nature may be a delicate question; but, from all the information obtainable at this distance, we should think the only choice with a missionary in South Africa must be between total silence and the expression of views very unpalatable to the colonists.—*Ed. of Mag.*



trees that have been planted may be easily recognized near the farm-houses. The mountains are covered with sandstone in horizontal strata, which makes the country a land of table mountains. The sandstone rests on primitive slates that are thrown up on their edges, and porphyritic granite, with large crystals of white feldspar, is sometimes seen below the slates. Limestone and lead are found in the interior, and in some sections copper ore, said to be auriferous, is abundant. The specimens I saw were the common carbonate or malachite.

**The voyage from the Cape.**

May 18.—We are "just ahead of Madeira, 150 miles to the westward," remarked the captain a few minutes ago, and, Providence permitting, we hope to be at Plymouth in six days more. I will therefore finish my letter while we have a smooth sea, for we shall probably have rougher weather as we approach Europe.

I regret to say that the sea voyage has not done me the slightest good. My health is not as good, nor have I as much strength as I had in Calcutta. The most skilful physician on board, for we have several, told me that I had exhausted the *materia medica*, that everything he could think of had been tried on me, and he recommended me to apply to a distinguished physician in London, who is famous for his success in treating old Indians, having himself resided many years in India. However, I hope to be better after getting on shore. The constant sea-sickness, from which I have suffered more or less throughout the voyage, has been very wearing. I intend to make a long rest in England before I try the ocean again. We have not had the vestige of a storm since we left the Cape; but the measles were brought on board by some of the passengers that we took in there, so that on reaching St. Helena we were put in quarantine. We only remained four hours in the harbor of Jamestown, and in three days more reached Ascension, where we stopped two hours. Before

daylight of May 11 we anchored in the bay of St. Vincent, took in coal for the remainder of the voyage, and left after dark on the evening of the next day. This is little more than a barren igneous rock. The town consists of about twenty or thirty houses built of rough stone, principally porphyritic greenstone, and covered with a very thin thatch of dry grass or with shingles imported from America. There is not wood enough on the island for fuel, and the best water found is brackish. The inhabitants are all Portuguese or negroes, and nearly all beggars or keepers of grogshops. The American sloop-of-war *Marion* was in the harbor, and one or two of the officers visited our ship, but no civilities passed between the commanders.

**Lisbon.**

May 23.—Having had contrary winds all the way from St. Vincent's, we have not made the progress anticipated, and being short of coal have put into Lisbon for a supply. We entered the Tagus yesterday and anchored a short distance above Belem fort, opposite "a very magnificent monastery founded by Emanuel, in which many of the royal family have been interred." Lisbon, which is spread out before us, four or five miles distant, is said to afford more magnificent views than any other city in Europe, and assuredly it presents most lovely prospects; yet certainly not equal to those seen on approaching Boston. Were a few gothic castles, and convents to "Our Lady of the Rock" built on the summits of the blue hills of Canton, Milton and Dedham, the view of the country on the left, in entering Boston Bay, would have no small resemblance to the mountains of Cintra and their borders, as seen on entering the Tagus; while the islands in the bay and the view of Nahant are beyond comparison with the prospect on the right of the Tagus; which is merely a high alluvial deposit worn by the rains into deep gorges at short intervals, in which are often embossed the cottages of the inhabitants. However, after looking on the volcanic crags of the Mauritius,

the bare sandstone hills of the Cape, and the still more barren rocks of St. Helena, Ascension, and the Cape de Verd Islands, it is refreshing to look on the cornfields, the vineyards and the olive yards of the Tagus glowing with the emerald hues of Spring.

Dr. Mason arrived at Southampton, May 27, in a state of physical weakness and mental discouragement, aggravated by the harsh weather he encountered on approaching the English coast, and went up to London on the 31st. He will probably remain in England for some months.

## AMERICAN BAPTIST MISSIONARY UNION.

### OBITUARY OF REV. H. E. KNAPP.

Rev. Harvey Elihu Knapp was born May 14th, 1820, in Denmark, Ashtabula county, Ohio. At the age of eleven years he was removed with his father's family to Kingsville in the same county. From his childhood he was taught the principles of our holy religion. At the age of fourteen he was brought to submit his heart to the renovation of the Spirit, by a cordial faith in a crucified Redeemer. He was baptized by the Rev. I. Bailey, and united with the Baptist Church in Kingsville, of which his parents were both members.

The early part of his religious life was spent in the home of his childhood, and was marked by a sincerity and constancy unusual in one so young. Indeed at no time after his profession of religion did he betray a want of attachment to his Lord and Saviour.

His mind was early exercised on the subject of the Christian ministry, and he availed himself of every opportunity to prepare himself for usefulness. He was fitted for college at the academy of Kingsville, and in 1843 entered Madison University, approved by the Church as a candidate for the ministry.

He sometimes entertained thoughts of a missionary life, but owing to feeble health he hardly anticipated it. In January, 1848, he wrote to his pastor a long letter on the subject, an extract from which will indicate clearly the state of his mind.

"You will doubtless remember mentioning the subject to me while I was at home. I could wish I had conversed more on the subject. I should feel better satisfied if I had. . . . The question of duty is a serious one, and I hope by divine aid to be able to look at it seriously. I desire your assistance and your prayers. I will further say, the Corresponding Secretary has my name among others, and as but few will go, I shall

probably be called on, unless something peculiar intervene. I hope God may prepare us all *cheerfully* and in the *love of the gospel* to do our duty. We have vowed, and shall we not perform? We have laid an offering upon the altar, and shall we withdraw it and not suffer the sacrifice to be consumed? Ah, no! The will of God be done. 'Go preach.' 'I am with you.' The heathen say 'Come,' and who shall go?"

Mr. Knapp regarded the missionary service as a privilege and a pleasure. The only questions were, "Is it duty?" "Am I worthy to suffer for Christ?"

He graduated at Hamilton in August, 1849, — was about the same time joined in marriage with Miss Eunice B. Keyes, of Norwich, New York, and received an appointment to Akyab, to labor principally among the Kemees. They sailed in October of the same year, and arrived at Akyab in March following.

He engaged immediately in the study of the language, with occasional visits to the Kemees jungle; but while they were yet girding on the armor, and before any direct missionary work could be successfully prosecuted, his wife was stricken down by his side, and removed to that home prepared for her above. This afflictive dispensation, which occurred May 23d, 1851, was a sore bereavement to him, but like a faithful missionary, he brushed away the falling tear, turned from the grave that held his earthly all, and girded himself anew for his work. In the spring of 1853 he was united in marriage with Miss Sophia Hubbell, a former acquaintance, and a member of the same church with which he had been connected, who was engaged as teacher among the Ojibwa Indians, and received an appointment to the Arracan mission in the summer of 1852.

Soon after this Mr. K. had an attack of jungle fever. He was never well after it. A rapid development of pulmonary disease

showed that his chosen labors must be altogether relinquished. Painful as it was, yet convinced that the only possibility of prolonging his life was in forthwith leaving India, he sailed with his wife from Calcutta, October 6th, for the Cape of Good Hope. For a few days after first setting sail he revived a little; but the improvement was only temporary. He sunk rapidly. His voice failed almost entirely, and much of the time it was impossible to understand his feeble whispers; and for two weeks before his death his mind frequently wandered. He suffered much, but all was borne as becometh a dying Christian. His countenance would suddenly change, and as he tossed himself upon his cot, he repeated frequently,

"O, where shall rest be found,  
Rest for the weary soul?"

and once added, "There remaineth therefore a rest for the people of God." He was frequently engaged in prayer, and most fervently did he intercede for missions. When his mind was composed, he enjoyed much of the Saviour's presence, and frequently repeated, "The smile of the Lord is the feast of the soul." As the hour of his departure approached, speech was denied him, but his countenance beamed with a heavenly radiance. On the morning of the 9th of November, his spirit departed into the rest for which it panted. On the same day, his remains were committed to that great cemetery which holds the remains of Wheelock, of Barker, and of Judson—the Indian Ocean. But "the sea shall give up its dead."

Mrs. Knapp, during the weary days and nights of the voyage, had watched her husband alone, though herself in delicate circumstances, and ill able to care for others. She pursued the voyage without a Christian friend or a companion of her own sex. The vessel arrived at the Cape November 22d. There, at our last advices, she was waiting with an infant son, for a passage to Maulmain,—her heart still fixed on the missionary work.

Mr. Knapp was a "good man," amiable in disposition, gentle in manners, of winning deportment, and devoted in his life. He labored under discouragements, finding the Kemeë people more degraded and fickle than he had expected,—yet not in vain. The Master owned his work while he lived, and we may hope that the fruit of his devotion will appear more fully hereafter.

From his childhood to his death he devoted his energies to his Master; and of him

it may be well said, "He has done what he could." He was no idler in the vineyard.

Of the five who sailed for Burmah in company, in October, 1849, three have already finished their course. Who will go and take their places? Who will lay themselves upon the altar for Christ and the perishing heathen?

J. B. S.

#### MRS. MARY C. C. ROSE.

Mrs. Mary Carrell Campbell Rose, the wife of Rev. Abram S. Rose, missionary of the American Baptist Missionary Union to Arracan, died of the cholera after a few hours' illness, at Akyab, on the 21st of Oct., 1853. Br. Rose and his wife sailed from this country Jan. 17, and arrived at Akyab, in Arracan, May 20, 1853, and had entered with devoted zeal on a special preparation for their missionary labors, when the latter was called thus suddenly from the toils and conflicts of the church militant to the joys and praises of the church triumphant.

Mrs. Rose was the youngest child and only daughter of Deacon Archibald Campbell, of Hamilton, N. Y., and sister of the Rev. Harvey M. Campbell, a devoted missionary of the Board, who died likewise of the cholera at Kyonk Phyo, Feb. 22, 1852. She was born October 27th, 1831. From the early dawn of her intelligence she seemed to be the subject of strong religious impressions, and though naturally of a lively and buoyant spirit, she was remarkably exemplary in her conduct as a daughter, sister and companion. An incident of her childhood, when at the early age of six years, exhibits in a strong light the precocity of her views on religious subjects. One of the fathers in the church to which her parents belonged was making a religious visit in the family. When, after a conversation with her mother, to which Mary was observed to pay very close attention, he turned to the child and said, "Well, my little dear, I suppose you feel as though you were too young to be interested in religion;" she promptly replied, "I am not too young to be a sinner." "But," said the old Christian, "are you not too young to have the Saviour take any notice of you?" She answered, with rising emotion, "Jesus says, suffer little children to come unto me." He continued, "What must you do to come to Jesus?" "I must repent and believe on Him," she said. The visitor, surprised at the intelligence and pertinency of her answers, added, "You seem to understand your duty, why don't

you go about it?" She spoke with great earnestness, her eyes filling with tears, "I should be glad to, but I don't know how to begin." She publicly professed her Saviour at the age of eleven, during a revival in the Baptist church in Lebanon, Madison county, N. Y., under the pastoral care of Rev. Edward Reed, and was received into the fellowship of that church.

In the summer of 1852 she was united in marriage to the Rev. Mr. Rose, a graduate of the class of that year from the Theological Seminary connected with Madison University, and then under appointment as a missionary of the Union to Asia. The character of Mrs. Rose was one of rare excellence and beauty. Naturally possessed of quick intelligence, of great tenderness and affectionateness of heart, and of a disposition singularly ingenuous and amiable, *grace* had sanctified these elements in their earliest development, and moulded them into a character of impulsive loveliness. Her affectionate nature flowed out in kind words and actions to all around her, and especially to those in poverty, sickness or affliction. She seemed to find her richest enjoyment in administering *in person* to their wants and distresses. Nor were her sympathies confined to objects near at hand, but extended to the poor bondman under man's oppression, and to the degraded heathen under the still more crushing bondage of a cruel and blighting idolatry. This overflowing kindness of her nature drew to her the ardent affection of kindred and friends. Few persons have been more sincerely and deeply loved by her friends than was Mrs. Rose, and those who knew her best loved her most, while her good sense, conscientiousness and purity of character secured their unqualified respect. But much as she loved parents, brothers and friends, she loved her Saviour more, and when called to part with them all for His sake, and go to seek after the souls for whom He died in the dark lands of heathenism, she did not shrink from the sacrifice, and meekly laid herself upon the altar of her Lord, to be offered up a holocaust unto Him who had poured out his life for a world's redemption. Not many who have gone to heathen lands have made more of what the world regards as sacrifice than Mrs. Rose. She was the only daughter of fond parents who lavished their tenderest affections and care upon this, their youngest child, and who were in circumstances to bestow upon her every earthly comfort and convenience. She was the peculiar favorite of a large circle of intelligent, cultivated and pious friends. She had been long suf-

fering impaired health. A beloved brother had recently fallen on heathen shores. Other circumstances, combined with these named, made it a sore struggle to the flesh to give up all for the toils and privations of a missionary life on far distant heathen shores. Yet she went cheerfully, trustingly and courageously.

The account of her last illness and death, as communicated by her afflicted husband to her parents, is in beautiful correspondence with her lovely life. Did our limits permit, we should be glad to give large extracts from this exceedingly affecting and touching account. In the early stages of the fatal attack she expressed with great composure to her anxious husband her decided conviction that it would terminate fatally, but on perceiving that what she said quite overcame him, as at that time he was in full hope that the disease would be arrested, she expressed regret that she had so spoken, but added that she wished to say a few things to him to be communicated to her father, mother and brothers.

"Tell father and mother I love them, oh so much, so dearly, and I feel very sorry for every thing I have done wrong. I feel that I have been an undutiful child to them, and very wicked in the sight of God. I want them to forgive me. I trust that God for Christ's sake will forgive all." She manifested great anxiety for her brothers, who are not professors of religion. "O!" she said, "they are so dear to me, but it hurts me to think that they do not love God. O beg of them to prepare for death. Tell them it is my dying word and my last prayer that they love and serve Jesus Christ. I want them to take care of father and mother, and comfort them while they live. Clara," (her brother Harvey's widow,) "dear Clara will love them for Harvey's sake, and they will love her. Dear Kate," (a female friend,) "I am so happy that she is converted; tell her always to be good." She added that she would like to say much if she could talk, and send messages of love to all who loved her, but her strength was gone, she could only articulate in a low whisper. In reply to her husband, who asked her if she felt willing to die, she said, "I think I do, perfectly willing. Two hours ago I was not willing, but I am now." But yet she expressed some uncertainty about her acceptance with God. On perceiving surprise and grief depicted in her husband's countenance at this expression, she made a new effort and said, "You know I am not able to think of that now. I have no concern about that now. I have tried to commit

myself to God and to the Saviour, and God is so good—I know it will all be right. We have talked of dying so often, you know all I would say. O you have been such a good husband!" On his saying that he was sorry he had not been better, she replied, "You could not be better, no one could be better. You have been all that my heart could desire." He told her he felt that he could not give her up. She answered, "I know it will be hard. O it must be hard, but pray God to help you to give me up when it is His will to call me away. I want you to be good, and do good." She then embraced him and commended him to God, and soon after said, "Pray, have prayers." Br. Moore, who was present, was requested to offer prayer, and br. Rose asking her what most of all she wanted him to pray for, she said, "For you and for my friends at home, and these poor heathen." She appeared perfectly to understand br. Moore's feeling and appropriate prayer, though in great pain and very weak.

Subsequently after passing through a terrific struggle, she seemed to rally and resume a more natural appearance. Her husband now expressed a hope of her recovery, but she shook her head and said, "You must not hope for that; I am too far gone and cannot come back; it is only for a moment." He said, "My heart cannot give you up." "I know," she replied, "it must be hard, but God will help you, and with his help you can do hard things." Seeing that his grief disturbed her much, he left the room for a few moments, to ask for grace to help him in this sore time of need. On his returning she said, "I want to know that you can give me up." He said he would try. He would strive so to live and labor as to be ready when his hour should come to meet her in heaven. She pressed his hand, and a "sweet and heavenly composure beamed from her countenance." Being asked if she was afraid to die, she said, "No. I think all is well. God is so good He will do all things right."

She now suffered intensely, and seemed to fight for every breath. Her heart-broken husband expressed a wish that the "sufferings of her poor body might be transferred to him." To this she said, "God knows how much I need. He is good, oh, so good!" These words she uttered in low whispers as long as she had power to articulate in the intervals of her struggles. In closing the account of the death scene, Mr. Rose writes, "Her lips would move, and with my ear close to her mouth I could hear in faint whispers, 'God is good, God

is good.'" Thus she left the world and thus she entered heaven, proclaiming with all the power God saw fit to give her, "God is good, God is good." E.

#### MRS. EMILY C. JUDSON.

The decease of Mrs Judson was noted in our last number, in the margin of the report of the Maulmain Burman Mission, which was all that was admissible in that connection. As a matter of record rather than of intelligence, some further, though brief, notice of her life is due in these pages.

Emily Chubbuck was born in the town of Eaton, Madison county, New York, Aug. 22, 1817. Her Christian experience began in childhood. She dated her conversion in her eighth year, and made profession of her faith at the age of fourteen, when she was baptized by the Rev. William Dean, now of the Hong-kong Mission. She soon afterwards became the instructress of a village school and continued a teacher till her marriage;—her later labors in this department were in connection with the Female Seminary at Utica. It was at this period of her life that she commenced the career of authorship, her success in which then appeared likely to be her sole title to public regard.

But unexpected as her entrance into missionary life may have been to those who had only known her through the effusions of her pen, it was from no sudden impulse. In the earlier years of her religious experience she became so much interested in the subject of missions as to solicit the advice of the late Rev. Dr. Kendrick, of the Hamilton Theological Institution. In view of her extreme youth he counselled her to wait the course of Divine providence, and meanwhile to improve opportunities for usefulness as they should arise. In due time, and in a way that neither she nor her kind adviser could have anticipated, she became connected with the Burman Mission. She was married to Dr. Judson and sailed for the East in 1846. Her immediate connection with the mission continued about four years, when it was broken off by the death of her husband and her consequent return with his family to the United States. She resided at Hamilton with her parents until her decease, which took place on the 1st of June.

Not only was her choice of a missionary life made from a sense of religious duty and with entire simplicity of aim, but it must be said—in justice to her memory and on the testimony of those best situated to form an intelligent judgment—that for it she had evi-

dent aptitude and qualification. The comparative brevity of her term of service, and the quiet uniformity of labor in which her husband was for the most part engaged, prevented as full a disclosure of these qualities as might have been made under different circumstances. But she endeared herself to her missionary associates, and her name is still mentioned with gratitude by Burmese of her own sex, who were objects of her affectionate and Christian solicitude. And no one who compares her earlier with her later writings can fail to see how the great enterprise to which her life was at length given at once heightened their tone and lent increased weight and force to her pen.

Her departure was tranquil, as it had been long expected. Her work was done;—in the judgment of man, we must believe, and, we may hope, in the sight of Him whose favor she counted the supreme good of her soul—well done.

#### MRS. MARTHA FOOTE BEECHER.

Mrs. Martha F., wife of the Rev. John S. Beecher, of the Bassein Mission, died at sea on the 3d of March. She left Burmah in impaired health, in company with the Rev. J. and Mrs. Benjamin, indulging sanguine hopes of recovery, under the influence of which, and of the reluctance of her husband to leave his work without manifest necessity, she embarked without him. The evidence perceived by others, and at length brought home to herself, that these hopes were to be disappointed, was at first not a little painful. The double grief of being withheld from meeting her friends in America and of separation from her husband in her last earthly hour, was much to bear. But the sovereign Disposer who had so ordered her lot, smoothed her dying pillow and imparted perfect peace to her soul. To her husband the blow will be as severe as it must have been unexpected, and the loss to the mission is great.

#### DONATIONS.

##### RECEIVED IN MAY, 1854.

##### Maine.

Kennebunk, Ralph Curtis 5; Mariaville, "a brother deceased," per Rev. C. C. Long, 15; Oxford, Adolphus Shurtleff 1; 21.0

##### New Hampshire.

Milford, ch. 33.66; Lyme, Rev. G. W. Cutting 10; per Rev. E. A. Cummings, Agent, 43.66

##### Vermont.

Albany, Isaac McLary, for the deficiency, 5.00  
Ludlow, ch. 8; Shaftsbury, ch. 53.37; Bellows Falls, O. F. Stone 3; per Rev. E. A. Cummings, Agt., 53.37  
63.37

##### Massachusetts.

Boston, "F." 1; Bowdoin sq. ch., J. A. Pond, tr., mon. con. 23.85; Charles st. ch., mon. con. 13.42; Harvard st. ch. S. Sch. Benev. Soc., S. T. Cushing, tr., for Rev. Mr. Thomas's sch. at Tavoy, 25; Charles Wade, for the deficiency, 5; Charlestown, a friend of Missions 20; Somerville, 1st ch., to cons. Rev. Daniel W. Faunce, L. M., 100; South Groton, ch., for the deficiency, 5; Clinton, ch., mon. con. 30.75; Peltonville, Mrs. L. E. Wakefield, for the deficiency, 3; 238.02  
Amherst, ch., per Rev. E. A. Cummings, Agent, 3.22  
241.24

##### Rhode Island.

State Convention, B. B. Cummings, Agent, 4.11; tr.: Providence, 1st ch., 40.16; F. W. Adams, 2d ch., 2.11; 42.27

of missions 10; a friend 25 cts.; a lady 5; 3d ch., Ladies' Miss. Soc., Mrs. William Woodward, tr., 11; Wickford, 1st ch., Mrs. Ruth Stanton 15; Warren, ch. and Soc. 85.12; mon. con. 33.58; to cons. Shubel Child L. M.; S. Sch. 83; 241.11

##### Connecticut.

Noank, ch. 5; Plainfield, Ruba Hopkins, 1; 6.00

##### New York.

New York City, 1st ch. For. Miss. Soc. 600; Hamilton, E. B. Moore, 1; Woodstock, Elijah Freeman, to cons. Rev. Henry C. Longyear, Rev. Ezra J. Fish, Mrs. Antoinette Castle, Miss Margaret E. Bingham, and himself, L. M., 500; 1101.00  
Wash'tn Union Asso.: Glens Falls, ch. 7.48; Fort Edward, ch. 11.65; Galesville, ch. 30; avails of gold chain 7.50; Fort Ann Village ch. 7.16; Jason Corning, with other dona's to cons. him L. M., 25; Granville, ch. 22.14; Thomas Roblee, with other dona's to cons. him L. M., 34; J. Day-ton 5; James P. Brown 5; John Park 1; Adamsville, ch. 28; per Rev. O. Dodge, Agent, 181.83  
Saratoga Asso.: Milton, ch. 15.50; Schuylerville, ch. 1.50; per Rev. O. D., Agent, 17.00  
Hudson River South Asso.: Poughkeepsie, Central ch., per Rev. O. D. Agent, 40.00  
1,339.83

##### New Jersey.

Freehold, ch., towards the deficiency, 59.23; Beemerville, Miss H. C. Lewis 75 cts; New Brunswick, Peter P. Bunyon, for sup. of a native Karen preacher, 40; do., for the German Mission 10; 110.83

## Pennsylvania.

Philadelphia, 5th ch., (Sansom st.) Female For. Miss. Soc., Mary Everett, tr., to cons. Rev. Allen J. Hires, Samuel K. Ashton, M. D., Robert Atkinson, David L. Davis, and Joseph Smith, L. M., 506.01; Wm. H. Richards, an. sub., to cons. Eleanor A. Richards, L. M., 100; Israel E. James, an. sub., to cons. Joshua Safford, L. M., 100; Isaac Ford 100; to cons. Hannah A. Ford, L. M. Of the above sums \$50 is from Mrs. Mary Everett and Mrs. E. Corlies to sup. Thomas S. Malcolm & Frederick Augustus Willard in Assam Orph. Sch., and \$30 from B. C. Everett and Rev. T. S. Malcolm to sup. a Karen preacher under direction of Rev. Mr. Wade, 800.01

Do., David Jayne, M. D., 200; North ch. 22; New Castle ch. 55; Erie, ch. 6; Allegheny, ch., Rev. Geo. Spratt 1; Elizabeth Spratt 1; Wm. Porter 1; Spencer Matteson 1; Aaron Gates 1; Aaron Benedict 1; Austin Merriek 50 cts; Montgomery, ch. 25; Braintrim, Mrs. Huldah Gregory 4; Elizabeth Gregory 1; 519.50

Abington Assn., D.W. Halsted, tr., 45.00

1104.51

## District of Columbia.

Washington, E st. ch., col. 23; R. P. Anderson 50; T. U. Walter 40; G. Wood 15; G. W. Samson 10; Z. Richards and wife 15; H. Beard 5; G. S. Bacon 2; E. Gale 2; M. A. Quincy 1; A. J. Huntington 10; Dr. Smoot 10; Rev. S. H. Mirriek, 12; to cons. R. P. Anderson and Thomas U. Walter L. M., 200.00

## Ohio.

Zanesville, George James, to cons. Martha Virginia James L. M., 100; Salsbury, (Meigs Co.) Welsh ch. 15; Homer, Harriet B. Steward 1; Welsh Hills, ch. 2; Franklin (Warren Co.), ch., C. Butler, tr., mon. con. 20; C. Butler, for the deficiency, 25; 163.00

Lima, ch. 1; Kirkersville, ch. 8; Fredonia, Rev. W. S. Roberts 5; Granville, ch. 12.40; Clark tp., ch. 3; Jefferson, ch. Ashtabula Co., 10; Cincinnati, Ninth st. ch., Mrs. J. M. Niles, to sup. a native preacher under care of Rev. Mr. Vinton, 40; Spring Creek, ch. 2.25; Chester, ch. 6; Portsmouth, S. Sch. for Chinese dep. of the Siam Mission, 3.25; Cleveland, Erie st. ch., to cons. Jonas Stafford, L. M., 100; Bethlehem, Gallia Co., ch. 7; Piqua, 50; Troy, Athens Co., ch. 1; per Rev. J. Stevens, Agent, 229.93

392.93

## Indiana.

Ladoga, ch. 11; Miami, ch. 6; Fredonia, ch. 4.25; Center Square, ch. 7; per Rev. J. Stevens, Ag't, 28.25

## Illinois.

Troy, Miss Mary Harder 1.75; Chicago, 1st ch., for German Mission, 200; do., for the deficiency, 200; 401.75

Jacksonville, ch., per Rev. J. Stevens, Agent, 37.00

438.75

## Michigan.

Sabbath Sch. near Kalamazoo 1; Saline, ch., (of wh. 25 from Ladies for sup. of Martha Evans in Assam Orph. Sch.,) 45; Detroit, 1st ch. 100; 149.00

## Wisconsin.

Beloit, ch. 9; for Siam Mission 5; Mr. and Mrs. Orton, to be expended at the discretion of Mrs. Wade 5; 13.00

## Kentucky.

Lawsville, Robert Harder 5.00

## Tennessee.

Children in Memphis, for circulating the Bible in China, collected by a friend of the Union, per Rev. J. Stevens, Agent, 9.50

## In Foreign Countries.

Burmah, Lieut. Col. Poole 4.55; Capt. Wyndham 4.55; Lieut. Maud 4.55; Lieut. Burn 4.55; Ensign Bloomfield 4.55; Ensign Robertson 4.55; Major Hill 4.55; Capt. Renard 4.55; Capt. Gills 2.27; Doct. Anderson 2.27; Lieut. Parry 4.55; Lieut. Arnold 4.55; Lieut. Lennox 2.27; Lieut. Mackellar 4.55; Rev. F. Mason 5.91; Lieut. J. P. Maud, for sup. of Mary Maud, 22.72; for Mrs. Mason's Normal School at Toun-goo, 85.40

84,933.71

## Legacies.

Brookline, N. H., Fanny McGilveray, per H. A. Daniels, Admr., 5.00

Duxbury, Ms., Mrs. J. W. Freeman, 3.00

Erieville, N. Y., Dr. John G. Goodell, per Maria H. Goodell, Ex., in part, 71.00

79.00

84,933.71

Total from April 1st to May 31st, 1864, 89,033.00

## Donations in Clothing and Goods.

Boston, Ma., J. A. Dix, 1 box Books for Mrs. S. J. Smith, 25.00

Charlestown, Ms., Mrs. Abby C. Shipley, 1 box clothing, etc. for Mrs. William Ward, 16.26

South Gardner, Ms., Young People's Mis. Soc., 1 box clothing etc. for Rev. J. G. Pratt, 17.50

East Hamilton, N. Y., Henry and Lillie Newton, 1 box clothing etc. for Rev. Thomas Allen, 23.94

Philadelphia, Pa., 1 box Books and maps for Rev. E. Kincaid.

Unknown, 1 box for Rev. J. S. Beecher.

RESERVED IN JUNE, 1864.

## Maine.

H. Dodge, for German chapels, per Rev. J. G. Oncken, 5.00

A friend of missions 4.63; Madison, Mrs. G. Howell, for the deficiency, 3; New Sharon, Joseph Bullen, for Rangoon Mission, 6; Ellsworth, Ephraim Drake 2; Anna Drake 1;



William Jordan 50 cts;  
50 cts; East Harrington,  
the deficiency, 23;  
am. Asso.: Richmond, ch.,  
con., per Rev. H. C. Estes,  
2.50  
Asso.: Buckfield, S. Sch.,  
H. C. E., Agent,  
nd Asso.: Brunswick, Maine  
mon. con., per Rev. H. C.  
at,  
tta Asso.: Woolwich, ch.,  
H. C. E., Agent,  
5.00

Vermont.

Asso., per Rev. John Alden,  
— 26.18

Massachusetts.

try pastor," for German  
5; Newton Upper Falls,  
Ira Jameson 30; North  
dge, "Our Sabbath Home,"  
n. 6.72; Haverhill, 1st ch.,  
pleton, tr., mon. con. 100;  
xbridge, ch., Newell Tyler,  
n. con. 5; New England  
a friend 1; Lowell, 1st ch.,  
rabrook, tr. (of wh. 122 is  
rman chapels), to cons.  
i Carlton L. M., 222;  
ne, ch., D. Sanderson, tr.,  
on. 51; North Wrentham,  
i; Clinton, ch., Ladies' Mis-  
Union 20; Methuen, ch.,  
Jage, tr., 51.53; Newton,  
mon. con. 16.71,  
Asso., J. L. Smallidge, tr.,  
Asso., a friend, for the de-  
1.00  
Falls, ch. 121.83; Coler-  
83.10; per Rev. John Al-  
ent,  
5; 1st ch. Juv. Miss. Soc.,  
ate three children in Bar-  
5; Pleasant st. ch., mon.  
i; per Rev. J. Aldrich,  
89.00  
Lorens Meier 2; Danvers,  
A. Willard 10; New Bed-  
for German chapels, per  
G. Oncken,  
18.00

Rhode Island.

a, a friend, for German  
per Rev. J. G. Oncken,  
t, 1st ch. S. Sch., for the  
a native Karen preacher  
the direction of Rev. D. L.  
2, 66; Mrs. S. F. Savage's  
iss. Soc. 8; North Kingston,  
Mrs. Wally Northup, for  
ciency, 8;  
77.60

Connecticut.

a Union Asso.: Stonington  
ch., per Rev. J. Aldrich,  
40.00  
H. Hough 100; E. F. Par-  
Tariffville, D. Caldwell  
German chapels, per Rev.  
ncken,  
115.00

New York.

city, Amity st. ch., Edw.  
tr., mon. con. 40; Troy,  
nd to missions," for the  
ical school at Maulmain,  
Vermilion, ch. 75 cts; Fe-  
liss. Soc. 1.25; Nashville,  
C. Allison 1; Carmel, ch.,

mon. con. 75.81; Masonville, ch.,  
mon. con. 4; Rochester, a lady 5; 1127 81  
New York city, J. Dawley 200; C. F.  
Blumberg 10; Fried Maier 4; a  
friend 20; Amity st. ch. 156.88;  
Brooklyn, Pierrepont st. ch. 150;  
Mrs. and Miss Quick 2; Buffalo,  
German ch. 30; Hastings, ch. 15-  
39; Utica, Prof. Tenbrook 5; Bris-  
tol, Rev. Solomon Goodale 10; Wil-  
lamsburg, Rev. Dr. Church 1;  
for German chapels, per Rev. J. G.  
Oncken,  
604.13  
Canisteo River Asso.: Brookfield,  
Rev. E. Mordock, per Rev. S. M.  
Osgood, Agent,  
Chemung river Asso.: Southport and  
Elmira, ch., per Rev. S. M. O.,  
Agent,  
3.06  
Monroe Asso.: Rochester, "from the  
heirs to the Estate of the late Mrs.  
Naomi Wolcott," of wh. 100 is to  
cons. Miss Elvira A. Wolcott, L.  
M., 500; Ogden, a friend 1; Swe-  
den, ch. 4.18; Fairport, S. Sch.  
1.12; per Rev. S. M. O., Agent,  
506.25  
Niagara Asso.: Ransomville, ch. 10;  
Akron, ch. 3.15; Hartland, ch.  
4.05; Wilson, ch. 3.62; Somerset,  
1st ch. 25 cts; West Somerset, ch.  
1.50; Royalton, ch. 2.57; Newfane,  
ch. 6; Pendleton and Millport, ch.  
3.50; per Rev. S. M. O., Agent,  
84.94  
Ontario Asso.: Phelps, 1st ch. 5; 2d  
ch., Rev. W. Cormac and family 4;  
per Rev. S. M. O., Agent,  
9.00  
Orleans Asso.: Knowlesville, ch. 37  
cts; Shelby, ch. 1; Carlton Cen-  
tre, ch. 75 cts; per Rev. S. M. O.,  
Agent,  
2.12  
Genesee River Asso.: Grove and Por-  
tage, ch. 17; Burns, ch. 59 cts;  
Castle, ch. 81.50; Gainsville, ch.  
7.78; Nunda, ch. 1; Pike, ch.  
6.50; West Almond, ch. 10.43;  
per Rev. S. M. O., Agent,  
74.71  
Livingston Asso.: Avon, ch. 2.42;  
Dansville, S. Sch. 7.63; Lakeville,  
Mrs. E. Winans 7; South Dansville,  
Mrs. Stiles 50 cts; Mt. Morris, ch.  
22.62; York, ch. 72.50; per Rev.  
S. M. O., Agent,  
112.67  
Hudson River South Asso.: Po'keep-  
sie, Central ch. 17; Union, ch. 3;  
Morrisania, ch. 15; Yonkers, ch.  
22.60; per Rev. O. Dodge, Agent,  
57.50  
Hudson River North Asso.: Half  
Moon, 1st ch. 29; Schodack, ch.  
14.00; Kingston, ch. 17.49; West  
Troy, ch. 8; Hyde Park, ch. 4.75;  
West Hillsdale, ch. 8; Sand Lake,  
ch., with other donas. to cons.  
Eunice Arnold Fox L. M., 60; per  
Rev. O. D., Agent,  
141.84  
Saratoga Asso.: Half Moon, 2d ch.  
37.07; L. Gates 2; Eveline Tryon  
1; Jamesville, ch. 21.25; Glenville,  
ch. 5.75; S. D. Williams 2; Rev.  
M. G. Hodge 5; E. Hewett 25; A.  
S. Tiffany 2; Stillwater, 2d ch.  
51.38; Burnt Hills, ch. 16.64;  
Saratoga Springs, ch. 4; Broadal-  
bin, ch. 1; with other donas. to  
cons. E. M. Brown, Mrs. G. V.  
Lansing, and Mrs. J. M. Ham-  
mond L. M., per Rev. O. D. Agent,  
774.99  
Washington Union Asso.: Hartford,  
ch. 38.96; Adamsville, ch. 5; Mrs.  
Spicer, 1; Lakeville, ch. 1; Sandy  
Hill, ch. 5; Fort Ann Village, ch.  
6; Galeville, ch. 22; Leonard W.  
Cronkhite, with other donas. to  
cons. hims. L. M., 50; Olive Doan,  
5; Rupert, ch. 6; Glens Falls, ch.  
8; Granville, ch. 5.66; Botskill,  
ch. 117.86; to cons. Nathan R.  
Crandall L. M., per Rev. O. D.,  
Agent,  
370.97  
Rensselaerville Asso.: Westerloo, 1st  
ch. 10.50; Berne and Knox, ch.  
4.32 per Rev. O. D., Agent,  
14.32



Stephentown Asso.: Nassau, 1st ch. 13; 2d ch. 6; Stepentown, ch. 12; Berlin, ch. 5.75; Petersburg, ch. 3.85; Grafton, ch. 1.75; East Chatham, ch. 11.58; Mrs. Rowley 1; per Rev. O. D., Agent,	54.93
Franklin Asso., Masonville, ch., per Rev. O. D., Agent,	9.00
Fiat Brook, ch. 11.75; Woodstock, Rebecca Bishop 2; per Rev. O. D., Agent,	18.75
Hudson River South Asso., J. E. Southworth tr.: Staten Island, North ch.	21.00
	<u>— 3,234.50</u>

**New Jersey.**

Moorestown, Dr. Tyne, 3.50; Perth Amboy, Justus Shaper 3; for German chapels, per Rev. J. G. Oncken,	6.50
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**Pennsylvania.**

Pittsburgh Asso.	12.93
Philadelphia, 1st ch., for the deficiency, 65; Brady's Bend, Welsh, ch. 23;	88.00
Philadelphia, Gen. Duncan 10; Rev. A. Wilberg 25 cents; Rev. J. Newton Brown 10; a friend 50 cents; two friends 3; Miss Flanagan 5; Miss Patten 1; William E. Garrett 25; Franklin Lee 10; John W. Sexton 30; Dr. Horatio G. Jones 10; Master George B. Morse 40 cts.; 10th ch. ("in part pledge of 500") 147; Thomas Altemus 5; J. B. Caldwell 10; coll. at mass meeting 87.47; Emma Hiller 5; Broad st. ch. ("part payment of 500") 29.08; Williamsburg, 1st ch. 20; Meadville, B. Clapperton 5; for German chapels, per Rev. J. G. Oncken,	418.70
Brandywine, ch., per Rev. O. Dodge, Agent,	27.00
	<u>— 541.63</u>

**Maryland.**

Baltimore, coll. 18.52; E. G. Miller 2; P. Locke 5; B. Williams 5; A. F. Crane 20; a brother 50; B. Slack 1; Mrs. James Wilson 50; C. West 10; F. A. Levering, 10; 1st ch. 36.81; Rev. I. Berg 5; a lady, 50 cts.; for German chapels, per Rev. J. G. Oncken,	213.83
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**District of Columbia.**

Washington, E st. ch., coll. 32.14; 1st ch., coll. 10.86; Mrs. Dodd 1; S. C. Lewis 10; for German chapels, per Rev. J. G. Oncken,	53.90
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**Ohio.**

Amity, ch., for Burman Missions, 3; Cincinnati, 5th st. ch. 11; S. Sch. 17; Norwalk, ch. 30.03; S. Sch., for Assam Orphan Sch., 4; Wetherfield, ch. 4;	69.06
Cleveland or Rocky River Asso., B. Rouse tr.: Beth, ch. 3; Medina, ch. 14.43; Westfield, ch. 5;	22.43
Huron Asso.: Auburn, ch., mon. con.	5.00
	<u>— 96.54</u>

**Illinois.**

Upper Alton, Shurtlaff College Missionary and Bible Soc., Joseph C. Maple, tr., 7.36; Cordova, ch. 6;	36.13
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**Michigan.**

Pipestone, William Houghton, for German chapels, per Rev. J. G. Oncken,	3.00
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**Missouri.**

St. Louis, 2d ch. S. Sch., H. N. Kendall, tr., to support two children in Meadville Normal School to be named Samuel C. Davis and Mercy B. Card,	96.53
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**Virginia.**

Kuon, ch. 5; Alexandria, coll. in the ch. 12; John Withers 50; Thomas Hume 1; Mr. Skinner 10; Mrs. Henry and son 1; I. T. Anderson 5; Miss Bettie Thomas 1; Miss Alice Thomas 1; Mrs. Dr. Price 5; Mrs. Mary W. Thomas 5; Miss Mary Ella Thomas 5; Mr. Cottrell 5; 1st ch., col. 110.14; colored ch. 25.31; 3d ch. 60.16; Miss Mary W. Thomas 1; Miss Laura W. Thomas 1; A. M. Hindester 2.50; W. S. Fountain 5; Rev. W. A. Baynham 7; B. Manly jr. 2.50; J. G. Mills 1; James Thomas 100; Jos. D. Coleman 5; Judith E. Booton 1; Mary Booton 2; for German chapels, per Rev. J. G. Oncken,	429.51
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**Alabama.**

Camden, Rev. David Perry, for German chapels, per Rev. J. G. Oncken,	5.00
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**Shawance Mission.**

Ottawa church,	10.00
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**Nova Scotia and New Brunswick.**

Yarmouth, N. S., 1st ch. 33.63; Long Island, Rev. J. E. Balcomb 4; Bridgeton, Daniel Palfrey 1; St. John, N. B., coll. at German st. chapel by Rev. J. Davis, 10.54; Anchar, Cape Breton, Thomas Dew 4; for German chapels,	53.17
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**Canada.**

Dundas, John Leslie 10; Robert Holt 20; James Logie 4; John White 10; for German chapels, per Rev. J. G. Oncken,	44.00
	<u>— 95,913.70</u>

**Legacies.**

Lincoln, Me., William L. Starrett, Abigail Starrett, Ex., per Rev. H. O. Estes, Agent,	120.00
Peacham, Vt., Samuel Miner, per E. A. Oahoon, Admr.,	343.42
Worcester, Ms., George Corbett, per Rev. J. Aldrich, Agent,	8.00
New York city, Garret N. Blecker, per Ebenr. Cauldwell, Exr.,	3000.00
Richmond, N. Y., T. J. Ray, per Rev. S. M. Ongool, Agent,	50.00
	<u>— 3,531.42</u>
	<u>99,440.13</u>

Total from April 1st to June 30th, 1854, \$19,072.11.

**Donations in Clothing and Goods.**

Boston, Ms., James W. Converse, 1 box dried fruit, for Rev. L. Ingalls,	5.00
New York city, Miss M. O. Lucas, 1 box books, for Rev. M. Bronson	6.63
Philadelphia, Pa., Mrs. E. A. White, 1 box clothing, etc., for Rev. E. Kincaid,	53.43

THE

# MISSIONARY MAGAZINE.

VOL. XXXV.

SEPTEMBER, 1854.

No. 9.

## AMERICAN BAPTIST MISSIONARY UNION.

### TAVOY.

JOURNAL OF MR. THOMAS.

Extent of his "parish."

Tavoy River, Dec. 30, 1853. — In one of the late Macedonians mention is made of "Mr. Thomas's parish." But if I have a parish I am at a loss to know where it is. Whether it lies up the Tavoy and onward to the Ya river, one hundred miles north of Tavoy; or in Mata and the region adjoining, some seventy-five miles to the east; whether it be fifty miles to south-east, in the Toung byouk region, or in the Mergui province, extending to Kabin or still further up the Tenasserim river to a distance of 120 miles from Tavoy, — I am unable to tell. But this is a fact: in all these places there are disciples and churches of Christ, and no missionary to guide them but myself. There are also heathen in all these regions, about ten heathen Karens to one Christian. This proportion however holds good only in these provinces. On the borders of Siam the Karens are said to be very numerous. But *there* are no Christians. They have heard of their brethren in these provinces becoming

Christians, and ask, "Why do not the teachers come here also?" Now in order that the gospel may be carried thither, and to the heathen in these provinces, it is obviously important that the interests of the churches be carefully looked after. On such an errand we are now embarked.

Visit to Mergui province — An old church — Self-support.

Our company to attend the Association is small, — only myself and Mrs. Thomas, one Burmese and seven Karen disciples. The cholera, which is raging fearfully in the city and some of the villages of Mergui, renders the meeting of the Association very uncertain. Hence we direct our course to Pyeehaya, where we expect to learn the true state of the province.

Jan. 9, 1854. — We find ourselves in a little boat floating out of the Pyeehaya river, bound to Kabin. We cannot learn that any disturbance has been created among the Karens by the cholera. Have spent three very pleasant days in and near Pyeehaya. We have not however our final meetings there, as the

assistant and some of the principal men had left, previous to our arrival, for the meetings in Kabin.

I would like to present before the minds of those who love the cause of Jesus in America the apparent Christian advancement of this church. But this would be impossible. Many of the church are no longer mere babes in Christ. They have been in the church about twenty years, and are men and women firm in the faith. As I arose to preach yesterday morning, I felt an awe similar to what I have often experienced in America before men venerable for Christian experience.

But there is one thing connected with this and all the other churches in these provinces which causes me much anxiety. This church is aided by a missionary society. I am confident that the time has come when this and two or three other churches might support the means of grace among themselves. Late last evening I called the deacons of the church and told them my feelings. I told them if they supported their own teachers, the disciples in America would give none the less. On the contrary, they would give more as they heard of this and that church not requiring any more aid. I also pointed out to them the necessity of sending preachers to unoccupied regions, which, as all Burmah is now opening to the American disciples, could not be done unless some of the old churches would support the gospel among themselves.

They evidently felt the force of these and other reasons for supporting their own pastors, and I am confident they will do it at no very distant day. But I am aware it will not be best to urge this matter too strenuously. As far as this church is concerned, here I intend to let the matter rest for the present year.

#### Karen chapel-building.

11.—We arrived to-day in Kabin, and found the disciples all well. Not one has fallen by the cholera, though I hear seven hundred in the city of Mergui alone have died with that dreadful

disease. We had been about a week tossed upon the waves or stranded upon shoals in our little boat, but to meet our brethren so well and cheerful caused us to forget the past and to entertain high hopes for the future. We find everything finely arranged for our entertainment and for the meetings of the Association. The broad new chapel where the people usually meet for worship has been partitioned off for our accommodation, and we are here constantly receiving calls from the disciples, from all parts of the province. This house has not as much *glory* as the former chapel in Kabin. I think however it is deserving of more. In itself it is superior to the former, and what adds to its glory is the fact that it was planned by Karen minds and built by their own hands; or, if either materials or labor cost money, the money was paid by the Karens themselves. All was done without a word of exhortation or advice from the missionary. The Association is to meet in a spacious temporary building, which was also built by the members of the Karen church.

Had our first meeting with the brethren this evening. All but one of the assistants in this province were present. Kautu, the old literary Karen assistant, preached this evening from the first verse of the 110th Psalm. The sermon was a brief but correct exposition of the text, with appropriate remarks on Christ as a powerful king putting all enemies under his feet.

#### Meeting of the Association.

14.—The sessions of the Association closed this forenoon. They were very profitable meetings. All the first day was spent in reading the letters and hearing reports from the churches and preaching stations, interspersed with two sermons and many prayers. In the absence of Mr. Brayton the appointed preacher, the annual sermon was delivered by his alternate, Kaulapau, from Acts ii. 2. It cannot be said of his discourse, as it seems to be fashionable to say of associational sermons at home, "It was a

very able exposition of divine truth delivered in the author's peculiarly happy style;" for, judged by the rules of sermon-making, it could hardly be called a sermon. But it did the people good, for it was full of pious remarks and warm Christian exhortation.

The second day was mostly spent in the discussion of subjects most intimately connected with the prosperity of the common cause in these provinces. Some of the topics had been discussed in former years, but were not yet acted upon by all the churches. These we thought necessary to keep before the minds of the people. The following resolution was discussed with much interest by nearly all the assistants:

"As but few of the heathen have been converted during the past year, — *Resolved*, That we will humble ourselves before God and more earnestly pray for the outpouring of his Spirit."

And the following:

"*Resolved*, That in the future we will enlarge our contributions for the spread of the gospel."

The third day until noon was taken up principally in explaining the changes which have taken place in these provinces, viz. the removal of missionaries and the contemplated changes in the system of schools. I have good reason to believe that these measures were understood and their reasons appreciated by the Karens generally.

It is not convenient at present to give the statistics of the churches composing the Association, as they have not all received the yearly visit of the missionary. I am able to state in general, that the churches are enjoying a good degree of prosperity, that they are at peace among themselves, that but few have died, and a still smaller number been subject to church discipline; and that to the twenty-three churches not less than one hundred will appear to have been added by baptism the present year.

**Meetings with the church—Baptisms.**

We have closed the Association, but much yet remains to be done. Were

there another man to visit and set in order matters in the churches, there would be left an abundance of work for me, even among the heathen Karens south of Pyeekhya. But I am alone, and nearly every church needs my presence at least for a short time. But as Mr. Brayton previous to his departure visited Ulah, I go no further south.

15. Sunday evening.—Have just closed our meetings with the Kabin church, the old members of which remain as they were last year, except one—a venerable old man has fallen asleep in Jesus. This church has long been cursed with a large number of apostates who live near the village. Among this most hopeless class of persons there are at present indications of good. Three of them came into the covenant meeting of the church and confessed their sins. There was not however sufficient evidence of their reformation.

There were five applicants for baptism, two of whom were a Chinaman and his Karen wife. They had for some time appeared like Christians, but being extremely ignorant of the gospel they were advised to wait another year. The other three were baptized. This evening we have enjoyed a delightful communion season, the services being conducted by the two ordained pastors, Kaulapau and Komblompo.

**A small church enlarging—Restorations and baptisms—Interest among Burmans.**

Themboung, Jan. 17. — Left Kabin yesterday morning at one o'clock and floated down the river with the tide. As this church is small, it has of late been usually visited by a native ordained pastor. But being without an assistant preacher, it seemed desirable that I should visit it this year in person.

Here also five or six apostates came into the church meetings and confessed, three of whom were received again into fellowship. Another we think has really repented, but such is his connection with a second wife that the church could not receive him. He begged the privilege of living among the disciples and hearing

the word of God, and who were we to deny his request? The unconverted in the vicinity are in an unusually interesting state of mind, as also the Burmans, who seemed anxious to know the way of life. Some of them, perhaps in imitation of the Christians, cease to work upon the Sabbath day. Four interesting persons were baptized, when we sat down to the communion with the little church increased from nineteen to twenty-six. They now have an assistant. Though not the man I should have recommended, yet at their earnest request I consented to regard him as their teacher for the present year.

Again retired to our boat, ready to start with the tide for Katay.

**Hardness of heathen Karens—A drowsy church—Baptisms.**

19.—Among a group at Katay, was a very aged Karen prophet. He bore as the badge of his authority an iron staff, some seven feet long, split into three points at the top like a lightning rod. While I dwelt on the fact that he was an old man who must soon pass away from earth, he joined in the pensive strain. But for Christ and his pure doctrines he had no liking, and soon left.

Some others were a little more inclined to listen. But upon most of them the only apparent influence the gospel had was to excite the vile passions of their wicked hearts. I fear these poor heathens are dropping into perdition because the churches at home have come to feel that Karens may be converted without the power of God's Spirit! How much necessity there is for that power one may know while in America, but can never feel until he has tried to win souls to Christ from among the heathen!

But the Spirit of God is needed not only to convert the heathen but to awaken the church in this place to more spiritual life and activity. I find that many of the members cease to pray in their families, and I fear that some of them pray but little at all. The church, like many in America, if not dead, is asleep among the perishing!

However, no case of discipline was brought to light, and two were to-day added to the church by baptism. We have already parted with the disciples here, many of whom accompanied us to our boat, where we are waiting the downward moving of the waters.

**Pwo Karens—Healthful churches—Baptisms at a heathen village.**

20.—Arrived this afternoon among the Pwo Karens at Ongpong. We have sent to Palaw, that as many of the disciples as possible may meet us here, as we wish to save time to visit a region of heathen Pwos.

22.—Held the communion with the disciples this evening. Two have been added to each of the churches. We have seen many of the heathen. Have had preaching here not only in the Sgau dialect but in the Pwo and also one sermon in Burmese, as our coolies and other Burmans were ready to attend.

These little churches are in a good condition, and we cannot visit them without feeling that Mr. Brayton's labors in Mergui province were not in vain. There are living Christians here who remember with much apparent affection "Teacher and Mamma Brayton."

23.—Left our boat this morning and after a fatiguing walk of more than five hours we reached this place (Mamaza). Here is quite a large community of heathen Pwos. Mr. Brayton has come here for many years preaching the gospel, and may sometimes have apprehended that his labors were in vain. But no,—the seed sown is now beginning to spring up. For the most of the year past an assistant has been stationed here. Some of the people greatly desired a chapel, where the word of God might be constantly preached. The assistant told them they might do as they pleased about helping; that in case they helped he would not promise them a pice in the way of pay; if they wished for preaching so much as to be willing to build a chapel, very well. Though not one of them professed Christianity they built a large chapel free of charge, except that

six persons desired pay for one day's work each. I thought it best to pay them; so that this chapel cost the Board one rupee and a half, or less than seventy-five cents. This however is the first cent I have paid for the like object. But this is not the only indication of good we find here. The heads of two families have given up their heathen practices, and they with some of their children think they have been born again. Only the husbands however, most intelligent and interesting Karens, were ready to be baptized. Their wives and some of their children we believe will soon follow. To these two, to the assistant stationed here and to several who came along with us, I administered the Lord's Supper. May this little one become a thousand. "Herein is that saying true, One soweth and another reapeth."

#### Choice of a pastor — Baptisms.

24.—Pyekhya. Besides walking about half a day we have held two meetings. Much remains to be done and some rather delicate business, as it seems necessary to effect a change of assistants. I sometimes think it would be very convenient, at least for the present, to act the "bishop." But I dare not do it. These churches must act for themselves in all matters of discipline and in that of choosing their pastors. I have told the elders of the church that if they desire to retain their present teacher I shall not interfere. I have endeavored however to shew them the importance of there being here one of our very best pastors. I await with deep interest the meeting for acting on the subject, to be held to-morrow morning.

25.—Immediately before the forenoon meeting, nearly all the members of the church came together to make choice of a pastor. The deacons repeated in substance what I had said to them last night. After asking a few questions they unanimously elected Sau Doo, of Patsauoo. He will probably be ordained next Lord's day.

The meetings during the day have been attended with much interest. Out of nine candidates eight have been received and baptized, one of them an elderly man from among the heathen. There are a few others in the village who have renounced heathenism, and others still in the vicinity who are more than usually interested. This church now numbers about one hundred, with whom and many strangers we have just commemorated the dying love of Jesus.

#### A small but useful church — A sad contrast.

26.—We have spent a very pleasant day at Nautau with the disciples and their unconverted neighbors. Several of the latter class have for months been talking of making a profession of Christianity, but they now wish to wait another year. Five however were to-day examined and baptized, raising the number of the church to twenty-five members. There seems to be here a good degree of spiritual life, but as the station is only about three hours' walk from Pyekhya and Patsauoo, it seems rather desirable that this church should be merged in those. But this cannot be done without practically depriving quite a number of the heathen of the blessings of the gospel, which one feels loath to do.

27.—Came to Palouk this forenoon, with quite a number of assistants, to endeavor if possible to awaken in the church a little interest in divine things. Several years ago Mr. Cross characterized this church as "shiftless." But they are more than that; they are, spiritually, almost dead. This however is not true of all the members. There are "a few names even in" Palouk, whose souls are stayed on God. One aged man in particular has manifested a true Christian spirit under most severe affliction. Though he has suffered almost everything but death, his soul is happy in God. There are a few others like him. But two or three are under church discipline for resorting to heathen rites in order to heal their diseases. Others live in frail tents in their paddy fields, too far from

the house of God to admit of their attendance, while but few of them do anything to support their teacher. Perhaps a change of assistants might do something towards producing a better state of feeling and practice. But O, how much our brethren in America might aid us by their fervent prayers!

**Fruit of pastoral faithfulness—Ordination of a preacher.**

28.—*Patsauoo.* We are this evening among the members of a church in many respects the most interesting we have yet seen in the country. They all live in the village around their chapel. There is no church better instructed in divine things; none the children of whose members are under such excellent religious influence; none that has been called upon to exercise so little discipline. It is deficient however in the manifestation of a missionary spirit. This excellent state of things must be ascribed in a great degree to the assistant *Sau Doo*, who has been here for more than ten years. I met this afternoon with some twelve native assistants and pastors to examine this man with a view to his ordination. It was decided to proceed, to-morrow forenoon, to lay hands upon him, and thus to give him the same ecclesiastical power exercised by any missionary, — a solemn step which I hope we have taken with all due care.

During the examination some points of peculiar interest were elicited. He said he first heard the gospel from the lips of *Ko Thahbyu* and that God opened his heart immediately to receive it; that he went to *Mr. Boardman* to obtain books concerning Christ, but those books were in Burmese, and that he learned to read that language that he might read about Christ: that he continued to learn concerning the way of life until the arrival of *Mr. Wade*, by whose hands he was baptized. As might be supposed, his knowledge of the doctrines of the bible was broad and clear.

30.—Let us review in a few words the transactions of yesterday. At an early hour, even before the gong was struck, the house of worship was well filled.

Never have I addressed a congregation with more liberty than I did that assembly, from *Ezek. xxxiii. 7*. All seemed to feel the solemn responsibility of a minister of the gospel stationed where he is to receive the word of God and proclaim it to men. As we laid our hands on the candidate and bowed in prayer many were in tears, while *Kaulapau* poured forth his soul in a brief but earnest and appropriate prayer; after which he took *Sau Doo* by the hand, and in a few fit words welcomed him to the responsibilities, cares and joys of a minister of the gospel. I felt that we were doing God service. Nine interesting converts were baptized, and the Lord's Supper was administered by *Kaulapau* and the newly ordained pastor.

The church, not without very great reluctance, have given up *Sau Doo* to go to *Pyekhya*, and have chosen in his stead an elderly man, *Kautu*, whom the missionaries have long employed as an assistant in their literary labors. Pray that this church of eighty-four members may still be blessed and greatly increased.

In this tour I have with the aid of native pastors administered the communion twelve times, examined and baptized forty-six converts, have attended the Association, preached the gospel more or less to the heathen and fifteen times before churches; and, when we return to the city, shall have travelled not less than 400 miles. We have not visited the *Ulah* church, as *br. Brayton* was there not long since, nor a little church at *Terapyah*, where four or five have long been awaiting the ordinance of baptism. To do this work I sent a native pastor.

**Retrospect—Romanists unmasked.**

We may safely say that in this province the cause is on the advance. It is true that the greatest enemies of truth and righteousness, Romish priests, are here. But they are shorn of their power, if they ever had any with the *Karens*, for their true character now very plainly appears. At first they pro-

fessed to be just like the missionaries, only a little better because they had no wives, and lived on rotten fish and rice as the natives do. But now there is hardly anything too base for them to say of us. At first they tried to tempt the Christians by flattering words, but now they have given them up and berate them as stubborn and intractable. At first they conformed outwardly to some of the practices of the disciples, but now the holy Sabbath has become a holiday with them, and intoxicating drinks are freely indulged in. In fact they have left the Christians as a hopeless class, and lo, they turn to the heathen! They adopt the practices of the heathen, adding one or two items, such as putting a little water on the heads of babes, intending the sign of the cross of course. It is reported that with the aid of presents they are joined by a few of the heathen. But it is quite certain that no Christian will join them, unless he have fully determined to apostatize.

#### Home influence of missions.

Some, again, have entertained doubts as to the propriety of Sau Quala's leaving the province. But now we begin to witness the good results of his going to Burmah Proper, — not merely in the direct influence of his preaching the gospel to the heathen of Toungoo, but the reflex influence upon the churches here. He and his associates are constantly writing to the churches here. I was present at a meeting in Pyekhya at which one of his letters was read, and Christians in America never listened to letters of our early missionaries with interest more intense. Sau Quala's absence is just the thing to awaken the churches to a just sense of their duty to a world in sin.

#### KAREN MISSION PRESS.

Mr. Bennett, under date of Maulmain, April 1st, sends a statement of the printing executed at Tavoy, and the books issued from the depository, during the last quarter of 1853, at the end of which the office was discontinued and merged in that of Maulmain.

PRINTING AT TAVOY, FROM OCTOBER 1 TO DECEMBER 31, 1853.

TITLES.	Ed't'n.	Size.	Copies.	Pages.	Total Pages
Old Testament, Isaiah to Malachi,	1st	8vo	500	212	106,000
Bible, from Lamentations,	"	"	2,000	864	728,000
New Testament,	"	"	2,500	256	640,000
The Teacher,	2d	16mo	2,000	64	138,000
Totals,			7,000	896	1,612,000

#### BOOKS ISSUED FROM THE DEPOSITORY DURING THE SAME TIME.

Isaiah to Malachi,	1st	8vo	500	212	106,000
Old Testament,	1st	8vo	151	784	118,384
Sgau Karen Bible,	1st	8vo	240	1036	248,640
The Elders,	3d	16mo	663	80	53,040
The Catechism,	5th	"	1,250	16	20,000
Mrs. Wade's Catechism,	4th	32mo	412	224	92,288
Karen Vocabulary,	1st	12mo	25	1024	25,598
Materia Medica,	1st	32mo	126	160	20,160
S. S. Catechism,	2d	12mo	180	120	21,600
Church History,	1st	"	60	468	28,080
Geography,	3d	"	121	180	21,780
Epistles (Pwo),	1st	"	18	268	4,824
The Teacher,	2d	16mo	680	64	43,524
Totals,			4,426		803,914



## MAULMAIN BURMAN MISSION.

LETTER FROM MR. BIXBY.

## Second visit to Terranah—A zealous helper.

An interesting account was given in our last number (pp. 342—344) of Mr. Bixby's labors in a Peguan village that had not been visited by missionaries for many years. He set out for Terranah a second time on the 2d of March, and gives us from his journal a description of his visit, which presented a strong contrast to his first experience there.

We left Maulmain in the afternoon. Ko Ouk Moo had been suffering from fever for several days, and we did not expect that he would be able to go with us. But we found him at the boat with his armor on, ready for the contest. "I cannot remain," he said, "I want to go and preach what I can." We took with us also Ko Zoothee, an old assistant. We arrived at the zayat about eight o'clock. We did not expect the people at so late an hour; but while we joined in a song of praise at our worship, the notes reverberating through the quiet grove that envelopes the village announced to the people that the teacher had again visited them. Twenty men immediately came in. They listened attentively till eleven o'clock. We thanked God for this early indication of the Spirit's presence.

Violent enmity aroused—and checked.

March 3.—We have had to-day another evidence of the Spirit's presence, equally certain but not quite as agreeable. The great Enemy of the church and of mankind, who has held unmolested dominion in these parts for unknown ages, has been aroused from the stupor of security by the sound of the gospel message, and excited to bitter opposition. His emissaries have been marshalled against us to-day. The most vigorous efforts have been made by the head man and the priest to hedge up our way of access to the ears as well as to the hearts of the people. The priests have almost absolute power over the popular conscience, especially among the more ignorant including the poor women.

There are a few men who have power to rise above the fear of the priests. They have been in to-day. If the priests refuse to take rice from them, the people are in dread of losing all their "merit," and thus can be brought to any terms. The kyoung is near the zayat, and the people necessarily pass by it. I have seen a large number come as far as the kyoung, and a priest would send them back. In two or three instances the head priest has walked down in front of the zayat and called the people out. We have been not a little amused as well as encouraged, to see some men creeping through a bamboo thicket, full of thorns, to get to us undiscovered.

The head man, who is clever, but vain, finally went so far as to issue an order forbidding the people to visit or even listen to the "teachers." I learned this about twilight, and went immediately to his house. I asked him if the British Commissioner, when he made him head man, gave him power to control the consciences of men. He was plainly told that he had exceeded the authority of his office, and that the Commissioner of Maulmain would never countenance such a course. The man trembled like a leaf in the wind. He endeavored to palliate the matter, but I left him to his musings. I had been in the zayat but a few minutes when he came in with twenty or thirty men. They remained several hours, listening and asking questions. He took special pains when any of the men left, to say, "Come again to-morrow."

4.—To-day I crossed the Gyne and walked about two miles to a small village, which I thought the missionaries had probably not visited. We found the village people nearly all together, about sixty persons, and remained preaching, reading, &c., about three hours. Many of them listened attentively. I see very little to prevent these people from embracing the Christian religion as readily as the Karens, until the priest interferes. At first they appear pleased and somewhat confiding; afterwards they flee

from us as from the plague. We have found it difficult to-day to obtain from them anything to eat. I do not know but they intend to starve us out.

**A Sabbath of rest—Opposition strong, but not prevailing.**

5.—This is the holy Sabbath. It dawned upon us with peculiar loveliness, and it awakens in our breasts fond remembrances of the past, when we were wont to go to the sanctuary in company with loved ones in our native land. But He who guided Abraham's wandering feet as he journeyed to an unknown land, who smoothed Jacob's stony pillow and kept vigil over his lonely bed, who was with Elijah in all his wanderings—at the brook Cherith, at Zarephath, at Mount Carmel and Mount Horeb—will not lead us into a wilderness alone, nor leave us to suffer for want of company while we can delight ourselves in the society of heaven. Our zayat has been a Bethel to us to-day. The people have not been much with us, and we have had the day mostly to ourselves. This we have not regretted, for we needed the rest and the spiritual refreshment which we have received.

6.—The tide of opposition sets strongly to-day. Have visited a village near by and spent about four hours in conversation and reading. I am deeply moved at times by the touching appeals of Ko Ouk Moo to his countrymen. He is an able preacher; with a missionary he does better than alone.

7.—The people are in a great excitement. Some are favorable, others bitter. They discuss a great deal among themselves the merits of our religion. I heard a large company of men disputing nearly all last night about God and the bible. When God employs wicked men to proclaim his truth, I can afford to "stand still and see the salvation of the Lord."

We have been laboring to-day with a multitude of children who are allowed to come to the zayat. We sometimes hear it said, "The devil outwits himself." Just as if children can come without danger! I would be willing to spend

my life with such persons as we have had with us to-day. It is here that seed enters the deep soil and plants its roots in the very centre, whence it spreads till the whole surface is green. We are thankful for the opportunity of sowing the good seed in this virgin soil. May God grant the early and latter rains to ripen it into a rich harvest.

8.—The people shunned us to-day until afternoon, when an old man came in and said, "We have all been afraid of the priest, but now we have strengthened ourselves among ourselves, and to-night we are coming." Night came. The people gathered together for a devil-feast, designed by the priests, I have no doubt, as a means of diverting the attention of the people; but to our joy and great encouragement, about thirty men spent the evening with us.

We hope in God and fight on, and expect nothing but victory,—to be gained in the manner and at the time Infinite Wisdom shall see fit.

Mr. Bixby returned to Maulmain the next day, and at the date of this letter—March 16, was about to go out for another week's labors in the jungle.

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#### OBITUARY OF MYAT KYAU.

FROM A DISCOURSE BY DR. WADE.

Myat Kyau was the first Talaing\* (Peguan) native preacher of the gospel of Christ. He died at Maulmain, aged 76, in November, 1852. A sermon was preached on the occasion of his death by Rev. Dr. Wade, then pastor of the Maulmain Burmese church; and from it, translated, we have selected for publication such portions as were not more particularly adapted to the native congregation to whom it was addressed. The extracts will be found of various interest, and to the thoughtful reader eminently suggestive.

Myat Kyau was a signal instance both of the power and the sovereignty of Divine grace, which chooses and moulds its subject according to its own good pleasure. We see in him what God is able and willing to do for an honest inquirer after the truth; and, again, to what virtue and usefulness He can

\* There was also a Karen preacher of the same name, now deceased; formerly connected with the Sandoway mission.

raise the weak things of this world, even a poor heathen; — what encouragement we have to use the instrumentality that God has appointed to salvation, and with what confidence in its suitableness and sufficiency!

The life and death of Myat Kyau illustrate also God's faithfulness to his chosen. They shew, too, what order of piety may be looked for, rationally and scripturally, among converts from heathenism, and preëminently in those accounted worthy to be put into the ministry. Churches even in Christian lands may learn a lesson from this Christianized pagan, of faith and prayerfulness, of love and zeal, of self-denial, and of liberality that giveth cheerfully and without stint.

There is a class of incidents embodied in the narrative, which we almost think are of still greater interest, — the historical facts and illustrations touching the introduction of the gospel among the Karens. We see here by what steps and to what extent God had prepared his way; and how, when the fulness of time had come, He brought together his appointed instruments and gave to the Karens in their own language the word of His truth, teaching them to read it and to believe. The whole history of Karen evangelization is a continuous exhibition of the wisdom, power and grace of God; and as we would follow the onward course of this wondrous manifestation, so do we love to trace it back to the place and time of its beginning. \*

MYAT KYAU was "a good man, full of faith and of the Holy Ghost:" — not so by nature, but rendered so, as Barnabas was, by the transforming power of the grace of God. By birth he was a buddhist; but as he and his family connections were persons of rank among their countrymen, he had of course superior advantages of education, and also of becoming well acquainted with the claims of Buddhism. His elder brother, at the time of the first Burmese war with the English, was governor of Shwaygyeen under the Burman government. And he himself held at the same time the office of collector among the Karens of Shwaygyeen district.

#### Early religious history.

Having an inquiring and thoughtful turn of mind, Myat Kyau entertained

strong suspicions that the religion of his ancestors was a baseless fabric. Not unlikely, his acquaintance with the Karens and their traditions about an Eternal God, who created all things, and who is not subject, like the gods of Buddhism, to change, — to sickness, old age, death and annihilation, — may have contributed to shake his confidence in the religion of his ancestors. Be that as it may, he was dissatisfied with the alleged proofs of its truth, and sought for a creed on which he might more safely trust the interests of his undying soul. The bars and gates of Buddhist bigotry were broken asunder; he felt that he was without the walls that had confined him, an open space was round him; and though the darkness of heathenism still lowered, heavy and cheerless, over every point of his moral and intellectual horizon, he began to grope this way and that, if haply he might find some path that would lead him to truth and light. But he groped long in dubious paths.

He first became a disciple of a brahmin ascetic, and for some two or three years practised various austerities. But convinced by his conscience that he was still a man, and from what he saw, that his gooroo\* was also a man, and not only a man but a degraded, brutish man, he fled from him with disgust, and returned to his friends. But he could not rest. The principles of natural religion had too strongly impressed his reflecting mind. "There must be somewhere a revealed religion," he said; "I will inquire of the Mohammedans." He had not then seen a Christian teacher, nor heard the name of Christ. He went to a mosque, and there heard of one God and "Mohammed his prophet." The idea of one eternal, uncreated, unchangeable, omniscient Being, the Creator of all things, struck his mind with great force. A ray had broken through the dark vapors and clouds of heathenism upon his soul, as from some great fountain of light. He had heard of this great Being among the Karens; but

\* For an interesting notice of Ko Myat Kyau see Judson's Memoir vol. 1. p. 453.

\* Spiritual guide.

they had no sacred writings; they could give no account of this Being except by their traditional sayings; and no instruction as to his requirements or the proper mode of worshipping Him;—and he had given the subject practically no place in his mind. He listened eagerly to the Koran. He hoped to find in it a system of doctrines on which he could securely rely, and a system of morals by the observance of which he could obtain the divine favor. But he was disappointed. It was but a single ray of light that the Koran reflected,—“There is one God.” He left the mosque dissatisfied, yet resolved to inquire further after a revelation of this Eternal Being.

He next went a few times to a Roman Catholic place of worship. There he obtained new evidences of the existence of an Eternal God, and heard the name of Christ as a Saviour; but he was directed to pray to and worship the Virgin Mary, Mother of God, and Peter and the other apostles, and an endless succession of saints. This seemed to him but another variety of heathenism. The worship of the Virgin was particularly offensive. “If I must worship a human being as God,” he said, “I would rather worship Gaudama, a man, than this woman. And as for Roman images, I cannot see that they have any more claim to divine honors than Burman images.”

For a long time after this, Myat Kyau was in a depressed state, nearly despairing of ever finding that which his soul longed for. Meanwhile the results of the war of 1824–7 brought him with his family and friends to Maulmain. Similar causes had directed thither Messrs. Judson and Wade, the former of whom had a preaching zayat at Goungzagoon, and the other a zayat at Tavoyzoo, then the north and south extremities of the new city.

Led to the zayat—His conversion.

Myat Kyau resided in the vicinity of Dr. Judson's zayat; where also lived his elder brother, the late governor of *Shawgyeen*, but now one of the chief

men of the city in the service of the English government. The latter took no particular notice of the foreign teacher. He merely asked his people one evening if they knew what the foreigner's object was in coming to the zayat every day and holding such long conversations with every one he could get to listen. Myat Kyau on the contrary went to the zayat, and soon became an interesting inquirer. The previous workings of his mind had prepared it to receive readily a deep and permanent impression of the seal of truth. He drank in the gospel as a thirsty man water. He had long thirsted;—having now found the water of life, he seemed unwilling that the cup should be removed from his lips even for a moment. Day after day he would tarry in the zayat from morning till night. One prejudice after another gave way; cloud after cloud broke from his horizon; the day-star arose; he felt like a new creature in a new world. The Holy Spirit had touched his soul with his quickening influences. He needed no set arguments of philosophy or logic to prove the truths of Christianity; he *saw* them, he *felt* them. He listened to their announcement with intense interest; he looked upon them as the pearl of great price, resolved to buy this pearl though at the price of all that he had.

And he soon found that the pearl could not be had at a less sacrifice. His family and friends observed the change that had come over him, and their hatred to Christianity was aroused. His brother told him plainly that he would renounce him as a brother; his wife that she would abandon him were he to be baptized; his two sons, and even an adopted son who owed everything to his bounty, that they no longer would call him father. They made no ado when he turned ascetic, or seemed about to become a Mohammedan or a Roman Catholic; but that he should become a Christian, they could not and would not put up with.

## Confession of Christ.

He told his trials to the missionary, — but did not waver in his purpose to follow Christ. Many hopeful inquirers had come to this point, and halted or turned aside; some for a time, others to return no more to the way of life. Not so with Myat Kyau. The love of Christ had found a deep lodgment in his soul. Wife and children were dear, as a right hand or a right eye; but Christ was the one altogether lovely. "If friends forsake me because I adhere to Christ," he said, "I cannot discard him for their sake. His is the only name given under heaven among men whereby we must be saved. I will even persuade them, if possible, to become his disciples. I will pray for them. Perhaps God will give them light to see their need of Christ; but if not, they must take their own course; I cannot follow them in the way which I know leads to eternal death." His heart yearned over his beloved wife and children, when he followed Christ into the baptismal water; he lifted up his heart to God on their behalf; nor ceased, until she and one of the sons and the adopted son were not only reconciled to his profession of discipleship, but renounced idolatry themselves, and embraced the Christian faith. The trial however was severe for several months; during which he suffered all the desolation of being cast out, despised and hated by his dearest relatives. But it only served to make Christ, the friend that sticketh closer than a brother, more precious to him; and to excite a more than ordinary attachment to his fellow disciples, who, though strangers till then, received him with an affection which he had never witnessed among natural relatives, and which is unknown among the heathen.

## Labors and success.

Immediately after his own conversion Myat Kyau commenced laboring for the salvation of others; and it was soon manifest to the two missionaries that God had chosen him to be their helper. They appointed him to the work, and he continued in it, publishing the gospel of

the grace of God to his heathen countrymen with unabating zeal and most pleasing success, until total blindness and other infirmities of old age had entirely disabled him.

Among the earliest fruits of his ministry were his wife and the two sons mentioned above. Others, now members of the Maulmain church, and some who have joined, we trust, the church triumphant, many among the Karens also, ascribed to his preaching, as the instrumentality, their first impressions favorable to Christianity. He was very zealous in his efforts to bring his countrymen to the knowledge of Christ; never tiring, by night or by day, so long as he had listeners. Nor did he confine his labors to Maulmain; there is scarcely a village or hamlet in the province, which has not heard the gospel from his lips. He accompanied me for several years, in all my excursions among the villages, performing the double service of an assistant and of steersman to the boat; nor did he shrink, if need were, to carry a load of baggage on his shoulders, when we travelled by land. He had none of that conceit which would make him ashamed to put his hand or his shoulder to any work necessary to efficiency in missionary labor.

## The Gospel brought to the Karens.

His anxiety for the salvation of souls was not confined to his own countrymen. He was prominently instrumental in bringing the Karens to the notice of the missionaries, and in commencing among that people a work which has given them a written language, and which planted during his own lifetime nearly a hundred churches with some twelve thousand members. His office as a collector of customs among the Karens of a large district, under the Burman government, had given him a knowledge of their character and their language; and as we travelled among the Burmans and Talings and observed their bigotry and blindness, he used to say to me, repeatedly, "The Karens are not like these Buddhists; they have no idols, no priests; and if the

teacher would go and preach to them, great numbers would listen and believe the gospel." He said so much in their behalf, that I resolved to visit one of their villages and see for myself. The village determined on was Don Yahn, some twenty miles up the Salwen. Myat Kyau of course accompanied me.

At this time there was *one* Karen convert, Ko Thahbyu. But he had not much connection with his own people, having been a slave among the Burmans when we found him; and he had gone just then to Tavoy. In my visit to this village, therefore, I depended on Ko Myat Kyau as my interpreter.

When we reached Don Yahn, we found all the houses deserted. The people had seen us coming in the distance; and it was a thing so unusual for a white foreigner to come among them, they were affrighted and had hid themselves. We sat down in a shade outside the houses, and waited to see the result. At length, some of the headmen ventured to shew themselves and converse a little; by degrees, others came in from the thickets; and all, men, women and children, as soon as they learned that we were not government people but teachers of religion, came around us, and though some still trembled with the fright they had just experienced, listened with evident cordiality and attention.

When the villagers heard about the Eternal God, their countenances brightened and a low conversation among themselves followed. Presently one of the men said, "Teacher, have you brought God's book for the Karens? Our ancestors have taught us that God once gave the Karens his word written on leather (parchment), but the Karens were careless and lost it; that He gave it also to the white foreigners, who by-and-by, they said, would come and give it again to the Karens. Have you brought it? Will you give it to us?" I replied, "Yes, I have brought God's book, and wish to give it to the Karens. But it is in a foreign language which you cannot understand. Before you can read it, you must have a written language; it must be translated,

and printed; you must have schools, and learn to read." "Ah, it will take a long time to do all this," said an old man; "we old persons will pass away before it is accomplished, and our children and grandchildren only will be benefited. Will you not begin at once to make the Karen writing, and to translate God's book? When will you begin? How long will it take?" "But the Karens," said I, "will have something to do too. They will have to learn to read. Will they do it? Or, after we have been at all the expense and labor of doing our part, will the Karens say, 'It requires too much time and trouble to learn to read; we cannot do it; we will still follow the customs of our fathers?'" "No, no," one and another replied, "the Karens will learn to read, old and young, male and female. The elders said, 'When the white foreigners come and give God's book again to the Karens, they must read the book and obey its precepts; else it will be the last overture of mercy which God will make to them; if they obey not, they will perish without hope.' Fear not, teacher; the Karens will listen and obey; only give us the lost book." Ko Myat Kyau interpreted — by which means this conversation was carried on.

We remained among the Karens of Don Yahn about two weeks, during which time Ko Myat Kyau labored incessantly to enlighten their minds and persuade them to believe in Christ. The other day, after a lapse of more than twenty years, (having been stationed meantime at Tavoy,) I visited this place again. The man and his wife, in the house where we stopped, were both living, and had become Christians with ten out of eleven of their children. In the village was a flourishing church of eighty-six members. The old man and his wife had long been a father and a mother in Israel. They both spoke of Ko Myat Kyau and of our first visit among them with great interest.

#### His Christian character.

On our return to Maulmain, I commenced almost immediately the work,

with Ko Myat Kyau's aid, of reducing the Karen language to writing. He was constant and earnest in prayer for wisdom from above, to assist us in accomplishing this work, — which to his mind seemed above the sphere of human wisdom. And I have often thought I was as much indebted to his prayers, as to any other kind of aid which he afforded in the process. He was eminently a man of prayer. When we were travelling by boat, as he held the helm he would be constantly chanting in words of prayer and praise. When we had stopped for the tide or to cook, and wished to go on again, he would often be missing, and so often that I inquired the cause, and found that he had been in some retired place praying. He has been known sometimes, when there was nothing to disturb him, to continue all night in prayer, without being aware of the lapse of time until cock-crowing reminded him that the day was breaking. — He continued to go to his *zayat* daily and preach, until some time after he had become totally blind, getting a child to lead him; and when, at length, he was disabled from going by the increasing infirmities of age, he would still sit in the verandah of his house and preach to all he could get to listen.

His liberality abounded to the last, even out of his deep poverty. His allowance had ceased as an assistant; and as he had saved only a hundred and fifty rupees, the interest of which was all his support, he was in fact reduced to a suffering degree of poverty. It grieved me to see the good old man struggling with want in his last days, unable to procure the comforts enjoyed by a common cooley. Provision was made for his relief, for which he manifested the greatest thankfulness. But though so poor, he would still give four annas a month out of his pittance, for the support of a native preacher employed by the church. His wife told him one day, when the subscription list came round, that they were so poor he would better save the four annas for his own use. "No," he replied, "I can bear retrenchment on my daily food,

but I cannot be deprived of the luxury of giving something to sustain the cause of Christ." And he continued to give his mite to the last.

His deportment as a Christian and as a preacher, during all the time from his baptism to his death, was such as never to call for church censure or to leave any stain on his Christian character. The missionaries and his fellow-disciples alike testify that he ever walked worthy of his profession. He prized church ordinances. He was very feeble the last two years of his life, and being also totally blind, he could scarcely get to chapel on Sundays; yet he would manage to be there at communion seasons, even to the last that occurred previous to his death.

#### Triumphant death.

During a few of his last days the powers of nature were all exhausted, so that he could say but little; yet he manifested the greatest interest in everything he heard on religious subjects, and evidently united in prayer after he had been thought to be past noticing what was occurring around him. He had no dread or fear of death; but longed for the time of his departure, that he might be with Christ and teacher Judson and his fellow-disciples who had gone before and the whole assembly of the glorified. Ever, in speaking on these subjects his countenance would glow with an animation which no worldly topic could inspire.

In his last hours his communion seemed to be more with spiritual beings than with material things. His eyes, which could discern nothing by the light of this world, would often be turned steadfastly towards a point where he seemed to see celestial beings; — and he would speak of seeing them as though he thought others around him might see them too. His departure was lingering. Nearly a week he seemed to be in an intermediate state between the visible and the invisible, holding alternate communication with both worlds. Speaking to him seemed like speaking to a corpse, and his answer like a voice from the dead. He

preached to those about him, particularly to his sons, who both had turned aside from the right way,—to the last; and though dead, he yet speaketh. He has left behind him an unblemished Christian character. Whoever speaks of him, speaks in terms of high commendation. The whole community respected him. A large concourse of all classes, Christian and heathen, attended his funeral and followed his remains to their resting-place. His memory is blessed.\*

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### ASSAM.

#### LETTER FROM MR. WARD.

**Basgora—Ready hearers—Preaching from the heart.**

*(Concluded from page 354.)*

A notice of the village which was the scene of the impressive incidents here described may be found in the Magazine for July, p. 306, (annual report,) extracted from a communication of Mr. Danforth.

After our return from the meeting at Nowgong I was much disappointed that the season was too far advanced to favor my intended visit to the Cachari country. I therefore made a short tour on the north side of the river to Basgora, a village about twelve miles distant from Gowahati in the edge of the Durrung district. I was particularly desirous of visiting this village because of the cordial reception they gave us last year.

I had with me Bipsu, and we confined our labors to this village which has about eighty families in a small compass, though there are many interesting villages in that vicinity. Our tent was pitched under a tree just out of the village, where we received those who came to us. We also visited them at their houses. The chief interest, however, was in our evening meetings, which we held at the house of the Thakuria or head man, who has great influence among all the people

and is very friendly to us. Nearly all native houses are so constructed as to enclose a space of twenty or thirty feet square, which is their only place of reception for visitors. Here, under the open sky, we held our regular exercises of singing, preaching, and prayer, with a good company whom the Thakuria called together. These were pleasant and solemn seasons to me. Evening after evening we unfolded to them the great salvation, and had the satisfaction of knowing that many of them had a clearer idea of the gospel than is often obtained in any of the villages which we visit. And while the gospel was the burden of all our preaching, it was by no means necessary to "shun to declare the whole counsel of God" concerning the folly, the guilt, and the utter hopelessness of trusting in their idolatrous and abominable systems which had been the ruin of their ancestors and were the manifest curse of their land. I especially insisted on the experimental features of our religion, the inward power and the inward witness. They confessed that in all their worship of idols they never obtained power to hate and renounce sin, nor any evidence in their hearts that God forgave their sins, or was pleased with them. I felt a solemn obligation resting upon me to be *able* honestly to say that I hoped I had obtained and still possessed the inward testimony of forgiveness and peace with God, and his love shed abroad in the heart by the Holy Spirit,—to be able to look inward and upward and say, "My God, my reconciled Father and God, I trust thou art with me,—that thou ownest me as thine."

#### Apparent effect.

I have often had occasion to admonish our native brethren to tell the people the effects of this religion in their own hearts, instead of preaching it merely as a theory. There is perhaps nothing that arrests their attention like this. I was often interrupted by these people inquiring, "Can I obtain this inward witness? Tell us how we can obtain it." Some of them said they would henceforth wor-

\* The bereaved widow was promised a home and an ample living, if she would give up Christianity, in the family of the elder brother, who are still living, and rich in the things of this world. But she spurned the offer; "choosing rather to suffer affliction with the people of God," than to enjoy the pleasures of sin "for a season."



ship Jesus Christ; and as we all bowed down together we were frequently interrupted by some of them calling aloud upon Jesus Christ to have mercy upon them and forgive their sins. The exercise of prayer always seemed to impress them deeply. The last evening I was there, the company of hearers was greater than on any previous evening. They manifested a confidence and respect such as I had never met elsewhere. They even came with their sick and lame and *almost* blind, but alas, the healing power was not with me; I could only give them some medicines. So different was our reception from any I had before obtained, that I was almost startled and surprised by the new position, and trembled between hopes and fears. But I have learned in part by a severe experience, not to trust too much to appearances, nor to be utterly cast down when appearances deceive. I know not what will be the result in this village; I expect nothing, hope for nothing, except by the renewing of the Holy Spirit. All I hope is that, from the little tokens of preparation, the King may intend to pass that way. May we rightly interpret the tokens and understand our duty.

#### GERMANY.

##### LETTERS FROM MR. BOLZMANN.

##### Renewed persecution in Schaumburg-Lippe.

By the communications that follow, it will be seen against what obstacles Christian faith has to contend in portions of Germany. The principality of Schaumburg-Lippe lies in the northwest of Germany, surrounded (with the exception of a few detached lordships) by the territories of Hesse-Schaumburg, Hanover, and Prussian Westphalia. It has an area of 217 square miles, a population of about 30,000, a revenue of \$137,000 annually, one vote in the full diet of the Germanic Confederation and one-fifth of a vote in the committee. Its contingent to the army of the confederation is 240 men. Such are the dimensions of the state. Its character is seen in these communications, and may be more fully appreciated by refer-

ence to pp. 349 of the last, and 62 of the present volume of the Magazine. Mr. Bolzmann who met so inhospitable a reception from the authorities, is a pastor in Hanover. The first notice of the proceedings was contained in the following brief communication from Mr. Tecklenburg, whose sufferings have been before related. (See the preceding references.)

"You will feel as great regret as I feel in informing you, that since the 17th inst. our brethren Bolzmann and Müller have been imprisoned in the jail of Bückeburg. We were assembled for worship on that day at the house of br. Beisner in Hesen, when suddenly the *bauernvogt* (peasant-overseer), attended by several officials, entered the house and demanded to speak to brn. Bolzmann and Müller and myself. When we had gone out to him he told us we must follow him to his house, which we did. There he asked us whether we should attempt to escape while being conveyed to Bückeburg. We of course replied in the negative, and one of the officials confirmed our reply by saying, "Oh, you may trust them, sir, I know them well." We were then escorted to Bückeburg. I was permitted for the present to go home; my two companions were committed to jail until sentence should be pronounced upon them. My request to supply our brethren with a bible and a bed has remained unheeded, which grieves me much, as I know they are in a cell where comfort is out of the question."

Prison of Bückeburg, April 24th, 1854. — No doubt you have heard from some other source that Br. Müller and I have been imprisoned since the 17th inst., and I now give you some further information regarding our term of confinement. On the 22d, our jailer conducted us to the presence of the assessor, who read the following sentence to us: "The missionary Bolzmann and consorts (meaning all present), having been found assembled for a Baptists-meeting at the house of Carl Beisner at Hesen, are according to sect. 3 in a proclamation of 1852 hereby sentenced to four weeks' imprisonment. Further proceedings will however be instituted against the missionary Bolzmann and the printer Müller; who as leaders of the meeting and for having spoken a prayer are sentenced to an additional four weeks' confinement (2 months). An investigation

will be instituted against Bolzmann, on the ground of his having performed clerical acts, i. e. administering baptism and the Lord's Supper." The assessor added: "The case is now no longer in the hands of justice (?). You are at liberty to appeal to the clemency of the government. Do so in the name of God, if you like. You, Bolzmann, are reserved for a further investigation." After our return to prison, we addressed a request to br. Lehmann of Berlin to prepare a petition for us to the prince. This he has done, and forwarded to the government.

My heart is sorrowful, my dear brother, to think that my labors, feeble as they have been, are cut off probably for months, especially when I remember there is no one to take charge of the little flock of Hanover, and that in other places which afforded to us a promise of an ingathering, hungry souls will be waiting in vain for food. Yet on the other hand I have had too many proofs of the Lord's goodness to doubt the graciousness of his purposes now, though the natural eye can see in them only discouragements. My chief object for now writing is to entreat you, to secure for us if possible some help from England or America; the former could of course reach us the more speedily. I am thus urgent because I speak on behalf of all who were present at the meeting, for none are exempted from an imprisonment of four weeks, while the whole rigor of the law, if applied against me, will compel me to an imprisonment of six months.

Our external position, as you may suppose, is by no means an enviable one, for we are almost deprived of the light of day, though by climbing up to a kind of opening in the wall, we can catch an occasional glimpse of the sweet sunshine and budding spring without. But though deprived of external liberty, within our soul beyond the reach of man we rejoice to possess the liberty with which Christ makes us free. And then, too, we have some [redacted] [redacted]

unknown to our persecutors. We draw consolation from the assurance that hundreds of God's dear children are praying for us and sympathizing with us, and above all we know that soon the Lord will turn again the captivity of Zion; then will our mouth be filled with laughter and our tongue with singing.

Our kind friend Tecklenburg supplies us with food, but I fear in the present time of scarcity this should press too heavily upon him.

If you write to me, and as I hope soon, please to enclose it to br. Tecklenburg. Of course we are not permitted to have any communication with our friends.

#### Inquisitorial examinations.

The term of imprisonment had nearly expired before anything decisive was done in respect to the more serious accusation for which Mr. Bolzmann was singled out. He was interrogated as to the fact of his having administered the ordinances, and required to confess. He refused to criminate himself, and demanded that if any charges were made against him they should be produced. A second inquisition is described in the following extract, under date of

May 19. — At noon to-day I was conducted by the jailer, into the presence of the bailiff. He informed me that the minutes of my last examination had been put into the hands of the justiciary, and that a new decree had been issued concerning me. The decree was read to me. In it the bailiff was instructed to continue the investigation pending against me, for having dispensed the sacraments, — after having previously enjoined on me the duty of answering to all questions put to me by the authorities. In case of my refusing to give the desired replies, they were to be extorted from me by violent measures.

The bailiff then repeated the questions put to me on a former occasion, and reminded me, that I had not refused to answer similar questions before the publication of the royal decree (a decree which commands the severe punishment, not only of Baptist preachers, but of those who permit Baptist meetings to be

held on their premises). I told him, that had I had time for reflection those answers would not have been given, though they conveyed nothing more than what was already well known to the authorities,—but that now I should adhere to my first declaration not to answer. The bailiff inquired whether I wished time for reflection. My answer was in the negative, accompanied by the assurance that the matter had been well weighed by me. "Well then," he said, "you must prepare yourself for the consequences." I did not refrain from saying, "Yes, I know in such cases power usurps the place of justice."

The minutes of this conversation being read and signed by me, I was reconducted to prison. What may be meant by "violent measures" I do not know, but it is not hid from the Lord, and should he see fit to permit heavy trials to come upon me, my prayer shall be for strength so to bear them that his name may be glorified. Our petition to the prince remains unanswered. The other brethren still continue unmolested. We continue well, and five weeks of our imprisonment have almost expired. The Lord is a light to us amid the gloom of these dreary walls, dispelling every doubt and fear, and giving us richly to enjoy the peace that passeth understanding.

June 17.—On the 5th inst. I received a letter from Dr. Steane conveying the cheering intelligence that the Evangelical Alliance has addressed a memorial to the prince, and in case of its proving fruitless will send a deputation to wait upon him. I have deferred writing to you from a desire to be able to communicate something definite regarding my own position. This it is now in my power to do, having but recently returned from an examination of two and a half hours in the court of chancery. The procurator there informed me of the prince's refusal to grant our petition, and that I would therefore have to accomplish the four weeks' imprisonment awarded me by the police, which term will expire next Monday. At the same

time he said that the Upper Court of Chancery would continue my confinement until sentence had been pronounced on me for the performance of clerical acts, but in case of my willingness to confess, to-day, when and where they were performed, the sentence would probably not be delayed beyond Monday. If on the contrary I adhered to my refusal, my ultimate punishment would be proportionately severe. The law must take its course. Clemency could proceed only from the prince and his government, and a case like mine was not likely to bespeak clemency. My inflexibility in the matter must be regarded as a determined opposition to the law. My reply was,—“I regret in this case to be unable to meet the demands of the law, but beg my course of action may not be interpreted as daring or obstinacy, but as a necessary result of conscientious conviction.”

“I pity your infatuation,” replied the procurator. “You will yet have to regret it, for one of the two must yield, and the authorities must uphold the law. Spiritual pride and the desire to be considered a martyr, I fear are the causes of your determined silence.”

“My heart,” I replied, “is indeed not free from pride, and I entreat God daily to give me in its stead increasing humility. But the Almighty is my witness—in this matter neither pride nor a similar motive influences me.”

Our confession of faith was next produced, and the question put to me whether I acquiesced in all the sentiments it expresses. My reply being in the affirmative, the procurator, referring to the article “Of the civil government,” said, “Do you not then believe the Bückerburg government to be divinely appointed, and do you not, according to your tenets, owe it obedience?”

“In temporal matters,” I replied—though not for the first time—“yes; but not in spiritual things.”

“The bible does not forbid you to answer simple questions put to you by the authorities.”

"No; but from the word of God I have acquired the conviction that the government is acting wrong, and I cannot lend a helping hand to their persecutions."

"You might at least remain in Hanover, where you have liberty," impatiently retorted the procurator.

This reproof I met by saying, "We deem it our duty to disseminate the truth as widely as possible, and we dare not yield obedience to laws which would hinder us herein."

On a former occasion I had expressed a doubt whether any charges had been entered against me. The procurator now asked me on what this doubt was founded. "Either," he said, "you have a clear conscience,—and then why not say so?—or you have agreed among yourselves to reveal nothing."

"My doubts," I answered, "proceed from the fact that no charge has been read to me, but I am merely asked to confess,—to become my own accuser."

"The authorities have good reason to suppose you have again transgressed the law," said my interrogator, "and your obstinate silence confirms the suspicion. Your silence is not founded on the word of God. It proceeds from your own perverseness."

"There are cases," I said, "in which we are not called upon to confess all. Jesus gave no answer to Pilate."

These, my dear friend, are the leading points in this interview, which lasted, as I mentioned, two and a half hours. I entered the court with fear and trembling; now I feel grateful for having been able to speak with firmness, but with composure.

I must not forget to say, the procurator mentioned that I must be confirmed in my resolute silence by foreign influence. He may have heard of the proposed memorial;—or is it possible that letters addressed to me are intercepted? It seems almost incredible, yet I have begun to fear it.

The other nine brethren and sisters are to be imprisoned four weeks without a reason having been assigned. Br.

Müller will probably be liberated on Monday.

#### LETTER FROM REV. J. F. ONCKEN.

##### Formation of a church.

Better tidings come from other parts of Germany, as related in the following letters.

Bremen, April 17, 1854.—Knowing that all missionary intelligence from home has even more than ordinary interest for you at present, I send you a few statements connected with our more recent experience.

You have long been aware that it has far exceeded my power to supply the wants of the stations connected with the field of labor assigned to me, and it has therefore been with peculiar gratitude that I have hailed the arrival of br. Haupt, whose assistance under divine blessing promises to be invaluable. He appears to be an ardent, zealous laborer, yet one with whom it will be easy to co-operate harmoniously. With such a stimulus to renewed exertion we now seek to be "up and doing," and to enter in at the doors now opening everywhere around us for the introduction of the truth in its primitive purity.

My attention, as you know, has hitherto been chiefly directed to various localities on the banks of the Weser, and it is here that the gospel has achieved many triumphs. The number of believers who live scattered along these shores, amounts to seventy persons, and they have long felt a wish to be united so as to form one church. On the 15th and 16th of February, therefore, the brethren Braun, Hinrichs and one or two others, after discussing the matter at Halsbeck, proceeded to Elsfleth (the most central of our stations on the Weser), where on Lord's Day, Feb. 19, about forty persons from the several stations were assembled. Br. Braun addressed them at our request on the principles and vocation of a Christian church, a church built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. After some further

discussion regarding local arrangements, the brethren present unanimously consented to take part in the union about to be formed, and they were then constituted "the Baptist Church of Elsfleth." The occasion was an interesting one, and as solemn as interesting. Our brethren felt that in union there is strength, and that from henceforward the joys and sorrows of each will be shared by all. On the 19th of March I had the pleasure of adding two persons by baptism to the Elsfleth church.

We have had no difficulty in obtaining permission of residence here for br. Haupt. It was granted at once on my certifying that he would be engaged as an assistant missionary. We may infer from this that the authorities are more favorably disposed towards us than we ventured to hope.

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LETTER FROM MR. SCHAUFFLER.

Baptism of two Swedes.

Hamburg, May 30, 1854. — Last week we have had two Swedish brethren here, br. Forssell whom you know, — he was here some years ago along with br. Wiberg — and br. Hydenberg from Orebro. A dear brother from Norr Köping in Sweden, baptized here some months ago, was brought by the instrumentality of br. Forssell to the knowledge of the truth regarding baptism.

These two brethren, Forssell and Hydenberg, applied for baptism. As I do not understand their language I told them they should go to br. Köbner, at Barmen; and after they declined going there, on account of the expense, I referred them to Copenhagen, where they might call on their way home. But they preferred to have the rite administered here. Consequently I called together those of the brethren who understood Danish, and we had a very long conference, examining thoroughly their principles and faith, the result of which was that we could joyfully propose them to the church as candidates for baptism.

The church unanimously received them, and they were baptized into the death of Christ on the Sabbath before last.

One of them ordained — Good tidings from Sweden.

When the rigor of Swedish law against all forms of dissent and all evangelical activity, even in the ministers of the established church, is considered, no one can read the statements here made of the condition of things in that country without mingled thankfulness and solicitude, which it is hoped may lead many to fervent prayer on behalf of those brethren who brave such intolerance. Nor can any be reasonably surprised at the measure taken by the church at Hamburg, while the care exercised to "lay hands suddenly on no man" will be appreciated.

But this was not the only object of their mission. They were sent by hundreds of brethren who had left the Swedish national church and had formed themselves into churches in different parts of Sweden, and have been for several years anxiously waiting for baptism. In the name of these br. Forssell expressed the wish that br. Hydenberg should be ordained to administer the sacraments. At first I said this was impossible, as br. H. was entirely unknown to us, that he was a stranger to all that regards apostolic churches, and they should wait till br. Wiberg returns from America. He could ordain him if he thought proper. Br. Forssell replied that br. Wiberg's return was uncertain in respect to time, that they wished not to be baptized by him, in order to prevent his speedy banishment. At the same time it was the brethren's conviction that br. W. will be so closely watched by the police on his return that it will be quite impossible for him to leave Stockholm for the country. Br. Hydenberg has to appear before a court of law in the province Dalleskarlein, (he has been fined in three provinces for preaching the gospel,) and the brethren think it will perhaps ever afterwards, at least for a long time, be impossible for either br. Wiberg or br. Hydenberg to go there. His journey to the court's session may be the only opportunity for the peo-

ple to have baptism administered to them. Br. Forssell and many of the brethren and sisters in Sweden say that great harm may be done by denying these brethren the privileges to which they are so much entitled. They have, in many parts of Sweden, left the establishment, have formed themselves into churches, have elected elders, and are waiting to be baptized. They have already celebrated the Lord's Supper among themselves, and if no assistance comes it is to be feared that they will baptize themselves, and perhaps commit worse irregularities.

With regard to the personal ability and fitness of br. Hydenberg, br. Forssell produced a request for his ordination, signed by a brother who was baptized in America, by a Christian nobleman who is one of the ———, who warmly advocates the cause of religious liberty, by another nobleman, and several other persons. This petition expresses the wish of hundreds of brethren, as br. Forssell assures us, whose signature would have been cheerfully given had he thought it necessary. Several letters from different parts of Sweden had similar contents, and the brethren who could read them said that the desire for baptism and a better regulated state of things was so ardent and so pressingly expressed that they did not feel at liberty to refuse to yield.

But this of course could not bring me to a decision until I knew that br. Hydenberg was the right man for it. I laid this before the church, and it was resolved that a number of the brethren should assemble at my house to ascertain if possible his knowledge of the word of God, all that regards the churches of Christ, &c. This interview lasted from six to twelve o'clock at night, and was very satisfactory to all of us. We found him quite familiar with all points of church discipline, &c., he agrees with our confession of faith, and seems to be an earnest, devoted Christian.

From br. Forssell, in whom I believe great confidence can be placed, and

whom I have known for several years, we learned that br. Hydenberg was converted seven years ago, and from that time began to preach the gospel to the world. Many have been converted by his instrumentality, and three years ago the brethren in Orebro requested him to settle among them as their spiritual leader. To comply with their wish br. Forssell established a business for him there. He is very much loved by the Christian people. His life has been blameless before men since his conversion, and he has a good report from the world. On my remark that he might perhaps be lifted up in his mind, br. Forssell said that he would have had opportunity enough before, as he was very much esteemed everywhere, and that he had sometimes complained to him that he had had such temptation and felt the danger of it; but that as far as he knew him, and he had known him ever since his conversion, he had shown a meek and humble mind.

They were at my house during their stay here, and I had good opportunity of observing him. I found him a childlike, earnest and devoted brother, with a thorough knowledge of the bible; for hours I conversed with him by merely quoting passages of Scripture which I could understand in Swedish and he in German. The day of his baptism he said was one of the happiest days of his life. We read and sang and prayed together till after midnight. Mr. Forssell is also a very dear brother, and the company of both was highly profitable to me.

Under such circumstances I felt at a loss what to do. On one hand the state of Sweden, on the other the great responsibility of ordaining one who perhaps might turn out not to be what we thought. But taking all things into consideration before the Lord, and praying earnestly, and also admonishing the church to pray earnestly that we might be able to find what was God's pleasure, I left it to the church to direct. Meanwhile I wrote to br. Kobner, at Barmen,

stating the whole case and asking his advice. He said that if we could find br. Hydenberg to have the necessary abilities and qualifications, he should advise his ordination. The church resolved that he should be ordained as an evangelist, which took place on Wednesday last.

We have peace in the church and enjoy the presence of the Lord.

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LETTER FROM MR. RINGSDORF.

Baptisms at Vollmarstein.

Vollmarstein, May 17, 1854.—The Lord has glorified himself by us since we left the national church, above all we could ask or think. Since then, baptism has been administered at three different times: on the 4th of March, when br. Köbner baptized fourteen of us; on the second day in Easter and on the 18th of May, when br. Rauschenbusch baptized on each occasion fifteen; so that we number already forty-four baptized. The ordinance has been blessed to us all, inasmuch as all are more joyous in their faith or more fervent in their love one toward another. Never before was our communion and fellowship so blessed as at present. Some who before always complained and sighed on account of their sinfulness—among them a woman who was converted twenty years ago, and who, during the whole of this period, was always complaining and doubting—are now so happy that the inward change can be read in their faces.

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LETTER FROM MR. KOEBNER.

Baptisms at Barmen—The work expanding.

Barmen, May 30, 1854.—On Saturday the 20th inst., the Lord prepared for us a rich feast, in the baptism of five dear brethren and sisters. A woman from Vollmarstein, in company with br. and sr. Ringsdorff, applied for baptism. Her husband, a gend' armes, had requested her to be baptized at Barmen

rather than at Vollmarstein. This dear sister was converted a short time since, and as she could not remain till the evening, I was obliged to baptize her at 5 1-2 o'clock, P. M. The Lord gave us on this occasion to speak on his word, "I am the way." I had hardly accompanied these dear visitors to the railroad station when a second party had assembled for baptism consisting of a brother and three sisters. Many members of the church were also present. Again the Lord was very gracious and poured his spirit upon us as we spoke on his word, "Ye are my friends if ye do whatsoever I have commanded you." Two of the baptized were of Barmen, one from Solingen and one from Ronsdorf.

You will perceive from this that the dry bones begin to move in our vicinity where br. Ribbeck is laboring. On the Lord's day a number of people from distant places begin to visit our public worship. In Lennep we trust the Lord will soon give us a little branch church. The brethren there have hired a saloon in which br. Ribbeck preaches, and where they have a Sabbath school numbering already sixty children. In Hattingen many Christians are also friendly to our views and are convinced on the subject of baptism. There also they have hired a large place to worship in. I was there last on the 16th of May, when the place was crowded.

On Lord's day, the 28th, we had a precious church meeting, when the hearts of all present were greatly rejoiced by four sisters confessing their faith and experience. Our number is now fifty-three. At Pentecost the brethren in Vollmarstein intend to have a love feast, to which they have invited the church in Barmen. We expect three sisters from Düsseldorf will then unite with us.

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## SHAWANOEES.

LETTER FROM MR. BARKER.

Early efforts for the Shawanoes —  
Present state.

Shawanoes, Feb. 28, 1854. — The Society of Friends were the first among Christians who interested themselves especially in the condition of the Shawanoes after their allegiance to the United States. They were then a wild and ferocious people, relying upon the chase for the means of sustenance. The sympathy of these "friends" was enlisted in their behalf. They sent men to mingle with them in their daily life, and to incline them, if possible, to place their children under their instruction. Among other acts of kindness, they built for them a mill to encourage them more largely in the cultivation of their corn-patches, &c., &c. The progress and immediate results of these efforts were somewhat amusing. After understanding that the mill was erected to be for them instead of a corn pounder, they commenced bringing in their grists, consisting of a pint or a quart of corn, wrapped in a piece of deer-skin. On finding it inconvenient to grind so small quantities, they became impatient, and, in the absence of the miller, succeeded in starting the mill, and with a larger grist, gathered from their mother earth, of pebbles and rocks, they spoiled the mill and captured its rigging, converting it with much hilarity to a more appropriate use, in their estimation, for strings to their bows

to be employed in the chase. A similar fate attended the blacksmith shop, built for them about the same time by the United States government. The iron of it was converted into arrow points, and the tools stolen away. Similar scenes accompanied the gift of the first cattle by government agents, for the purpose of ploughing and raising stock. No sooner were these agents out of sight, than they commenced slaughtering them and preparing them for food, which they devoured in joyous circles, accompanied with the whoop, the drum, and dance, after the custom of Indian festivals.

It will be inexpedient in this connection to continue their history to the present point of improvement, which, compared with the past, is a condition of elevation and happiness. Much trial and anxiety must have attended the labors in their behalf.

I commenced my labors with this people in the spring of 1839. In 1842, a work of grace commenced, resulting in the hopeful conversion of a few of them, who united with the church. A scene of persecution followed, scattering a portion of the flock. In the fall of 1844 we re-organized the church with the few members left. These, with the numbers added since, make seventy-four, — about one quarter of whom have been excluded, about another quarter have died. The past year some have died and some have been added, making the present number about as the year preceding.

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MISCELLANY.

## THE LOOCHOO KINGDOM.

Mr. S. Wells Williams, an assistant missionary of the American Board at Canton, furnishes for the *Missionary Herald* a pretty detailed view of the Loochoo Islands, (we follow the spelling mostly heretofore in use, as being besides nearer to the native pronunciation, in

preference to *Lew-hew*, adopted by Mr. W.), to which his long residence in China, and the opportunity of visiting the island in connection with Commodore Perry's squadron, give the stamp of authenticity. From this account we select and condense the more important statements. The opening of Japan to American com-



merce must bring American Christians into ever-nearer relation to the whole of Eastern Asia and the Asiatic islands.

The kingdom of Loochoo consists of the island bearing this name (called by the natives Doochoo), nearly equidistant from Japan and China, and thirty-six smaller islands near it. Loochoo is about sixty miles long and twelve or fifteen miles wide, with variegated and agreeable scenery, though presenting seaward an unimpressive, monotonous outline. The shores are lined with coral reefs, and in some cases they seem to have been thrown up by volcanic agency. The climate is healthy and agreeable, seldom cold enough for fires, while the summer heat is moderated by the easterly and southwesterly winds which alternately sweep along the coasts. The vegetation partakes more of a tropical character than that of the adjacent coasts of China, while its grapes show its proximity to the temperate zone.

The people rank in stature below their neighbors; the average height of a dozen able-bodied men was five feet one inch, and that of a company of gentry, a class noticeably taller than the laborers, was five feet four inches; but they are compactly built, well proportioned and generally healthy, though their countenances indicate the depressing effect of unremitted labor. Their serious aspect is at once remarked by a visitor. Their complexion is a pleasant reddish olive tint, deepened in proportion to their exposure, and usually darker than that of the Chinese. The eyelids are less oblique and the cheek-bones less elevated than in the Chinese, which, with their low stature, may be regarded as proof of a different and southern origin. The women hold a low position in society. Toil and exposure give their countenances a wrinkled, grimed, and careworn appearance. They do most of the marketing, and five or six hundred may sometimes be seen at once in the market at Napa, each attending to her basket or stall. The population of the island is supposed to exceed 100,000, nearly one-half being

in the cities of Napa and Shui, the rest distributed in villages.

Most of them are engaged in agriculture, and the fields give evidence of toilsome cultivation. Rice is the principal product; wheat, two kinds of millet, maize, tobacco and sugar cane are raised for home consumption, and plats of vegetables agreeably intersperse the patches of grain. The vegetable productions are less varied than those of China. Sweet potatoes, pulse, egg-plants, cucumbers, squashes, melons and the water-lily are common. Fruits are not abundant and few trees are seen. There are forests in the northern part of the island that furnish timber and fuel, and groves planted in the environs of the cities and other places, with some detached shade trees, and bamboo hedges line the streets of villages.

The mechanical arts are at a low point. Their tools and methods of using them much resemble what is seen in China, but are ruder. In some respects the people seem to have lost skill which they once possessed, judging from ancient bridges and causeways. Carpenters, blacksmiths and some silversmiths were observed; rude looms and spinning wheels are common. Cotton is bleached, dyed and woven, commonly in checked patterns. Boats are rude, mere open scows paddled by boatmen sitting on the gunwale, or small canoes. Junks are built on the Chinese model, though Japanese vessels of much better forms are constantly in port. The dwellings of the people are simple and rather slight thatched structures, making at best an indifferent shelter for such a climate. The roof is supported by a double row of posts on its sides, about four feet apart, and beams extend across to assist in upholding the roof in the centre. The inner posts and cross-beams are provided with grooves in which panels slide, forming the sides and partitions of the house. The space between the outer posts forms a porch sheltered from the rain. In unpleasant weather sashes of thin or oiled paper imperfectly supply the place of glass.

The floor, elevated about two feet from the ground, is usually covered with mats an inch thick, on which are sometimes spread felt carpets. On these they eat and sleep, dispensing with chairs or tables. A few low stands for writing, and sometimes a sort of raised divan for the deposit of articles of curiosity, constitute the only furniture. The mats usually harbor an abundance of fleas, but houses of the better sort are cleanly and their panels are ornamented with pictures. One object of every householder is to prevent the passers-by from looking into his house or yard. The entrance to the enclosure opens behind a dead wall, or at right angles with the highway. Most houses are entirely surrounded by massive walls rising to a level with the eaves. These walls are of unhewn stone,—some of them beautifully constructed in a cyclopean style and afterwards pecked smooth with a hammer. In a climate where frost is unknown such structures remain for ages, and some of those seen in the streets of Napa may be two centuries old.

The city of Napa lies on the river the mouth of which is known as Napa-kiang, and stretches inland from the beach for more than a mile. Shudi or Shui, the capital, about three miles distant, is built on the ridge and side of a hill. It is well built, and a stream which runs down the hill adds greatly to its appearance. The waters are collected into pools and tanks, its banks are connected by stone bridges of great durability, while the houses scattered along the steep sides, interspersed with trees and ledges of stone, give it a very picturesque appearance. The palace is a collection of large buildings, of an ordinary description, enclosed by a stone wall of great solidity; but the flights of stone steps, the ornamented triune gateways and the paved courtyards with detached trees and arbors, exhibit some skill.

The streets of the two cities are partly macadamized, with open gutters at the sides. Some of them are wide enough for carriages—which, however, never

yet rolled over them—and the road which connects the two is well paved. But the roads generally are rough and neglected. The usual conveyance of passengers is by sedans. Horses are used as beasts of burden; they are small and well proportioned, but over-worked and under-fed. Cattle of a small breed are used in ploughing. Sheep are said to be unknown. Fish, pork and poultry are the chief animal food of the people.

The language of these islanders is a dialect of the Japanese, but so dissimilar that natives of the two countries can with difficulty converse. Chinese literature is more valued than the Japanese. The writings of Confucius and Mencius are the basis of morality and polity. Japanese editions of these works, provided with the necessary tenses and inflections to facilitate perusal, are studied in the schools, where the sons of the gentry are taught the Chinese characters through the medium of the Japanese, pronounced according to their own *patois*. A more circuitous route to knowledge can hardly be instanced. All educated persons endeavor to learn to speak Chinese; many attain much readiness, adopting the Peking pronunciation. The mass of the people are not educated, and hence there is an utter absence of those sign-boards, placards, government edicts, and other devices to attract the eyes of a reading people, with which the walls of Chinese towns are so profusely decorated. The Loochooans speak rapidly and indistinctly, clipping their words and frequently dropping intermediate consonants, as Shui for Shudi, which makes it difficult to catch the proper pronunciation.

The kingdom acknowledges a nominal fealty to the Emperor of China, to whom a small annual present is sent, but is really subject to Japan, having been for two centuries under the sway of the Prince of Satsuma. But he has left the hereditary monarchy and all the internal administration apparently as undisturbed as if the nation were independent, exercising control by a secret residency and receiving a certain tribute. As in Japan,

(see our last volume, p. 146,) a system of espionage is observed, by means of which an intensely absolute government is maintained without any display of military power. Fear does the work of force. No soldiers, no arms of any kind, are to be seen, which led Capt. Basil Hall to infer their non-existence, and to ascribe to the people an amiability and inoffensiveness of character beyond the truth of the case. They have indeed treated visitors with marked courtesy and kindness. But such is the policy of the government, that no occasion of offence may be given to other nations. Vessels have received supplies for which no one would accept remuneration, — because the people seem to be afraid to have intercourse with foreigners or to receive anything from them. The romantic features of society in pagan lands, alas, will not bear a near inspection.\* The Loochoos always speak of China with respect, but scarcely speak of Japan at all, and profess great ignorance when questioned respecting it.

Their religion partakes of the character of that of China and Japan. From the former they derive the worship of ancestors and the adoration of Confucius. The worship of stones and of the bastard banian tree is common, the former to propitiate the gods of grain, the latter to obtain long life. No mission has been successfully established here. Dr. Bettelheim, supported by a British "Naval Missionary Society," took up his abode here, and has for years lived in forced seclusion, toilsomely learning the language, but unable to gain the least communication with the people. The opening of Japan may probably relax the exclusiveness of Loochoo. The concluding remarks of Mr. Williams are very just.

"One cannot but observe, when considering this little kingdom on the con-

\* Hobbs maintained that war is the natural state of man. Napoleon (the first) may never have stated this to himself as a principle, but his view of the Loochoos suggests an implication of it. When told that they had neither soldiers nor offensive weapons, he exclaimed, "No fire-arms, no weapons of any sort! How in the world do they fight?" — as if there was no living without fighting.

finer of the vast Pacific, the effects of a government well organized in all its branches, supported and recommended by acknowledged principles and institutions, and a system of jurisprudence and education, in preserving the nationality of the people, obtaining the respect of their neighbors, and on the whole securing the necessary comfort of all its subjects. Here we see a population inferior to Hawaiians and New Zealanders in personal prowess, intelligence and activity, enjoying greater comforts, maintaining their position, and securing the respect of their two powerful neighbors from whom they have derived nearly all their civilization. All their institutions are acknowledged, and nothing rests on brute force. Confucius is the standard of right, and not the war-club. Schools and a regular series of officers are upheld; so that the taboo, cannibalism, and the atrocious crimes common in other Pacific Isles, have no countenance. The benefits of a written language are also conspicuous; and although the Loochooan scholar has two of the most difficult tongues in the world to master, in the Chinese and Japanese, they are overcome; he learns to read, and thereby gives his tribute to the importance and value of a written medium to perpetuate the existence of any people. . . . It is to be hoped that no European or American arm will ever be raised to destroy what China and Japan have so long respected, and which had far better be Christianized and elevated."

#### MISSIONS TO THE JEWS.

The Church of Scotland has been distinguished for a peculiar interest in the conversion of the Jews, a sentiment which the Free Church also cherishes. The "Jewish Scheme" of each holds a prominent place in their foreign operations.

The *Missionary Record* of the Established Church publishes a letter from a friend sojourning in Baden, which gives

an interesting view of the condition and prospects of the Jews in Germany. They live scattered through the towns and villages, requiring the missionaries, like the Seventy, to enter "into every city." The first requisite to success, — to win their confidence — is in a good measure obtained. But the obstacles to the reception of the gospel are great. We are too apt to conceive of the Jews as firm believers in the Old Testament; and again, reading the Old Testament with the light shed upon it by the New, it is not easy for us to conceive of the impression it makes on one who is furnished with no such key to its contents. Unhappily, the law, which might prove a schoolmaster to bring them to Christ, is to a great degree made void by their traditions. These are recorded in the talmuds, which to the more strict Jewish party have an authority superior to that of the Scriptures. Revolting from such a faith, multitudes have embraced a scepticism differing only in name from that which has deluged the national churches of Germany. "To the modern Jew, Messiah is no longer a person — the Son of David — the deliverer of Israel. He is merely the type of an era — the symbol of a universal reign of righteousness and truth yet to be exhibited on earth. The other portions of their creed are equally vague. According to them, it matters little what may be the articles of a man's belief. Heathenism, Judaism and Christianity, are all alike manifestations of the religious element of our nature. In names they differ, in reality they are the same. Such are the two great parties into which the German Jews are at present divided. The majority, however, appear to halt between these two opinions, — believing they know not what — having a religion only in name — reverencing the Old Testament Scriptures, even while in many cases they are doubtful of their claim to have been given by inspiration of God."

Thus the missionary is often compelled to vindicate to the Jews the claims of their own Scriptures, before the Law,

the Prophets and the Psalms can be made witnesses for a Messiah already come. Even when these are admitted, their testimony is not received without a determined resistance. They cannot understand the revelation of God's love in the gospel. To them He is "a cold, strict Rabbi, who will exact his due even to the uttermost farthing." They stumble at the cross: a crucified Messiah cannot be the successor of David on the throne of Israel. The claims of Jesus to divine honors seem blasphemous. They repel the mystery of the Incarnation. The veil is on their hearts.

Against these obstacles persevering labor, with the blessing of Him who hath not cast off his people, has won converts to the gospel. They are few in number, but they are regarded as only "the outward signs of a great internal movement. The Jewish mind is becoming gradually leavened by Christianity. Already there are many who, like Joseph of Arimathea, are secretly disciples of Jesus, though as yet they have not openly professed his name. Others are anxious for instruction, and either come to the missionary's house or eagerly welcome his visits." And as they have suffered from the declension of pure religion in the churches of Germany, so the partial revival of evangelical piety there may be regarded as auspicious of good to the Jews, through the healthful influence of a true Christian example. It is calculated that one half of the Jews scattered through the world speak the German language. Every success, therefore, that is won in that country, hastens the time when "all Israel shall be saved."

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#### AMERICAN AND FOREIGN BIBLE SOCIETY.

By the Annual Report of this institution presented at its meeting in May last, it appears that the receipts last year amounted to \$46,097 31, and the disbursements to \$46,390. There was besides a large sum raised for the pur-

chase of the site of the new Bible House in Nassau street. The sum of \$6,000, to make up the \$55,000 required for this purpose, was pledged in the course of the annual meeting. There were issued from the depository 12,176 bibles and 38,856 testaments; of which 5,283 bibles and 10,050 testaments were issued for gratuitous distribution by individuals, churches, auxiliary societies, and other religious bodies.

Distribution abroad has been made in Canada, New Mexico, Germany, France, Bengal, Orissa, Assam, Burmah and China; to the amount, in all, of \$24,750, "with a certain prospect of a still larger sum being requisite for carrying forward this work in the ensuing year." Among the objects that are regarded as claiming increased attention the report alludes to the circulation of the Chinese New Testament in California among the large population speaking that language, and a more active distribution in China itself, and bible colportage in New Mexico and in Burmah.

There were enrolled last year 523 life members and fifteen life directors. The society's building, then nearly completed, is expected to pay for itself by income from rents, and ultimately to yield a revenue for general purposes.

In that part of the report referring to Burmah, the following paragraphs appear:

"We regret to see from the circular statement, issued from the Printing House for the year ending 1st of October last, that nothing has been done for some years in printing any portion of the Scriptures in Burmese. The New Testament is nearly exhausted, nor are there remaining any copies of the Old, except the unwieldy quarto Bible printed fourteen years since, and which it seems to be the deliberate purpose of *those assuming the exclusive control* in this matter to keep on hand as long as possible, and refuse to employ it in the manner so earnestly desired by the honored Judson, the translator and reviser of that Bible.

"Your Board have also regretted to learn that the proposition to prepare and issue a Burmese Reference Testament, which last year was proposed in the Report from the Maulmain Printing Department of the Mission, and was hailed by us with satisfaction, and thus noticed in our last Report, has been repudiated altogether, and such restrictions put upon the press as gives little ground for hope of its enlarged usefulness in publication of the Scriptures."

A marginal note, referring to the second of these paragraphs, adds,

"Since this report was read we have been gratified with the following very decided testimony from the committee on the Burman Mission of the Board of Managers of the Missionary Union. The report, from which this extract is taken, was *unanimously* adopted. The hope, therefore, that it will be acted on, may reasonably be cherished. This is the statement:

"In view of the numerous conversions and growing anxiety among the people to know the true religion, your committee would advise that a wider and larger circulation of God's Word may be necessary, so that no awakened sinner, or religiously disposed family, may be without its solemn warnings, its holy counsels, and its precious promises."

We are at a loss to account for the publication, in such a document, of statements so entirely erroneous as these. A clause in the first paragraph, which we have taken the liberty of underlining, conveys the idea that some *restraint* has been imposed on the circulation of the Scriptures. We say nothing of the implication in the word "assuming." It is enough to say that no rule, order, or suggestion even, has emanated from the Executive Committee, to limit the freedom of the missionaries in this respect. A certain *plan* of general distribution, proposed by Dr. Judson about fourteen years ago, but rendered impracticable on a large scale by the exclusion of missionaries from Burmah Proper,

was called to mind by the recent British conquest. The Board of the Bible Society offered to furnish any amount of funds required to carry it into effect. The subject was laid before the Convention of missionaries at Maulmain last year. A report, by a committee of experienced and judicious men, pronounced the plan impracticable, with any number of missionaries now or likely to be in the field, without a sacrifice of ordinary and necessary evangelical labor; and also, in their judgment, less judicious than the usual mode of distribution. The report was unanimously adopted. It is not easy to see how such a body of missionaries could properly be coerced into a measure which they so regarded; we are sure that Dr. Judson, were he living, would be the last man to attempt it.

Whatever rules have been adopted with respect to the press, they impose no other restrictions than such as are needed to restrain the printer from publishing at the expense of the Board books not first deliberately approved by competent judges. They were adopted only after careful consultation with the missionaries in Maulmain and elsewhere, who must be presumed to understand what measures are adapted to promote the "usefulness" of the press.

The preparation of the Burmese Reference Testament is suspended by the return of the missionary engaged in it to this country, as the completion of Dr. Judson's Burmese Dictionary was hindered in 1845-6.

If the committee of the Board of Managers meant to convey the idea that they "advised" anything *new*, they will be happy to learn that they were mistaken. They cannot desire more earnestly than does every missionary in Burmah, "that no awakened sinner, or religiously disposed family, may be without" the Word of God. And each missionary is free to impart the Scriptures to as many persons as he pleases, in the exercise of his own judgment and observation.

Attentive readers of the Magazine do not need these explanations, but the source of the statements we have quoted has seemed to require them.

#### AMERICAN BAPTIST PUBLICATION SOCIETY.

By the thirtieth annual Report, presented in Philadelphia in May last, it appears that 32,149,000 pages were printed last year, in different sizes, equal to 43,977,000 pages 18mo, of which 6,909,000 pages were of new publications. The society's catalogue now numbers 450 publications, of which 208 are bound volumes. Of the tracts fifteen are in German and three in French. Among the publications of the last year are *The Baptismal Balance*, by J. N. Brown, *Bunsen's View of Baptism*, by I. Chase, *Life in Judea*, by M. T. Richards, *Memorials of Baptist Martyrs*, by J. N. Brown, and biographies of William Carey, Menno, and Mrs. S. D. Comstock. Among the contemplated issues are the *Works of John Foster*, *Manuals of Baptist Theology*, *Church Polity and Church History*, and the *Life and Sermons of Christmas Evans*, besides publications in several foreign languages. Particular attention is given to the Sunday School department; a new Sunday school hymn-book is in press.

The receipts were \$49,612, 68, the expenditures \$49,552, 12. Thirteen life-managers and sixty-eight life-members have been added during the year.

Sixty-two colporteurs have been under appointment, of whom thirteen were students laboring only for short periods. These travelled 28,892 miles; sold 18,866, and granted 609 volumes; distributed 235,308 pages of tracts; visited 3,758 vessels and canal boats; made 32,690 visits to families; held 1,081 prayer meetings; preached 1,558 sermons; report 347 hopeful conversions; founded seven Sunday schools; administered 282 baptisms and organized ten churches. The cost of these labors was a fraction over \$5000.

Application has been made to the society to engage in colporteur work abroad,—in France, Sweden, and South Africa. Tracts have been sent to Hayti, with good effect.

The building fund of \$25,000 has been secured. But on consultation it was decided to be unadvisable to expend it in enlarging the premises now occupied, and it was determined to ask for \$30,000 additional, of which \$12,000 was pledged in advance. The society voted to endeavor to raise the remaining \$18,000. \$20,000 are also asked, to increase the publishing capital of the society. This is solicited in order to enlarge its operations in other languages, to establish depositories in different parts of the country, and to prosecute the preparation and publication of a history of the Baptists.

#### AMERICAN BAPTIST HOME MISSION SOCIETY.

The Annual Report mentions the decrease during the last year of thirty directors and members of the society. Fifty-nine directors and 582 members were enrolled during the year. A fund of \$25,000 is proposed for the support of the Secretaries and Treasurer. The receipts last year were \$62,730 26, the disbursements \$58,427; and there were liabilities due April 1st sufficient to exhaust the balance and leave a deficiency of a little more than \$1000.

The board felt required by various considerations to conduct its missionary operations "with much reference to prominent localities in different portions of our field, and to the extending frontier settlements of our country." A mission among the Chinese in California, proposed last year, has not been commenced, but the purpose is not abandoned. 184 missionaries and agents were employed during the year, of whom 56 were new appointments. Ten, under appointment some portion of the year, need no further aid from the society.

Nine of the missionaries labored in Canada and one in New York, near the

Canada frontier; six in Pennsylvania and two in Delaware. The rest were distributed in the north western states and territories, and in New Mexico, California, and Oregon. Twenty-one preach in French, German, Polish, Swedish, Danish, Norwegian, Dutch, or Spanish, or in one of three Indian dialects. The number of stations and outstations supplied is 612; thirty ministers have been ordained, sixty-seven churches organized, 1322 persons baptized, twenty-two church edifices completed and twenty-four in process of building. The churches aided by the society have contributed \$6,478 11, besides about \$20,800 for the support of their own ministers.

For the present year it is estimated that thirty-six men should be added to the present number of missionaries, which would require a contribution of over \$75,000.

There have been received and disbursed \$5,678 for aid in erecting church edifices. For this object and for purposes of general education, a further sum of \$30,300 is asked for, making the whole wants of the society this year about \$103,400.

#### LETTERS FROM MISSIONARIES.

##### Arracan.

C. C. MOORE, Dec. 17, Jan. 13, 19, Feb. 4, March 2, 17, April 3, May 5, 12, 14.—A. T. ROSE, Dec. 20, Feb. 20, Apr. 5.—Mrs. S. H. KNAPP, Jan. 16.

##### Bassein.

J. S. BESCHER, Dec. 1, Jan. 26, March 3, April 12.—H. L. VAN METER, Dec. 13, Jan. 21, March 15, April 14.—J. L. DOUGLASS, April 21.

##### Rangoon.

BURMAN MISSION, March 24.—J. H. VINTON, Oct. 7, Nov. 7, Dec. 9, 26, Jan. 16, 26, Feb. 18 (2), March 13, 18, April 18.—E. KINCAID, Dec. 11.—J. DAWSON, Dec. 11, 20, Jan. 20, Feb. 3, 16, April 1, 10, 18.—L. INGALLS, Dec. 19, Jan. 2, 18 (2), Feb. 18, March 2, 13, April 18, 19.—Mrs. INGALLS, Jan. 2.—D. L. BRAYTON, Dec. 13, Jan. 12, 26, 31, Feb. 13, April 13.—A. R. B. CRAWLEY, April 27.

##### Maulmain.

KAREN MISSION, Dec. 1, Feb. 15.—C. BENNETT, Dec. 3, Jan. 14, Feb. 13, j. Feb. 16—24, March 2, April 15, 18.—C. HIBBARD, Dec. 16, 31, Jan. 10.—J. WADS, Dec. 28 (2), April 18.

BURMAN MISSION, March 2, Feb. 15.—M. H. BRIDE, Dec. 28, 31, Jan. 17, March 2, 16, May 1.—T. S. KARNET, Dec. 30, Jan. 26, Feb. 28, March 3, 30, April 18, 29.—J. M. HASWELL, Feb. 16, March 20.—E. A. STEVENS, March 16, May 25.

## Tavoy.

B. C. THOMAS, J. Dec. 16—30, 26, April 8. Mrs. T., March 13.—T. ALLEN, Jan. 6.—J. BENJAMIN, Jan. 18, April 3.

## Shwaygyeen.

N. HARRIS, Jan. 2, 26, March 20.

## Toungoo.

F. MASON, Dec. 12, Jan. 16, 28, March 15, 19, April 20, June 2, 19.—Mrs. MASON, Dec. 22.

## Siam.

W. ASHMORE, Nov. 17 (2), March 1, 20.—Miss H. H. MORSE, Nov. 22.—S. J. SMITH, Dec. 22, Jan. 21, 23.

## Hongkong.

J. JOHNSON, Dec. 26, Jan. 10, 26, Feb. 24, March 11, April 21.

## Ningpo.

MISSION, Jan. 2.—D. J. MACGOWAN, Dec. 2, Jan. 3, 7, (rec. May 25,) Feb. 7, March 24.—J. GODDARD, March 14 (2).

## Assam.

MISSION, April 25.—N. BROWN, Dec. 8, Feb. 14 (2), March 20.—Mrs. BROWN, Jan. 3.—I. J. STODDARD, Dec. 15 (2), 19, Jan. 9, 30, Feb. 11, 24, March 9, 14, April 4, 14 (2).—A. H. DANFORTH, March 8.—W. WARD, March 17.—Mrs. BRONSON, March 17, April 21, Mrs. DAUBLE, April 20.

## Nellore.

L. JEWETT, Feb. 4, 21, March 7, 20, May 4.

## Bassas.

J. S. GOODMAN, Nov. 26, Dec. 8, Jan. 9, 23, Feb. 11.

## France.

E. WILLARD, Feb. 16, March 11, 15, 25 (2), April 19, 20, June 24.

## Germany.

G. W. LEHMANN, April 20.

## Greece.

MISSION, March 2.—A. N. ARNOLD, Feb. 10, 17, March 10, April 8 (2), 26, May 1.—R. F. BURL, Feb. 17, July 11; Mrs. B. June 27.—Mrs. H. E. DICKSON, March 11.

## Ojibwas.

A. BINGHAM, June 30, July 3.

## Shawanoes, &amp;c.

J. G. PRATT, Feb. 26 (2), April 10.—F. BARKER, Feb. 28, March 27 (2), April 13, July 13.—J. MEKKER, May 18.

## Cherokees.

W. P. UPHAM, Feb. 14, March 14, April 14, May 15, 27.—E. JONES, March 4, 13, 18, 24, May 6, 6, 18, June 2.

## DONATIONS.

RECEIVED IN JULY, 1854.

## Maine.

Bangor, 1st ch., Royal Clarke tr., to cons. Joseph Wing L. M., 100; Jefferson, 1st ch. and soc. 10; Belfast, ch., mon. con. 10; China, 1st ch. and cong. 20; 140 00  
Cumberland Asso.: Brunswick, Main st. ch., mon. con. 6; Auburn, ch. 16.41; S. Sch. 1.60; Lodowick Waterman, with other donas. to

cons. hms. L. M., 45; per Rev. H. C. Estes, agent, 68.91  
Kennebec Asso.: Waterville, Mrs. C. T. Ellis, per Rev. H. C. E., agent, 5.00  
Waldo Asso.: Vassalboro', Mrs. Fairfield, per Rev. H. C. E., agent, 1.50  
Washington Asso.: Cherryfield, ch. 13.06; East Machias, ch. 5.37; per Rev. H. C. E., agent, 18.43  
Lincoln Asso.: Camden, 2d ch., per Rev. H. C. E., agent, 10.50  
Oxford Asso.: Norway, John Bird 1; Turner, ch., mon. con. 24; Buckfield, a friend 1; Bethel, ch. 5; per Rev. H. C. E., agent, 31.00  
275 34

## New Hampshire.

State Convention, Milford Asso., Nashua ch., to cons. Samuel Tuck L. M., 100.00  
Contoocook Village, E. S. G. Elliott, for Burman missions, 7.00  
107.00

## Vermont.

Hardwick, ch. 23.83; Johnson, ch. 23; Georgia, ch. 6.25; Fairfax, J. D. Farnsworth 10; Miss S. F. Barker 10; Essex, ch. 7.7; Colchester, ch. 2; Hinesburgh, ch. 16.25; East Charlotte, ch. 11.60; Bristol, ch. 4; Addison, ch. 13.25; Bridport, John B. Hantley 8; per Rev. J. Alden, agent, 130.83

## Massachusetts.

Boston, Mrs. E. H. Thurston, for Assam Orph. Sch., 2; Charles st. ch., mon. con. 14.50; Fiske-dale, Ladies Benev. Soc., M. Louisa Westgate, for sup. of Zenas L. Leonard in Miss Vinton's sch., Maulmain, 12; Dorchester, 1st ch., mon. con. 11; Brighton, 1st ch. 40; Lawrence, ch., Ladies Miss. Soc., Mary E. F. Brown tr. to cons. Rev. Artemas W. Sawyer L. M., 106.25; Millbury, ch. 63.85; Lynn, ch. 20; Chelmsford, 1st ch. 20, 279.60  
Sandisfield, ch., per Rev. J. Alden, agent, 41.63  
321.23

## Rhode Island.

State Convention, R. B. Chapman tr.; Providence, 1st ch., mon. con. 11.14; Young Ladies Miss. Soc., Miss Abby G. Beckwith tr., 40; Pawtuxet, ch. and soc. 25; 179.14  
Fruit Hill, ch., mon. con. 6; S. Sch., to sup. a native Karen preacher, 25; 30.00  
209.14

## Connecticut.

Suffield, Literary Institute, Lesbian and Missionary Soc., Adaline M. Judson sec., to sup. Lavinia M. Parker in Maulmain Normal Sch., 10; Newtown, for the deficiency, 2; Woodstock, 2d ch. 17; 29.00

## New York.

Owego, E. S. Buckbee 2; Naples, Ellsba B. Hurlbert 5; Troy, North ch., for Assam Orph. Sch., 25; 32.00  
Black River Asso.: 64; Lorraine, ch. 15; Daniel Hall 5; Albert S. Gillett 25; Malcolm G. Cook 10; Kenville L. Smith 2.25; Mrs. Susan Smith 3; Susan H. Smith 1; Rodman, friends 16.40; Adams Village, ch. 7.50; Aaron Colton, to cons. Walter Colton L. M., 100; Leyden,



ch. 74.74; Fem. B. Soc. 29.50; Belleville, ch. 29; Fem. B. Soc. 11; Mrs. R. Webb 5; Lafargeville, ch. 2; Lowville, ch., with other donas. to cons. Geo. S. Smith L. M. 56.81; Adams Centre, ch. 2; Carthage, ch. 3; Mrs. P. Robinson 1; Mrs. Reed 50 cts.; Mrs. Terry 25 cts.; Rhoda Barker 1; Philadelphia, ch. 2.90; Lydia White 1; Mrs. Shaw 50 cts.; with other donas. to cons. Rev. V. R. Waters, Daniel Hall, Albert S. Gillet, Rev. Philander Persons and Malcolm G. Cook, L. M., per Rev. H. A. Smith, agent,	469.35
Broome and Tioga Asso.: Maine, ch., per Rev. H. A. S., agent,	2.00
Cayuga Asso.: Ira, ch. 38 cts.; Skaneateles, ch., for the deficiency, 7; per Rev. H. A. S., agent,	7.38
Cortland Asso.: Truxton, ch., per Rev. H. A. S., agent,	4.00
Madison Asso.: Rev. Silas Spaulding 5; Lenox, ch. 18.20; Fenner, ch. 10; per Rev. H. A. S., agent,	33.20
Mohawk River Asso., 15.03; D. B. Brockett tr., 10; Little Falls, ch. 80; Newport, ch. 17; Norway, ch. 3; Charles C. Smith 10; Salisbury, Mite Soc., for sup. of Mr. Bronson, 20; S. Sch., to educate an Assaunsee child, 22.52; Mohawk, ch. 2; Pleasant Valley, ch. 5.75; to cons. Mrs. Maria K. Houston L. M., per Rev. H. A. S., agent,	185.30
Onondaga Asso.: Vesper, ch. 1.80; Plank Road, ch. 7; Tully, ch. 9.12; Fabius, ch. 15; per Rev. H. A. S., agent,	32.42
Otsego Asso.: Warren, ch. 1.50; Litchfield, ch. 7; per Rev. H. A. S., agent,	8.50
St. Lawrence Asso.: Gouverneur, ch. 50.14; Richville, ch. 10.50; Stephen Paine 2; Miss S. O. Neal 2; Burke, ch. 8.63; Mrs. Nancy Smith 2; Rev. E. Smith 1.40; three S. Sch. children (viz.) Cerecia Ann Rowley 1; Julia S. Rowley 1.50; Phylander Smith 17 cts.; Sarah Keeler 4.50; Mrs. C. H. Rowley 4; Chateaugay, friends of missions 8.36; Malone, ch. 27.88; Mrs. Edna O. Babcock 2; Asaph W. Leavitt 2; Wesley P. Harmon 1.50; Wesley Harmon 35; Ebenezer Harmon 4; James Noble 1; Eunice Van Orman 25 cts.; Rev. H. Main 1; S. Wolcott, Jr. 1; Madrid, ch. 10.55; Fem. B. Soc. 1.25; with other donas. to cons. Rev. Hiram Main and John A. Leavitt L. M., per Rev. H. A. S., agent,	178.61
Genesee Asso.: Bennington, ch. 9; Perry, ch. 50.11; Attica, ch. 11.50; Batavia and Pembroke, ch. 12.10; Le Roy, ch., to cons. Lovain O. Coman L. M. 100; La Grange, ch. 30; Middlebury, ch. 2.75; Richville, ch. 2.69; Warsaw, ch. 2.50; per Rev. S. M. Osgood, agent,	221.56
Genesee River Asso.: Burnt, ch. per Rev. S. M. O., agent,	7.56
Seneca Asso.: Romulus, ch., for the deficiency, 15; Danby, ch. "E. M. K." for the deficiency, 3; per Rev. S. M. O., agent,	19.00
Cattaraugus Asso., Amity, ch., Mr. Cutler, per Rev. S. M. O., agent,	99.25
	1200.73

## New Jersey.

Burlington, ch., for sup. of two native preachers under the direction of Rev. Mr. Harris,	80.00
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## Pennsylvania.

Philadelphia, Broad st. ch., Female For. Miss. Soc., Mrs. Mary Ann Miller tr., 223 6; Eaton, ch. 9; Reading, ch., mon. con. 10; S. Sch. 13;	255.00
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## Ohio.

Marietta, Thomas W. Ewart, to cons. Rev. J. P. Agenbroad L. M., 100; Cleveland, 2d ch., for China Mission, 29.91;	129.91
Cleveland, Seneca st. S. Sch., to sup. J. M. Hoyt and Mary Brayton in Mission Sch. Tavoy, 50; Circleville, ch. 1; Newport, ch. 22; Dayton, Wayne st. S. Sch. 11; Fairmount, Theo. Sem. Soc. of Inquiry 28.80; Salem Asso., Troy 2d ch, S. Sch. 1; Painesville, Mrs. M. A. Williams and family 1; Ohio Asso., Beniah, ch. 6; per Rev. J. Stevens, agent,	120.80
	250.71

## Indiana.

Northern Indiana Asso., W. H. H. Whitehead tr.: Rolling Prairie, ch. 6; Door Village, Fem. Miss. Soc. 25; J. W. Whitehead (3 years old) 1;	32.00
Yellow Creek, ch. 4.25; Elkhart River Asso. 7.16; per Rev. J. Stevens, agent,	11.41
	43.41

## Illinois.

Albion (Edwards co.) Asso., for deficiency, by Jos. Applegate, per Rev. J. Stevens, agent,	10.00
Galena, ch.	10.00
	20.00

## Michigan.

Bellevue, ch.	6.00
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## Wisconsin.

Beaver Dam, ch.	2.00
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## Missouri.

St. Louis, 2d ch., for German chapels,	344.85
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## Nova Scotia.

Nova Scotia For. Miss. Soc., J. W. Barss tr., 300; Wolfville, John M. Barss, to cons. himself L. M., 100;	400.00
	\$3,676.54

## Legacies.

Warren, Me., William L. Stoddard, Abagail Starrett Err., per Rev. H. C. Bates, agent,	32.05
Lafargeville, N. Y., Eunice Shagardson, per Rev. H. A. Smith, agent,	80.00
	112.05
	\$3,788.55

Total from April 1st to July 31st, 1854, \$22,860.76.

## Donations in Clothing and Goods.

Providence, R. I., 1 box for Miss E. S. Morse.	
New York City, Am. & For. Bible Soc., 1 box Bibles and Testaments for Rev. L. Ingalls,	25.00
Philadelphia, Pa., David Jayne, M. D., 2 boxes medicines for Rev. L. Jewett,	
Unknown, 1 box for Rev. I. J. Stoddard.	109.00

THE

# MISSIONARY MAGAZINE.

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## AMERICAN BAPTIST MISSIONARY UNION.

### MAULMAIN BURMAN MISSION.

#### JOURNAL OF MR. HASWELL.

A part of the last dry season was spent by Mr. Haswell in itinerating to the north of Maulmain. The first excursion was on the Gyne river, a branch of the Salwen, and occupied about ten days. The journal, though not abounding with incidents nor with marked indications of divine favor, illustrates the "patient continuance" in labor, which precedes success.

Preaching at Zatabia — From house to house.

Dec. 13, 1853. — We left Maulmain a little after noon, to make a short tour up the river Gyne. Arrived at Zatabia soon after four. Finding no zayat in a condition to shield us from the sun by day or the dew by night, we concluded to make our home in our boat.

After dining on the bank of the creek, we passed through the village to a monastery or kyoung. The priest received us very cordially, and we had a good time in preaching to him and others. He several times acknowledged that there is but one true God. I tried to show him that all men must be lost, unless saved by Christ. At times he seemed to feel the force of what I said, and to see that

he as well as others was a helpless sinner, and then would appeal to his manner of life as an evidence of his desire to keep the law of God. I left him still depending on his own meritorious works for salvation.

Called at the house of the headman. He treated me with respect and listened in silence to our preaching, but manifested no desire to understand the gospel. He formerly studied surveying with br. Vinton, and has heard of Christ often, but has given no heed to what he has heard. Several others were present, and we tried to make them feel the necessity of immediate repentance and faith. After leaving them, we stopped to address two other companies by the way-side, and reached our boat a little after ten. Had worship and retired to rest, feeling that I had done my duty. O that God would grant his blessing, so that the word preached may be effectual to the conversion of souls.

14. — Went through the village to another kyoung. Found the priest, as I always have in my visits here, good-natured and ready to converse. After we had been there a few minutes, a

Burman came in, who appeared desirous to hear the gospel. When I had preached awhile, Mounng Loon took up the subject. The priest did not understand much Burman, and wished me to preach in Peguan; which I did, to him and others, while Mounng Loon was engaged with the Burman. Having spent a considerable time at the kyoung, we went to a house where we addressed two old men. We labored to commend ourselves to their consciences; but, having ears, they heard not. It seemed beyond our power to gain their attention.

After dinner we went again into the village. Stopped and preached to a leprous man; a good number of men, women and children gathered around and listened. Called at another place and addressed several persons, while the assistants were preaching to a company at a little distance. Passing on alone, I met a lad who spoke to me in so affectionate and confiding a manner, as to awaken quite an interest in him. He turned, and followed me to a house where about a dozen men and women were assembled. I went in, and our congregation soon increased, and I preached to them with much satisfaction. After a while, the assistants came in and Ko Zoothee helped me, but Mounng Loon was obliged to sit in silence, not being able to preach in Peguan. All listened attentively, and often expressed their approbation of what was said. May God give them light. Returned to the boat very weary, but with a feeling of satisfaction that we had discharged our duty, whatever the result may be.

*Light that is darkness.*

15. — After breakfast, went to the house of an old man (a blacksmith), who has in former years listened to our preaching, and at times appeared to be an inquirer. Found him puffed up with pride, fancying he had attained to great knowledge. He brought forward a palm-leaf book, written in the form of question and answer, which taught that before there was a God or any other be-

ing, the divine law existed, that man was created by the law, and that those who observed the law would go on from one degree of merit to another during their various transmigrations, till they would finally attain divinity, and then nigan or annihilation. He had another book, that stated that man was created by the different letters of the alphabet, his eyes by *a*, his breast by *e*, &c. Talking to him was like beating the air.

Leaving him I went to a kyoung, the head priest of which formerly resided in Siam, and was acquainted with the present king. He showed me several letters that he had received from the king, written both in English and Siamese. He has resided in this village ten or fifteen years, and I have uniformly called on him when I have come here. I had a good deal of conversation with him in the presence of the young priests and a few villagers, but fear it was to little purpose. In the evening, I went to a house where five or six men were present, and commenced preaching. A number of others soon came in, and I preached with satisfaction till near nine o'clock. Ko Zoothee was off in another part of the village, and Mounng Loon could give me no help, as the people were all Peguans. I left to return to my boat, feeling that I had preached as long as I ought, but was called to by the Burmans I had met at the kyoung yesterday. I went in. There were about twenty present; and, as the master of the house was a Burman, and all understood that language to some extent, I preached in it, occasionally explaining in Peguan. Mounng Loon did well, and I hope our evening's labor will not be in vain.

*The true light — not comprehended.*

16. — As we were having worship this morning, the old blacksmith came and asked for a book, saying he wished to read and consider. I took out the Digest of Scripture, and read to him the selections on the eternity of God. He seemed to be impressed with the language, and desired the book; and I gave it to

him, having explained and enforced the passages I had read.

After breakfast, the assistants went into the village and I remained near my boat. They were encouraged by finding attentive listeners, and I had several groups of men, women and children to listen to me. One man, whose business is copying their sacred books, listened very attentively and was anxious to obtain a New Testament, which I gave him.

In the evening, I went to the house of the blacksmith by invitation. Eight or ten men came in. One man was inclined to cavil. We continued our discussions till half past nine. The truth has been presented in its simplicity, and if they are not benefited, it will not be because they have not been affectionately and earnestly warned and entreated to receive and obey it. The idea that the divine law has always existed, and that divinity is to be obtained by keeping the law, is so firmly fixed in the minds of many, that nothing but the searching influences of the gospel can eradicate it. In preaching the gospel, we constantly come in contact with their erroneous views, and objections are raised which we cannot avoid replying to.

17.— Have taken up my abode in an old *zayat*. It has only a small bit of roof and no walls; but, with my boat-sail and a large curtain, we have made it tenable.

I let the assistants go out alone to-day, and remained at the *zayat* to rest, feeling worn and weary from the week's labors; but soon a company of men came, and I preached till I was thoroughly tired and hoarse. One man disputed, and others gave him occasional aid; but his mouth was finally stopped, and I preached without hindrance. After I had ceased, he commenced again, and one of my boatmen took him in hand, and soon sealed his mouth, and then preached to those disposed to listen. One old man remained after the others had left, and seemed really to have his

heart touched by the truth. God grant that, at this eleventh hour, he may be brought to Christ.

18.— The Sabbath. Did not go to the village in the day-time. Had worship with my men. Read and expounded the 1st chapter of Romans, and all of our company prayed. In the evening, I went into the village. Addressed a company of men, women and children, but with little satisfaction. Went on till we came to a house where ten or fifteen men were assembled. Entered, and commenced preaching to them. Was sorry to find they had been drinking. They appeared ashamed. Those most affected soon left, and several sober men came in, and we preached with the hope that some at least felt that what they heard was true. One little boy was present, who had attended one of our day-schools in Maulmain. He appeared pleased to see me, and to feel that I was his friend. We shall yet see that our schools are not in vain.

Numerous visitors — Signs of awakening interest.

19.— Before worship, this morning, the old blacksmith, accompanied by the old man mentioned on the seventeenth, and by several others, came in. I read and expounded a part of the 12th of Romans, and we sung and prayed. Some of the men remained a long time, and listened. A company of about 40 women and girls, with offerings of rice, plantains, &c. on their heads for the nats (evil spirits), passed the *zayat*. Several came to the *zayat* during the day, and I feel encouraged in my labors. There is evidence that some are not at rest in their minds. May they be led to Christ and find their rest in him. The assistants found good listeners in the village.

In the evening, I went to a house where we found several to listen. One woman was preparing nat offerings. I tried to convince them of the wickedness of nat worship, and to persuade them to worship and serve the true God, who could deliver them from the power of the devil. After I had preached till

I was tired, I set Moung Loon at work; but the people said they could not understand Burman, so I commenced again. We had a good company, and they listened attentively.

Returned to our boat, and made preparations to leave for Damatha early in the morning. We have sowed the seed of the kingdom. I *know* we have preached the gospel here, and have done it as faithfully and affectionately as we were able. We look to God for his blessing. From him cometh our help.

Visit to Damatha — Inquirers, but not in heart.

20. — Arrived at Damatha about sunrise. Found but very few people at home, nearly all being away in their paddy (rice) fields, gathering their harvest. Had but little opportunity to preach during the day. In the evening saw two men who have for a long time professed to be inquirers. One of them, Ko Byaw, is a Burman, about 80 years of age. He appears to be really convinced of the truth of Christianity, but is very much afraid of the priests, and fears that his children would forsake him, if he should become a Christian. Tried to show him that it was his duty to obey God, let the consequences be what they might. The other man is a Peguan, his name is Ko Wōn. He is a man of some wealth. He makes loud professions of his belief in Christianity, and talks much of the folly of idolatry; but I fear his heart is far from God. Tried to show him the necessity of the new birth. O for God's Spirit to teach this people, that they may know and embrace the truth.

21. — Went to the house of a sick man, and tried to preach to him and several women; — but they, having ears, heard not. Left them, and went to the kyoung. Talked for a time with the inmates on general subjects, as astronomy, natural history, &c.; shaping my remarks so as to come in contact with their scriptures. They became interested, and after a while I came direct to the subject of religion, and had a very satisfactory time in preaching. In the even-

ing we went first to the house of Ko Byaw. Had a very interesting time. The old man and one of his daughters paid fixed attention. I endeavored to open to them the plan of salvation through Christ, and to show them that man cannot help himself. After I had done, he said to the assistants, "His words have not gone in at one ear and out at the other, but have gone down into my heart." He told us the year of his birth, and if aright, he is 84 years old. May the Lord have mercy on him. Went again to Ko Wōn. Tried to show him the necessity of a change of heart: that a mere change of profession would not save him.

22. — Went to Terranah, a village of between 200 and 300 houses, hoping to find more people. But almost every house was closed, and the people off in their harvest fields. In the evening I returned to Damatha, and was joined by brethren Ranney and Bixby, and others, who have come up to see the caves, &c.

Idols of wood and stone — And they that made them.

23. — Spent the forenoon in visiting the cave and ascending a hill, from which we had a fine view of the surrounding country. The cave is in a limestone hill, which rises abruptly out of the plain. It extends quite through the hill. It was formerly used as an idol temple, and was filled with images of Gaudama of all sizes. They are now in ruins; not a single one in good condition. Some were made of wood, and are eaten by white ants; others, of brick and plaster, and gilded, but they have fallen to pieces. Some were of alabaster, and are corroded by the bat ordure that has fallen upon them. Where are those who built and worshipped them? Their bodies long since returned to dust; but where are their spirits? Shall we leave their descendants, unwarned, to follow in their steps and share their doom?

## PROME MISSION.

LETTER FROM MR. SIMONS.

page to Prome—Ravages of dacoits. Prome, April 7, 1854.—We left Sulmain on the night of Jan. 13th, in a schooner, and arrived in Rangoon on the 15th,—the schooner having been detained two or three days in the river, by order of the Commissioner, who wished forward despatches by her. During our short stay in Rangoon, we occupied some of the rooms in the mission house, and were hospitably entertained by brother Mr. Ingalls. We left on the 30th, and reached Prome February 18th. Having, besides our furniture and baggage, ten boxes of books and tracts for the Prome mission, two large Burmese boats were engaged, and the stern part of one was fitted up for our own accommodation. The difficulty of going by this conveyance instead of the steamer, owing to the danger of meeting dacoits, was obviated by the intelligence that fifty boats were soon to leave with government stores, having a guard of one hundred sepoys under the command of an English officer. The boats were anchored every night in the stream, a short distance from the banks. This was a wise precaution; for when at anchorage off the town of Monyo, about midnight, dacoits attacked the place, set fire to several houses, and took away with them the head man,\* his son and another man. It was truly distressing to witness such a scene; the defenceless inhabitants escaping for their lives with their boats, and some going in one direction and some in another. A gun-boat at anchor near by fired a gun several times, to frighten the dacoits. They soon fled, taking with them all that was valuable which came within their reach. The inhabitants returned, and then commenced the cries and lamentations of relatives for those who were missing. Ten houses were burnt to ashes. This was the third time the place had been attacked.

\* I had given him in the evening, while on shore, some tracts, and left him reading them, little thinking what was to happen to him in so short a time.

## The seed springing up.

On our way, we had frequent opportunities for distributing tracts to persons desirous to have them, especially on Lord's days, when we rested; and, occasionally, when they gathered around us in groups, we talked to them of Jesus Christ, the only Saviour. Ko En, the native assistant, was in company. At Henthadah, Moung Bwah and family reside; himself and wife are members of the church at Tavoy. He was from home. His wife sent us a present of fruit to our boat. On Lord's days, a few gather together for worship at his house. Ko Inge, a merchant, informed me that he had not worshipped idols for years, and that he believed in the true God. Members of his family also had heard the gospel at Arracan, Rangoon and other places, and believed it. He wished me to send him some books, that he might have more light,—which I have done.

We are living in a *zayat*, fitted up with bamboos and mats by brother Kincaid. We are both in the same compound. Here we can remain, till the water rises in July. It will be three feet deep under our houses; and when it subsides, which it does in a short time, strangers are liable to fevers. By that time we hope to have a spot selected on the bank of the river near the city, and buildings temporarily erected. At present, materials for buildings cannot be had, as the government have monopolized all the timber, and none dare purchase any till the barracks at Namyan and Thayet are finished.

May 24.—Most of the above was written, to be sent at the time of date; but somehow has been delayed. If our letters are not ready before the steamer reaches this, we seldom have much time for writing after the notice for closing the mails has been given.

## The work advancing—Baptisms.

We see and hear much to encourage us in our work. On Lord's days, over a hundred men and women, beside chil-

dren, attend the zayat in the centre of the city, to hear the gospel preached. After preaching, they stay and gather in groups around the native assistants, to hear the explanations which they give of the truths of the gospel, by illustrations which they seem easily to understand. Twenty-five have been baptized, and among them are Mary and Sophia, two of the girls who were in our family. We have made a few visits to Shwadoung, and found the people willing to hear. We hope soon to have a zayat for preaching there, and an assistant engaged in ministering daily the words of life. Padoung and other places will be visited, so soon as our temporary dwellings are finished.

#### RANGOON MISSION.

##### LETTERS OF MR. BRAYTON.

In constituting the new Missions in Southern Burmah, Mr. Brayton was assigned as a Pwo missionary to Shwaygyeen Mission. Subsequently, on finding that the Karens in that vicinity are mostly Sgaus, he passed over to Rangoon, and thence ascended the Irrawadi as far as Henthadah, 120 miles. The following letters shew what numbers of Pwos are to be found in that region, especially in the neighborhood of Donabew, and what encouragements there are to labor among them. We put these letters in connection with the Rangoon Mission, on account of the proximity of Donabew to Rangoon, of which, or of Henthadah, it may eventually become an out-station.

##### Pwos on the Irrawadi—Donabew out-station.

Rangoon, Jan. 12, 1854. — I have just returned from a trip to Henthadah. I remained there five days, and at Donabew, about forty miles this side of Henthadah, four days. I also called at several places between here and there. I find that there are many Pwos near this city, and believe it to be an important place for a Pwo missionary in connection with the Sgau. But the comparative claims between this and Donabew are in favor of the latter. I found many Pwos in the immediate vicinity also of

Henthadah, but not near as many as at Donabew. The Sgaus predominate at the former, the Pwos at the latter place. At Donabew, in a semicircle with a radius of some two or three miles, there are more Pwos than in all the Mergui province. On the opposite side of the river there are about as many more, near the river; and if we extend the radius of the circle to a day's travel from Donabew, the number will be increased tenfold, while in Mergui the nearest Pwos are nearly two days' travel from town; and others increasingly distant, from that to ten or twelve days. There are also many Sgaus in the vicinity of Donabew. And I was happy to find that I experienced no particular difficulty in telling the simple story of the cross in Sgau.

The field through all this region, and up and down this river, seems to present a very inviting place for missionary labor at the present time. Among all the Karens whom I have seen since my arrival here, I have not yet heard the *first sentence* in favor of idolatry, or nat-worship. But the Pwos say, "Many of the Sgaus have become disciples, for they have had teachers a long time; and now that our own teacher, who talks our own language, has come, we too must learn to read and become Jesus Christ's disciples." The Burmans, too, listen with fixed attention and apparent interest.

Both Henthadah and Donabew have thus far proved to be remarkably healthy for Europeans. This is not what one would be led to suppose from their situation. During the rains, the river overflows its banks, and spreads over the whole region of country. There is *no* place to put a house, where it is not covered with water, or is swampy during the rains. And at Donabew there is a slight slope in the land *from* the river, so that, in order to avoid the swamp as much as possible, it is necessary to be as near as we can conveniently to the river. But government have occupied all the vacant ground, and the only suitable place which I could find for a compound, has on it a cluster of native huts,

which it will be necessary to purchase at an expense of some two or three hundred rupees. The ground ought to be raised some three feet, before a permanent house is built; i. e. the place on which the house is to stand; and this should be surrounded with a water-course laid with bricks and cement. Besides, it will be necessary to have several drains leading into the river, so that as soon as the river begins to fall, the compound can be drained. Such a house will cost, I suppose, between two hundred and three hundred rupees, and together with buying out the Burmans, a well and fencing, some five or six hundred rupees. The long desired spot, a place to live *among* the people for whom we labor, is thus found; and may the Lord grant us an abundant harvest of precious souls!

**Maubee Karen Association — Its growth and promise.**

Karen jungle, Ray-thoo, Feb. 13. — More than sixteen years ago I was designated to labor among the Maubee Karens. But the providence of God has led me in other ways until the present time. I am now at this place with br. Vinton; and we have here just formed an association called the "Maubee Association." It embraces thirteen Karen churches and a total number of 777 members. 253 have been baptized during the year, and six of these churches have sprung up during the same time. These thirteen churches are connected with the same number of villages, the great majority of whose inhabitants are Christians. We have great reason to thank God and take courage for what has been done, in His abounding goodness and love. But we are most loudly admonished not to sleep at our posts. Last evening we ascertained, that within the bounds of this Association there are more than three hundred Karen villages, and the Karens say four or five hundred. Out of all this mass, thirteen only have as yet become Christian villages. *What a call for effort and the prayer of faith!*

At present the northern limits of the Association extend to the region of Donabew, but as there are now four small churches in that vicinity, we hope to have material for a Donabew Association another year.

In regard to Donabew as a place for a permanent missionary station, there are some considerations which I did not think to mention in my last, and which *some* regard as important. One is, it is not *certain* that it will be kept up as a military station. Donabew is not down in the governor-general's list for military stations. Still, the local officers are strong in favor of it, and *they think* it will be continued as such. Another consideration is, there is no English physician nearer than Henthadah. Another, there is no European society. These are considerations which to myself and family are more favorable than otherwise; but they are not so with all; and therefore it is but just that the Committee should take them into consideration.

**Spirit of earnest inquiry.**

Donabew, May 15. — We have abundant reason to praise God for what we are permitted to witness at the present time. Karens listen to the truth with an interest which I have never before seen manifested, even among that people. There is evidently abroad a spirit of earnest inquiry. Ever since our arrival here, more than two months since, our house has been daily thronged. Multitudes, of course, come from mere curiosity; but it affords an excellent opportunity for presenting truth. And that many from the numberless villages about are really seeking salvation, we have abundant evidence. Myself and family spent last Thursday in a settlement of Pwos, some eight miles from here, where we have *good reason* to believe there are some six or eight families, at least, who may be termed sincere "inquirers." Sabbath before last, I baptized a man and his wife, who came out amid much opposition from the Burmese. They have been imprisoned, beaten, fined, &c., by the head man of the district, simply



because they came to my house. They live some ten miles from here. I trust others from their vicinity will soon follow their example.

Yesterday (Sab.) I baptized a man and wife and a young woman, who live in a village some four miles distant. People in every direction are entreating us to come to their villages, and are wanting preachers and teachers to come and teach them the "white book." But our hearts are pained that in Pwo we have only one single individual for this purpose. The harvest is indeed great, but the laborers are few. May the Lord raise up among us His own laborers!

While writing these few lines, I have had to stop some half a dozen times; and as a company of interesting men are now present, I must close this, and go to preaching Jesus to these precious souls.

#### BASSEIN MISSION.

##### LETTER FROM MR. BEECHER.

The facts narrated in the following letter are of the most cheering character; not only for their own intrinsic interest, but still more as indicative of the degree of advancement already attained by the Bassein churches, and of the promise which they hold out for the future. Every paragraph is a subject for study; — a quarterly ministerial conference — self-supporting churches, building their own chapels and providing for their own ministers — personal and wide-spread concern for spiritual things — ministerial conscientiousness and just appreciation of the preacher's office — a home missionary society — liberal offerings to the treasury — and self-consecration to the missionary work, — not to dwell on the addition to the membership of the churches, itself an occasion of joy in the presence of the angels of God. What glorious prospects are spreading out before the churches in Burmah! And who can withhold the prayer, requested at the close of the letter, for the yet more abundant outpouring of the Holy Spirit on these pastors and churches, and the missionaries, and on the heathen!

Quarterly Conference — Church at Moekoo, and its chapel.

We have just been permitted to meet the native preachers at another Minis-

terial Conference, which was held at Moekoo May 13-15 inclusively; — and I have much pleasure in sending you a report of it. It was very gratifying to find, on arriving at the village, located about 20 miles west of Bassein, a neat, commodious and substantial chapel, just rebuilt; the floor being laid with *sawn boards*, which is as yet quite a novelty in the Karen villages, though we hear of several churches that are now following the example of the church at Moekoo. The people of this, Moung Bo's church, have suffered little or nothing from the war, and now find themselves able to support entirely their own pastor, and to expend what is, for Karens, a liberal sum on their house of worship. The wide and pleasant contrast between this house and the *places* where we have preached the gospel and called upon the name of the Lord in our recent tours in heathen villages, has often led us to repeat the words of the Psalmist, "How amiable are thy tabernacles, O Lord of hosts!"

The good attendance at this meeting was a renewed proof of the deep interest which this people feel in the great work which we are striving to promote. We had feared that the people would be so busily engaged in repairing and building their houses, and otherwise preparing for the rains now near at hand, that few would be present; but we were happily disappointed in meeting there thirty-one pastors, five or six preachers of the Missionary Society, and a congregation of more than 500 on the Sabbath, making no account of the many who returned, on hearing that the small pox had broken out in the village. Letters were received from several pastors who could not attend, expressing their continued interest in the cause, and their regret at not being able to be present.

Ordination of Tway Gyau — His character and qualifications.

Saturday, the first day of the meeting, was occupied with the reports of the pastors and the examination of Tway Gyau, a candidate for ordination. Our time was too limited to allow all of the

pastors present to speak ; but those who were called upon for a brief account of their labors and of their Christian experience for the first three months, spoke of the exercises of their own minds and their views of their own calling with a freedom and intelligence which showed plainly that the examinations, to which they are subject at these meetings, has led them to closer self-examination than they were formerly accustomed to practise. At our first conference, about nine months since, it was with difficulty that some of them could be made to comprehend what we meant when we asked them to relate their Christian and ministerial experience ; but the contrast at this meeting was a gratifying proof of their growth in grace and the knowledge of Christ.

The Christian experience and call to the ministry of Tway Gyau, as brought out in his examination, were very satisfactory ; but his blameless Christian life for about fifteen years, and his success as a pastor for about twelve years, were the chief proofs of his fitness for ordination. The church of which he is pastor were unanimous in asking for his ordination, and all of the preachers and elders present with one voice approved. He is truly a *good man*, and blessed with the same excellent traits of mind and character, though in a less prominent degree, as his lamented brother Tway Po ; — a man of whom no one can speak evil, and no one can despise. I spent a Sabbath with him a few weeks since, and his house — furnished with tables and chairs of his own manufacture, and books, of a goodly number, bearing marks of a faithful use — reminded me strongly of what I had seen at the house of the beloved and studious pastor of Thayreen.

Our brethren Mouny Yay, Po Tway and Shway Bo, (Myat Keh was detained by sickness,) performed, in a very appropriate manner, the several duties assigned to them. The profound silence and marked attention of the congregation throughout the exercises, were sufficient proof of the deep interest felt

in the solemn services of the occasion. The same may be said respecting the services of the dedication of the house in which we held our meetings, which occurred on the morning of the Sabbath, the same day with the ordination, which occupied the afternoon. We regretted the necessity of crowding so many duties into one day ; but could not avoid it, without protracting our meeting to an extent which the oppressive heat, the near approach of the rains, and the great anxiety of the people to return, would not warrant.

#### Home Missionary Society — Additions to the churches.

The meeting of the Home Missionary Society occupied the greater part of Monday ; and it was here that the most interesting items were brought out, respecting the labors and results of the past quarter. It appeared from the reports of the pastors and missionaries, that one new church has been formed, about 150 have professed conversion to Christ, and 176 have been baptized. Another indication of the progress of Christianity and its universal attendant, civilization, is seen in the gratifying fact, that the churches of this mission have now in course of erection about twenty chapels and as many school-houses.

#### Missionary contributions — Native missionaries to Prome.

The Treasurer of the Home Society reported that 163 rupees have been contributed during the quarter just closed. Upon making known to the society the request of br. Kincaid, for some Karen preachers to labor in the region of his station, two young men of excellent character as Christians and preachers were immediately appointed to go in answer to the Macedonian cry from Prome ; — and I have the pleasure of adding that these missionaries are already on their way to their field. Pray for us, that the enlightening and quickening influences of the Holy Spirit may be poured out upon us, upon these pastors and churches, and upon the heathen, more and more abundantly.

## TAVOY MISSION.

## JOURNAL OF MR. THOMAS.

Tour to Mata — Death and character of an early Karen convert.

Feb. 7, 1854. — We left Tavoy for Mata this day, at ten o'clock, A. M. Our coolies and cook we sent on by land, purposing to proceed ourselves by boat and to dine here. But it is now neap tides, and we found, when it was too late to retreat, that at such times it is impossible to come to this place in boats. Hence, after many useless efforts to coax our boat along, we left it fast in the mud; and instead of dining here at four in the afternoon, we found ourselves at eight in the evening searching in a dense jungle for the Mata road. We found the road, and arrived at this spot about ten o'clock, too much fatigued to dine, to say nothing of the lateness of the hour.

We find here one of the assistants, who brings the very sad intelligence of the death of the Karen gounge-yoke who resided in Mata. He died last Friday, after an illness of only a few hours. This man was one of the very first Karen converts, — he being the first or second baptized, after Ko Thah-byu. He had sustained the office of gounge-yoke about ten years. The office required him to travel extensively; and, wherever he went, his influence seems always to have been on the side of Christ and his cause. Both among the Christians and the heathen, his character was unblemished. He was one of the most intelligent Karens I have yet seen. We have frequently remarked, we would like to have the gounge-yoke and his wife appear in America, as specimens of what the gospel can do for the heathen. But the old man is gone. We shall no more see his venerable form in the city, nor enjoy his valuable counsels at Mata. But we will look to God, who can raise up others who can take his place.

Crossing the mountains — Mata church and chapel.

8. — We have to-day ascended the mountains and are now encamped upon

their summit. We are quite separated from the busy world. We hear the social chat of our coolies by their brilliant fires, and ever and anon the crash of a bamboo by the elephant in pursuit of forage. All else is still, save the hum of insects. O it is good to feel assured that we are *now* remembered in the prayers of our friends.

9. — Arrived in Mata to-day. Find all the disciples in usual health. They have just built them a spacious board chapel. It is, on the whole, the best chapel we have seen in the Karen jungles. It was built at the expense of the church; and, considering the scarcity of paddy during the year, it was a great undertaking; for, in addition to the labor bestowed on it, they have spent two hundred rupees for sawed timber. They have also furnished their pastor with food, and contributed forty-one rupees to the Tavoy Missionary Society. Here, therefore, we begin to see what we desire so much to witness in every place, — a church building its own house of worship, supporting its own *ordained* minister, and conducting its own church business.

11. — Yesterday we made preparations for a tour of a week or ten days up one of the sources of the Tenasserim river, mostly among the heathen. Mrs. Thomas remains in Mata, where she will be far more comfortable and quite as useful. In coming up the river to this place to-day, I visited all the Karens who live on its shores. The first four or five miles may be said to be the property of the Mata church. Several worthy members of the church live here in the midst of their gardens, but attend meeting regularly in Mata. But still farther up the river I found others who evidently had but little spiritual life, while some for years have been regarded as apostates. The case of one backslider was to me full of interest. When I had read the Scriptures and prayed at the house, Kaulaupau commenced conversing with a middle-aged woman. He told her he had not seen her before for many years.

He reminded her how much he had done for her in other days, and how she had been as a daughter to mamma Wade; and exhorted her with affectionate earnestness not to apostatize. She seemed like one awaking out of a long sleep. She said she had a heathen husband, who had compelled her to leave Mata; — that where she had lived, she knew not when the Sabbath dawned; — and now that she had returned so near to Mata, she would again attend meeting. It is easier to hope for such an one than for some others, who, under better circumstances, never went astray.

**Church at Lertahpoo** — “A people of God.”

12. — Have passed the Sabbath here in Lertahpoo, one of our most interesting Christian villages; all the converts strong in the faith, and increasingly so. Two have been added by baptism, enlarging the little church, which commenced its existence three years ago, to twenty-one members. There is reason to think that the influence of these Christians is felt by their heathen neighbors. It is very cheering to one's spirits to spend this holy day among such a band of disciples, who, a short time before, “were not the people of God.” Two of the members of this church are evidently near their graves. Upon my asking one of them if she feared death, her reply was, “No, I have no fear; I am anxious about nothing except this, my youngest child, who, if we are called away, has no other Christian friend.” This child — a young woman — was baptized on our first visit to this place. All her brothers and sisters are still in heathen darkness, a darkness which can be best appreciated by contrasting those heathen children with this their Christian sister.

**The preacher's work** — His sufficiency, of God.

13. — This has been a very tiresome day. From the time I left the Christian village early this morning until now, late at night, I have been among the heathen. I have many times told them the

simple and yet wonderful story of the cross. Some have listened with attention, but the greater part have seemed quite indifferent. O, I rejoice that Christ has not sent his servants to convert the heathen, but to preach to them the gospel. This is what I love to do; and I only wish I could be so employed all the time. We are this evening in the house of a head man, of whom we entertain some hopes that he has passed from death unto life; but he does not seem inclined to take a decided stand. O for a little more power from above.

14. — Another day among the degraded heathen. We left the house of the head man early this morning, after warning all of the danger of procrastination. Before reaching the boat, I entered another apology for a house, and requested Kaulaupau to come up, as there were four or five Karens present; — upon which the man of the house replied, “There is not a person here.” He sat with a half scornful smile, while we preached to them Christ. His wife could not look us in the face, but seemed to be confident that we could not touch her husband's heart, and that she could hold out as long as he.

Passing up the river, I visited several other houses, the inhabitants of which were a little more reasonable; but the melting story of Christ's sufferings did not seem to affect their hearts in the least. Called at a small village, where I met several children coming to the river for water; who on seeing me fled as from a tiger, so unaccustomed are they to see a white man. Here one house was literally crowded with people. As I was approaching this house, about a dozen men had taken their leave, who sat down upon some large fallen trees, and listened with attention to all I had to say. But there is a habit of mind in all these people so very unlike any thing in American character, that their remaining to listen is no proof that the Spirit of God has touched their hearts; they have not the least idea of the value of time. We entered the house and were kindly

received, and invited to take a seat upon a mat, which we did. As Kaulaupau seemed inclined to read, I asked him to do so; when he read the passage enforcing obedience to rulers. It ought to be said, however, that, by a *false interpretation*, he made quite a good exhortation.

**A village of heathen Karens—The gospel spurned.**

Similar were several other visits, until we arrived at the village of the young priest, or bookho, in whose house we last year had preached the gospel to a large number assembled for a heathen feast. Several houses have been built here during the year, and a *zayat* in which to perform their heathen rites. I first entered a large double house, filled with men, women and children. As we entered, one of the men said with a fiendish smile, "What are you here for?" I replied, "We have come to tell you concerning Christ." He said, "We wish to hear nothing about Christ;—we worship God." After going on in a similar strain for a few minutes, evidently to the great delight of all present, I asked, "Who is your God?" He pointed to a bamboo chapel, and replied, "That chapel." "Do you think," said I, "that those bamboos and leaves created the world and all things in it?" "Yes, I think so," was his reply. I told him it was impossible for a reasonable being to think so, and that God, who he knew in his heart exists, would one day bring him to account and punish him for his sins; but that he might escape the woes of hell by repentance and faith in a crucified Redeemer. As I proceeded, the loud laugh was hushed. But the wretch before me, fearing lest I might gain the hearts of the multitude, struck up one of their heathen songs. That was a dark scene. But there was a ray of light, even amid this gloom. A middle-aged woman from a neighboring village, sat there with an open, intelligent countenance, who seemed to be deeply interested in what she heard. She would occasionally interrupt me with such questions as the following; "What, if we

become Christians, shall we live forever?"—and,—"Shall we arise from the dead?" I left the house while Kaulaupau, regardless of the confusion which reigned around, was endeavoring to explain to the woman these great doctrines of the bible. I then entered the house of the priest, and after a word by way of introduction, again explained the way of life by Christ;—upon which he began to put himself into a position for an argument by repeating some poetry. I replied by repeating in substance what I had already explained at large, and then, with a few words of solemn warning, I took my hat and went down stairs, leaving the man apparently disappointed that he had lost an opportunity of arguing with the teacher. After going to the other inhabitants of the village and telling them they might be saved from their sins, we returned to our boats, and in a few moments were on our way up the river. Such was a scene in a *Karen village*, where the gospel has been proclaimed more or less for the *last twenty years*.

**The heart reluctant—Specious pretexts—Recompense just, but fearful.**

After calling at several other places, we arrived at the end of our journey in this direction. I am now seated by my little couch in the house of an aged man, who has long been "almost persuaded" to become a Christian. While I write this, Kaulaupau and Taunoo are exhorting the old man, in persuasive language, to be decided for Christ *now*. But procrastination will doubtless be his ruin. Many other Karens in this vicinity are favorably inclined. They *profess* to be inquiring after the truth, but it is quite evident they love the ways of sin. After service this evening, one man seemed specially desirous to know "the true way." It was, he said, as if he stood where two ways meet. "One man says, This road is right. Another says, No; that road will lead to destruction; *this* is the true way. The bookho says one thing, but the teacher here says quite another." I replied, "The teacher does not say any

thing of himself; he only declares the word of God." "But," said he, "the priest says this is not the word of God; and that when all the Karens are united, God will give them books from heaven." "But," I replied, "your ancestors have long been seeking help." "Yes," said he, "but they were not united." "Neither are the Karens *now* united, and are you determined to reject the teachings of this book until death?" He again replied with earnestness, "But how can we know what is truth?" I said, "I will tell you, if you are really desirous to know the truth, I will tell you how you may learn it." At this, they were all attention. "When you go to your houses to-night," said I, "go away alone, and earnestly pray to God that he will make known to you the truth." I had touched a tender chord in the heart of Kaulaupau, who said, "That is true, that is true. I was long doubting in this way, and when about ready to give up in despair, I went away alone into the jungle and prayed to God. He heard my prayer, and enlightened my mind. I immediately went to the teacher and requested baptism. And I have never since doubted." This appeared to confound the man, who had seemed to say, "I have no desire to know the true way, I only wish to talk." He *would not consent to pray for light*. How much like sinners in Christian lands!

15. — We spent the last two days, as we did several days previous, in preaching the gospel to all we could find, on our return, and with about the same success. For a long time, the Karens up this river have been apparently desirous to have an assistant stationed among them. I think several attempts have been made to establish one here, but without success. Desirous to learn the true condition of the people, as well as to preach to them the gospel, I made this tour. I am fully persuaded that, under present circumstances and with our present scanty supply of native preachers, it is not advisable to station an assistant here, on the head waters of this branch of the Tenasserim.

State of the Mata church — Baptisms  
— Church at Kurgau.

20. — Having looked up the absent members of the Mata church, and attended a large number of covenant meetings, we last evening commemorated the dying love of Jesus, with a numerous company of his professed disciples. There has been an unusually large mortality during the year, ten members of the church having died. "These all died in faith." The amount of discipline required has been small; when, however, it *has been required*, it has been promptly executed. One has been excluded. Twelve, last evening, were added by baptism.

We are this evening in Kurgau. The unconverted of this region have been increased this year by a new arrival from Siam. We had intended to go among them; but as we have had very copious showers of rain daily for more than a week, we dare not leave the chapel. However, we see them constantly, and preach to them in the chapel all hours of the day. We must leave the further prosecution of the work to the church and their pastor. The latter is a devoted man, but the church is not in a very flattering state. Hence, neither their children nor the heathen are brought to a *saving* knowledge of the truth. I have seen it somewhere stated, that the children of Karen Christians are all converted. The statement is too broad. There are here quite a large number of young persons, children of Christians, who are far from the kingdom of God. They cannot be called heathen; but they live in the neglect of practical piety, not very unlike some children of pious parents at home. However, the Karen Christians *generally* seem to labor and pray for the conversion of their children with a simple, childlike faith. God honors such parents, and permits them to see their children walk in the truth.

23. — In the last two days we have seen a large number of the heathen, and have exhorted the church to more

faithfulness in the instruction of their children and of their heathen neighbors, and in the better support of their teacher. Three were baptized. Let this church and the perishing heathen around them be remembered in the prayers of God's people.

Kaitah — A novel scene within the tropics — Karen homes.

26. — The second day after leaving Kurgau, about noon, we ascended an eminence which overlooked Kaitah. The village presented a curious appearance. There lay, quietly reposing in the valley before us, some fifteen bamboo houses, but not, as is said of New England houses, "with smoke curling from their chimneys," for Karen houses have no chimneys, — but with the smoke forcing its way through every cranny of the roof, much resembling so many coal kilns. There was one building a little larger than the rest and without smoke; this we distinguished as the chapel. Last year we met the members of this church — fifty in all — some five miles from the present site of the village. The very evening we closed our meetings there, the cholera broke out. Three died, five removed beyond the mountains to Lauloo. The others left their village, houses, chapel and all, — and built the little village described above. I mention this incident, to show how slight a cause will break up a flourishing village among the Karens. The idea of *home* does not take a very deep hold upon the hearts of Karens.

In consequence of the above changes, but little if any improvement has been made by the people during the year. Their houses are still more frail and uncomfortable than before, and parents have been unable to send their children to school. All seems liable to change, except the hopes of the disciples; they remain firm.

The work of conversion has been going on. Five willing converts presented themselves for baptism; whom, in consequence of the indisposition of Kaulaupau, I baptized in a clear stream

which flows by the chapel. The church have made choice of a deacon, and agree to support, as far as possible, their teacher. To-morrow, we expect to re-cross the mountains. We leave these Christians with hopes chastened by the experience of the past.

Lauloo church — Return to Tavoy.

28. — The past two days have been spent in crossing the mountains and in coming to Lauloo. We passed through regions inhabited by Karens, but had not time to remain among them as we had desired. One often wishes he had the power of ubiquity. It is however a cheering fact, that our glorious Leader is everywhere present, and that he has faithful servants in these wilds. This church has been considerably increased by additions from other churches. None have died or been excluded. But it must be added, here, also, the power to bring in the heathen is wanting.

March 2. — To day we arrived safely in Tavoy again. The weather is getting very hot, but I feel desirous to make the tour of Tounbyouk, which I propose to do immediately after the Sabbath.

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#### LETTER FROM MR. ALLEN.

Tavoy, May 12, 1854. — Our principal object has been thus far, to acquire the language. About two months ago we all went over to the sea-shore, and spent about six weeks in the Monmagon bungalow. Before going, I visited, in company with the native assistant, several of the villages contiguous to the city, preaching to the best of my ability, and distributing books and tracts. As a general thing, the people listened well and seemed anxious to get our books.

An opposer silenced by the gospel.

While at Monmagon, we visited the three large villages on the sea-shore. In one of them, Pon-te-en, which br. Bennett and myself visited at the close of the rains, the seed seems to have taken effect, and I am anxiously looking for fruit. None have professed conversion;

but several seemed anxious to learn, and read our books with great avidity.

I have had a case of an interesting nature, from a village about three miles below the city, on the opposite side of the river. Some five or six months ago, Mrs. Bennett, Mrs. Allen, myself and our native assistant, visited the village, and having spent the day in most profitable conversation with the people, as we supposed, who came in great numbers to hear, a man made his appearance in the crowd, just as we were ready to come away, and challenged discussion. He spoke at some length, with a loud voice and in a haughty, insolent manner. Not having the use of the language myself, and as he refused to discuss with a woman, our old assistant, before whom no Burman can stand in argument, took him up. He began in a very mild and gentle tone, meeting the objections of his opponent at every point. The opposer soon began to struggle; but every effort to extricate himself only showed him more plainly the strength of the man he had to contend with. After the assistant had spoken some fifteen or twenty minutes, the opposer was completely silenced, and was obliged to confess before the assembly that he had not read our books. He asked for several, and said he would read them and then come over and discuss with us. I had been back from Monmagon but two days, when he made his appearance on my verandah; but not for discussion. His haughty spirit seemed subdued. He said that, on receiving the books, he carried them home, laid them on a shelf, and went into the jungle to make brick. After about two weeks he returned, bethought himself of his books, took them down to read them, was convinced of the truth of the doctrine they taught, left off worshipping idols, and began to worship the true God. He now came to ask for baptism and admission into the church of Christ. Although pleased with the man, I told him I could not at present administer to him the ordinance of baptism. He then asked for permission to preach to the people of his

village the gospel he had himself embraced. I told him, *that* was a permission God would give him, and I would oppose no obstacle. He seemed much pleased, and took back with him a bundle of books and tracts for distribution. He has been here twice since, and manifests much zeal for the new religion. The last time he was over, he said there were a number of inquirers, and that the magistrate was persecuting them on account of their embracing a new religion. As soon as the weather will permit, I shall go over again and see how things are. While I have much reason to hope in the case of this man, I have also some reason to fear. The Christians seem to be afraid of him; they say, "His strength is weak; and, if admitted into the church, he will apostatize." May God direct us all aright.

#### Boodhist education among convicts.

There are several cases in the city, also, which give us much reason to hope that the Spirit of the Lord is at work among us. Even in the jail, which I visit regularly once a week, there are several cases of much promise. I have been particularly struck with one feature in the jail-convicts. While, probably, not more than one man out of five in this province can read, four out of five among the convicts can, and by far a greater proportion of people in the jail have been priests and worn the yellow cloth, than out of it. These facts go to show that education, as taught in the Boodhist kyoungs, does nothing for morals. Everything taught the children, from the day they enter, is error and only error. Neither in the kyoungs nor out of them is there any thing taught respecting the depravity of human nature; no effort is made to probe the wound, nor remedy administered to heal it. The people are only taught to feed the priests, make religious offerings, and do works of merit,—and all will be well in another state. There is presented to them no condescending love of a suffering Saviour, no heaven of eternal blessedness, and no deliverance from



sins committed, but by burning them out in torturing flames.

### GREECE.

LETTER FROM MRS. BUEL.

#### Visit to Corinth.

Piræus, June 23, 1854. — Availing ourselves of the company of a party of Americans who were going to Corinth, en route to Lutraki, Mrs. Arnold and I set off on the 26th of April, taking along T. D. as our escort. We had a most cordial welcome from my kind friends in C., although I had given them no intimations of our coming. Nothing could exceed the kindness shown us by all the good people of the place, who flocked around us during our subsequent stay among them of eight days. Many were the opportunities, during that period, for commending to them the study of the Scriptures and attention to the blessed doctrines contained in them. We were much gratified to find copies of the Scriptures wherever we went, and still more to have evidence that they are read and valued. Both Mrs. A. and myself became convinced while there, that a great and good work had been effected in the distribution of scriptures and tracts in that city. I could fill pages with accounts of personal conversations with different intelligent individuals, who testified to the benefits conferred on the place through these books. On the day succeeding our arrival, the mayor, in company with several of the principal citizens of the place, came to pay us their respects, when he took occasion to allude to the visit of Mr. Buel last year, and spoke very handsomely and commendatorily of the Bible distribution.

I learned from the person to whom the cases of books had been consigned, such as had been sent subsequent to Mr. Buel's visit, that nearly all had been disposed of, and, so far as I could judge, in a very judicious manner. Several persons bore testimony to the judiciousness of the choice of this person for our agent,

and I could but see the good hand of the Lord in guiding with reference to even this circumstance. While we were on a visit to his house on one occasion, several persons called and asked for a book; and, having heard of our coming, they asked if we had not brought some new book. One can scarcely imagine, without some previous knowledge of the Greek character, the eagerness with which they seize upon a new book. The only work that had been sent there with the Bible was Baxter's *Saints' Rest*; and I was truly astonished to find how generally that has been read. More than one said to me of that precious volume, "It is a wonderful book." Perhaps it was well that the Bible distribution was unaccompanied by a variety of other books, as their attention was not thereby diverted from the sacred page.

#### A modern "Sceva, the Jew."

Our good host, Mr. Sceva, who disclaims all relationship to "Sceva the Jew" of St. Paul's time, is among the number of those who read attentively the scriptures. He possesses both the original and the translated scriptures; and, with them in hand, we often had long conversations upon religious subjects, discussing freely the doctrines about which we differed; and we were truly surprised and gratified to find him so well versed in them. Often when speaking with others, when a difficulty arose regarding any theological question, I was referred to him as one capable of elucidating any point. And, though he did not always satisfy me with his explanations, I nevertheless saw that he had read much, and evidently had reflected upon what he read. An immense advantage was afforded us in our discussions with him, by his professing to abide by the written word, the inspired original.

The epistle to the Corinthians, on its native soil.

I went to C., determined to read the two epistles of Paul to the Corinthians while there, which I accomplished; and never before did I see the appositeness, the wonderful adaptation of the apostle's

illustrations when writing to the people of Corinth, until I read them amid the very scenes from which these illustrations were drawn. We were particularly struck with this on one occasion, on going out, a large company of us, to visit the remains of an old amphitheatre. On passing through the market, we saw a band of recruits, going out to join the insurgents in the war, who had just come in from the surrounding villages to which persons had been sent, money in hand, to beat up recruits. This reminded us of 1 Cor. ix, 7. "Who goeth a warfare at any time at his own charges?" As we passed on, we saw vineyards studding the beautiful plain, whose green leaves had already put forth, giving a charming freshness to the view; and we thought, — "who planteth a vineyard and eateth not of the fruit thereof?" A few steps further on, and we behold the flocks in care of the shepherd, who at this very hour is penning them in the fold preparatory to milking; for in this country none but the milk of the sheep and goat is considered sufficiently delicate for food; and this recalls to our minds the finishing clause of the same verse, "who feedeth a flock, and eateth not of the milk of the flock?" Before reaching the amphitheatre, we pass a threshing floor, where, as in ancient times, the law of Moses is regarded, which says, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Who could sit, as we did, upon the seats of that old theatre, looking towards the isthmus where the ancients celebrated their games, and not be reminded of the 24th verse of the same chapter — "Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain." With what solemnity did this closing admonition come home to my heart, as I reflected upon it during the remainder of our walk on that evening, while I endeavored to comprehend, in some small degree, the emotions with which the apostle penned it. While at the amphitheatre, D.

and a young Corinthian had a foot-race, encircling its ample area at full speed; the former came off victorious. The ladies of our party crowned him with a wreath of wild flowers gathered there, and he was led in triumph back to town. I could not but remind him that like zeal was needful to obtain an "incorruptible crown;" and more than one heart sent forth its aspirations on his behalf, I doubt not, at that hour, praying that he might even now be led to begin that heavenly race, at the end of which is placed so glorious a reward, "even a crown of life." (Rev 2: 10.) Wherever we went, we carried our New Testament with us, and endeavored to profit by every occasion afforded to inspire our friends with a taste for the sacred page; reminding them of their high privilege in living in a place so full of sacred associations, telling them often that as Corinthians they were specially bound to give heed to the writings of Paul.

**A hopeful case — Testimony to our books.**

Another of the principal gentlemen of Corinth spoke to us particularly of the benefits conferred by our mission, in the supplying of Corinth with the Scriptures. He expressed regret that on account of illness he had not had the pleasure of making Mr. Buel's acquaintance last year, and particularly that there should have been any obstacles thrown in his way, all of which, he was sure, he could have averted, had he been out in the community at the time of the distribution. We found this person singularly interested himself in Bible reading and in religious things; nor have we ever met a case so deeply interesting, in a Greek who had never before had intercourse with missionaries. In all our subsequent intercourse, he manifested the greatest readiness to converse upon the subject of religion, and often gave utterance to sentiments relating to the inward experience of the Christian, such as led us oftentimes almost to come to the conclusion that he has experienced regenerating grace. His history is one of

great interest, — about which some of us may have occasion hereafter to speak. Regarding the opposition to our book distribution, on one occasion he said, "I really cannot understand why it is that opposition is made to the publications of your society, the tendency of which is so manifestly the improvement of the morals of the reader; while such freedom and even encouragement is afforded to the circulation of translations from the French of the most destructive kind of novels and romances." I mentioned to him that we have "Pilgrim's Progress" nearly ready for circulation, and endeavored to give him an idea of the work; and in order to interest him more deeply, I gave him a brief sketch of its immortal author, all of which evidently interested him, and he expressed great pleasure at the idea of possessing such a work, instantly begging me to send him a copy as soon as one was received from the hands of the binder. He seemed to me just the person to profit by such a book, and I beg of you to unite with us in the prayer that the perusal of it may indeed be blessed to him. He devoted much time to us during our stay in C., placing us under great obligations to him by his very considerate and hospitable preparations for our comfort, at several places where we went on excursions several hours distant from Corinth. We had, from time to time, much religious conversation with him on a variety of subjects, upon which he spoke with the greatest freedom. He told me that he had been much perplexed with the doctrine of election, with the purposes of God, with man's free agency in the work of grace, — doctrines which appeared to him to conflict with each other; nevertheless, doctrines manifestly taught by the inspired word. With one thing I was pleased, and that was the implicit confidence he seems to repose in the word of God, not rejecting those portions which appear to him incomprehensible, as do thousands of his fellow countrymen at the present day.

#### Justification by faith.

At the old town of Sycion, where we had gone, a large party of us, we found a copy of the New Testament in the cottage where we reposed and partook of a most excellent dinner, which his kindness and forethought had caused to be prepared for us. He took the book, and turning to the third chapter of Romans, he read aloud, while the peasants gathered around us, commenting most beautifully on passage after passage as he advanced. Coming to the 28th verse, he read and paused, read it over again, and again paused, saying, "I do not understand this." Again he read slowly, "Wherefore we conclude that a man is justified by faith, *without the deeds of the law.*" "What does this mean? Is a man indeed justified by faith *alone*?" I referred him back to the 20th verse, and he read over, slowly and attentively, the apostle's clear and beautiful explanation of that cardinal doctrine of our faith; and I tried to aid him to the comprehension of it by saying that good works are needful as evidences that we possess a living, saving faith; — when suddenly he seemed to get a new thought, and, with a countenance beaming with delight, he said, "I see, I see, I now understand. 'Tis *faith*, that *saves*. This our Saviour taught in his miracles, as in the case of the woman who had been suffering from her infirmity many years. To her he said, '*Thy faith hath saved thee,*'" (Matt. ix, 22;) and he continued reading till our meal was prepared, like one feasting upon its life-giving doctrines.

Not far from the kingdom of God.

With a sister of the same gentleman Mrs. Arnold had, on a subsequent occasion, a long conversation upon religion, and was surprised to find her so seriously inclined, and expressing such a love for the duties of religion, such as prayer and the reading of God's word. On asking her how she had obtained such tastes, which are so rare among ladies of this country, she said, "From the *reading of the Bible alone.*" She and

her mother and sister rarely go beyond the gardens surrounding their dwelling, and have almost no intercourse with the outer world. Even ladies who accompanied us to their house, and who had long been residents in Corinth, had never spoken with them before. Probably we were almost the first foreign ladies they had ever met. They told us of their own accord that they rarely see any one but their own family, and never come into the presence of the guests of their brothers, unless ladies accompany them; thus adhering to the old oriental customs, which prevailed in Greece in the time of the Turks. When this young person learned from Mrs. A. that we are not accustomed to frequent places of amusement, the theatre and other scenes of gayety, not having a taste for them, beside considering them proscribed pleasures to the Christian, she grasped her hand, saying, "I wish you would come and live in Corinth; we should be such good friends!" She then remarked that she had almost no one to sympathize with her on religious subjects, that only the brother before mentioned of the family had any sympathy with her, and even he could not appreciate all her religious exercises. We found the New Testament she uses one of the translated edition, which we circulate, and while hearing her converse, we could not but be convinced of the value of giving a free circulation to this precious volume of inspiration. Surely, "the entrance of thy word giveth light, it giveth understanding to the simple." (Ps. cxix, 130.) In other conversations, we learned that she is not freed from the errors of her church, but has still confidence in those doctrines which, according to our opinions, the gospel condemns; but we cannot but hope that the Holy Spirit may yet vouchsafe to her his enlightening and life-giving energies, and that she may be led into all truth. Perhaps she heard from our lips for the first time, wherein the worship of the virgin and the damned by the word of

Sabbath evening we had a long discussion with her brother and several others, regarding confession, and transubstantiation, and baptismal regeneration, combating their arguments in support of these doctrines, which seemed at first to startle her, but to which she seemed to give the most earnest attention, and, at its close, said with a look of the most earnest inquiry depicted on her countenance, "Who then is right? There are so many different opinions, one knows not where to go for truth." We assured her that there is but one source. The Bible alone contains it; and we admonished her to take the investigation of these questions to that unerring standard. O, may the Holy Spirit guide her in her researches after truth, and shed a light upon the sacred page as often as she resorts thither for aid.

#### Excursion to Cenchrea.

But I must hasten to the close of my narrative, for I shall exhaust your patience. I cannot forbear, however, alluding to a delightful excursion we made to the old harbor of Cenchrea, accompanied by quite a party of our Corinthian friends, on the day previous to leaving Corinth, when I finished reading Paul's second epistle to the Corinthian church. On leaving town the bells were ringing, in order to call together the citizens to pray for rain, as there had been so many days of drought, it was feared that the crops as well as vines would be injured. A ride on horseback of two and a half hours brought us by a very delightful way to that memorable spot, where we dismounted and made a thorough examination of the remains of the harbor, parts of which are wonderfully preserved; and then we seated ourselves in a group, and refreshed ourselves with some bread and cheese and boiled eggs; after which we opened the Scriptures to those portions in Acts relating to this spot, and one of our Greek friends read aloud. When he came to the 12th verse of the 19th chapter, our host said quite solemnly, and as though it could not be said, "Here is authority for worship-

ping relics." Whereupon a spirited discussion arose, which, although carried on in a most friendly and courteous manner, excited us all not a little; but it left on my mind the impression that good would result from it. When tired of controversy, I said, "Let us turn again to the *pure word, leaving the traditions of men*," which caused a frown to pass over the face of good Mr. Sceva. Nevertheless he was too polite to show further displeasure, which might not have been the case had his antagonists been other than ladies. Again we pursued our stroll along the beach, searching for shells and pebbles to carry away as mementoes of the visit, until at length we reached the mole, composed of large blocks of hewn stone, stretching many yards into the clear blue sea. Upon these we again seated ourselves, perhaps on the very spot where the great apostle "took leave of the brethren and sailed thence into Syria," more than eighteen hundred years ago. We there read the last chapter of the letter to the Romans, the fifteenth and sixteenth of 1st Corinthians, and also the last chapter of the second epistle, to which all listened attentively, and I hope may recall the day with pleasure, at least some of us, even in eternity. To me it was one of intense interest and enjoyment, and I never recall it without emotion. "We shall never all assemble together again at this place," said Mr. Sceva, in a thoughtful mood, and added some very appropriate remarks, which I cannot now recall, but which showed that his thoughts had been solemnized by our conversations and readings; and I doubt if he or any of our party read again the same portions of Scripture, without recalling that memorable first of May, 1854.

We retraced our steps to the little village of Hexamilia, a half hour from Corinth, where, under the shade of a fine old mulberry, was spread our dinner, of which we partook with sharpened appetites. Dark clouds hung over us, and we really began to hope that the prayed for rain would not long be with-

held. Near the close of dinner, the gentlemen proposed our health, while they drank of the pure juice of the Corinthian grape, giving expression to many kind sentiments relating to the enjoyment we had had together during our sojourn among them.

#### Honor to Washington.

Conversation led on to the present unfortunate political condition of Greece, and they were deploring the circumstance of having no one leader in whom they could unite to carry on their present struggles, when the name of Washington was mentioned; one of the party immediately arose, and proposed "to drink to the memory of George Washington, the purest patriot that ever lived,"—and in a brief, but truly elegant and eloquent speech, set forth the virtues of the Father of our country, closing with the wish that such a spirit might be raised up *by God* to guide the destinies of this nation. Thinking it a favorable moment, I drew from my pocket the Prospectus for the publication of the life of Washington in Greek, and quietly handed it to him, saying he might be interested in reading it. He had no more than seen the title, when he added, "I wish to become a subscriber," and I told him to keep it, and if he pleased, give his friends an opportunity to become subscribers likewise. A few days ago he returned it to me, bearing the names of sixteen Corinthians, with subscriptions for nineteen copies. Again we proposed having another portion of Scripture, and, as the selection was left to me, I suggested that it should be from the sayings of our blessed Saviour. The gentleman who had so interested us with his reading and remarks at Sy-cion, turned to the 14th chapter of John's gospel, saying that he regarded the last messages of our Saviour to his disciples previous to his crucifixion, as recorded by this evangelist, among the most touching and beautiful of all his sayings. When he reached the sixth verse, I noted the expression, "no man cometh to the Father but by me," (rath-

er, I think, Mrs. Arnold mentioned it to him,) when he said, "I agree with you in saying that none can come to the *Father* but by Christ; nevertheless we may come to Christ through the virgin and saints." But this assertion was easily met by a reference to 1 Tim. ii, 5. He did not, however, speak so confidently as on some other occasions, and promised us he would review the subject, Bible in hand, and with prayer.

#### Praying for rain — Confession.

We reached Corinth as the evening of a lovely day closed in. All clouds had disappeared, to the disappointment of those who had confidently believed that the morning's prayers and ceremonials in the church and in the streets would be answered in copious showers of rain. With *eikones* in hand, the priests, followed by many of the principal citizens of the place, had gone in procession through the town, praying for rain. Ere we took our leave on the following morning, we gave to each of our particular friends a copy of the "Sinner's Friend," requesting an attentive reading of the same; regarding which, I have received a letter from the friend whose sayings I have so fully recorded, mentioning it as follows: "This is, indeed, an inestimable book. It teaches a man how by repentance he may escape eternal punishment. I am persuaded that without repentance he cannot be saved, and that by this and this alone he may wipe away all his sins. But I believe also that confession (auricular) is a necessary accompaniment, and is the *only* test of true repentance. As a man cannot be saved by the deeds of the law, but by faith, while, however, it is by works that faith is made manifest, so in like manner sins cannot be forgiven by confession, but by repentance, while it is by confession that his repentance is made manifest. David's sin was forgiven by God, after he had confessed it to the prophet Nathan; but Cain, on the contrary, was condemned, because, when asked, 'Where is thy brother Abel?'—he concealed his sin." He refers me to various passages in Chrysostom, on "Con-

fession and Repentance," and asks my opinion about them. To the above I have replied in a letter of four sheets; so you see, quite unintentionally, I am drawn into a controversy on Confession. He is now in Athens, and promises to answer verbally my letter. He is a most interesting person, in whom all of us feel a deep interest; and we rejoice that he has been at length brought under the preaching of the gospel, having already on two occasions heard Mr. Arnold preach. From other of our Corinthian acquaintances, both Mrs. A. and I have received interesting letters, speaking in grateful terms of books which we have sent them, and expressing themselves most kindly regarding our visit. We both of us regard our sojourn of a week in Corinth as among the happiest days of our missionary life.

You will have heard that Piræus is turned into a regular camp, — some 5,000 French and English soldiers being encamped on the heights between the harbor of Piræus, Manichium and Phalerum. All, however, thus far, is quiet and peaceable. The insurgents have nearly all returned from the frontiers. In Thessaly, there was, a few days since, a most destructive battle for the Greeks, in which several officers were killed. And I doubt not they will now abandon the field, and heed the demand of government to return.

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#### GERMANY.

##### LETTER FROM MR. LEHMANN.

Berlin, July 12, 1854. — The regular exercises of the church in Berlin have been continued the past quarter undisturbed. But it is to be regretted that our increase during this period has been scanty. Various exclusions have taken place, almost equal in number to the admissions. We have prayed and labored much for a greater blessing; but it has been as yet withheld from us. At the same time, Satan has sometimes raised discord among parties, which created anxiety and required discipline.

But the Lord be praised that all has been overcome, and we now go on in harmony.

Visitation of outstations.

From our outstations we have not heard of great success, nor has any untoward event been reported. I have just returned from a fortnight's tour among them, in which I have enjoyed much spiritual blessing. In Germendorf, I found in a healthy state of faith our sr. Kuhn, who had overcome so much adversity when she was threatened with being dismissed from her office of midwife for refusing to carry the babes to the font to be sprinkled,—which here belongs to such an office; but her skill and amiable behavior have secured her again the favor of the women of the village. I had an opportunity to address a small number of them, whom she invited to her house in the afternoon. Thence I went on foot to Marwitz, where also a lonely brother lives, his fellow believer having died some time before. There, in the evening I had a larger meeting, where I preached till 11 in the night. On the following day (June 28) I was in Cremmen, where the number had not increased. I went the same day, to Grünefeld, where our brother lives, and where the attendance recently had been large; but a thunder storm, which lasted till late, prevented our holding a meeting. The next morning I made several visits, and then returned to Cremmen, where in the evening I had the little flock together, and preached the word to them. At 3 the following morning, I went by mail to New Ruppín, where also a single sister lives in the house of her parents, and is steadfast in the faith. Thence I travelled three hours on foot in the rain to Frankendorf, where three members reside. But here again the rain and untoward circumstances prevented the people from coming together. Returned the next morning at 5, on foot and in a violent rain, to New Ruppín, and by mail and railway succeeded in reaching Seehausen, beyond the Elbe in Altmark. Spent the Sab-

bath (July 2) there amongst the dear members, who, under the guidance of br. Altenstein, keep together in faith and love. A blessed day, though few strangers were present. About 30 persons attended, and 20 members were at the Lord's table, where I officiated, and preached twice. All were very glad to see me. I rejoice to find br. A. and his excellent wife always faithful and zealous. The Lord prospers his work in the Altmark; the superintendence is entrusted entirely to br. A. On Monday, went by mail to more distant parts of this province in the neighborhood of Brunswick. Spent the night in Salzwedel, and arrived next morning in Pausau, Clötz, &c. In the house of the forester I found the same cordial reception as in previous years, though only one daughter in the house still belongs to us; the elder, a faithful member, is in Berlin. The following day, I went on foot three hours to Röwitz, a village where in the P. M. I preached to a few brethren and a goodly number of strangers. The brethren were very grateful. It is of great moment that these scattered sheep be sometimes at least visited, as they are destitute of spiritual nourishment, our br. A. being not able to be often with them. On my return to Berlin, I spent some time in Tangermünde, Genthin, and other places.

In Seegefeld, the little flock was increased recently by two female members, whom it was my privilege to baptize,—the first time of my administering the ordinance after two and a half years, on account of my illness. I thank God that though in writing and reading I find still great inconvenience, my health has much improved, and is nearly the same as before my attack. Br. Bues and myself are going alternately every month to Seegefeld and Spandau, preaching and administering the ordinances. In the P. M. of every Sabbath, one of us goes to Britz or Mariendorf, for the same purpose. In Frankfort on the Oder, Cüstrin and the valley of the Oder, our brethren Metzchow and

Zeschke are laboring with some success. I intend, during another fortnight to visit those regions. Thus much of our stations.

#### Marriage of Mr. Bues.

Of some moment is the marriage of our dear br. Bues, which I solemnized on the 20th ult. It was an occasion of much gratification and joy to us all. Mrs. Bues is the second daughter of Mr. Dohmsien, shoemaker to the prince royal, and a man of some wealth. His wife has been a member of our church for years, but has had to suffer much from her husband on account of her adherence to us. He once came to me also, after I had baptized his wife, very furious and threatening to the utmost. For a long time she was kept like a prisoner, and not allowed to visit us. But by faith and patience she overcame, and gradually obtained more liberty. It was pleasing to find that her two eldest daughters, after a severe struggle, also made up their minds and joined our church. This broke down the enmity of the father; and when our br. Bues asked one of them for his wife, Mr. D. very gladly yielded her. After a long struggle of br. Bues with our authorities, who refused him the rite of marriage here, to be performed as a civil act, on the ground of his being a stranger, and who also objected to his settlement, he finally succeeded in getting the former granted and the second promised. Mr. Dohmsien, at the marriage-feast, gave a treat to all our church-members, and served himself in the most friendly way. So his dear wife has won a great victory, and is a very happy mother. Mrs. Bues bids fair to become very useful to the church, having enjoyed a very good education.

Among the various interesting visitors we have from time to time, the Rev. Dr. Williams, of New York, was one of the most welcome. He spent a week in our town, and very much encouraged us by his kind attendance and conversation. The Rev. F. Ribbeck, of Elberfeld, with his wife, a very excellent woman, as it appeared, spent also several days and a

Sabbath with us, when he preached several times to our great edification. His gifts are indeed very superior. He went to Hamburg, and was expected to spend a few months there.

My dear son Joseph has now to spend all his time in his military engagements, and can scarcely do anything in his studies. My constant prayer is that peace may be granted to us until the close of his year of service (April 1, 1855), that he may not be compelled to shed blood, or to spill his own.

There has prevailed here, since the great failure in the last crop, a very great dearth, which is severely felt by our many poor brethren. Besides, there is a stagnation of business and trade, which augments the general distress to a high degree, and multiplies the cases in which support must be given.

#### Petitions to the Government.

My time is continually much taken up by correspondence, and petitions to governments and kings and princes, in behalf of our distressed and persecuted brethren. The letter-bearer comes three or four times a day, and rarely brings letters in which no grievance or complaint is reported and expressed, so that I always open them with anxiety, especially those from certain quarters. I feel much like St. Paul in 2 Cor. xi., 28, 29, — as all the persecuted and oppressed apply to me for advice and interposition. The number of memorials to our king which have issued from my pen, I cannot number.

This leads me to speak of the great petition, intended to be presented to our king, touching our recognition by him and his government. I regret exceedingly that this important object has suffered so much delay. I received a few weeks ago a letter from Mr. Hinton, inquiring, in the name of the British Baptist Union, whether open-communion churches would be included in the concession asked from our king. I have replied that only one open-communion church exists in Germany, viz., in Stuttgart, and that not in connection



with us; and that there would be no hope of an organic union between us and such churches. Now I wait again for a reply, and thus time goes on, while, I hope, our br. Oncken will return from America meantime, which, after all, will be the best thing for concentrated and energetic action. I now believe that on the whole we had better wait for his return, before any important step be taken.

Our triennial conference will take place soon after the return of our dear br. Oncken. How much I should rejoice, if one of our dear American brethren would be present on that occasion. There, no doubt, many important questions will be discussed and resolved upon; and, as very much depends on wise measures in the infant age of our churches, the aid and counsel of experience are much to be desired.

Our chapel building and regulation of debt has also rested a year past, as the brethren in the mission here have not felt empowered to vote anything for that object, before the return of our br. Oncken.

#### The approaching Kirchentag.

The great German Kirchentag will be held in September in Frankfort on the Maine. Among the propositions, one is "the vindication of infant baptism," — no doubt in continuation of the last year's transactions, and an evidence of the growing importance and extent of our churches. It is very necessary that some of us should also go there; and as, most likely, we should then as little as last year be permitted to speak, we could afterwards publish something on the subject, which would have a greater influence still. My letter to the Kirchentag had, as I am told, stirred much the question, and brought the matter again in motion. I have received various letters from important men in the church, much approving of my publication, and expressing favorable views of our denomination. We should occupy more the literary field, and thus exercise influence on public opinion.

The four colporteurs whom, by Dr. Steane's commission, I have engaged, are zealously active in their fields, and assist very much in preaching the word to the little flocks scattered abroad. For two I have even obtained licenses for colportage from government, which exceeded much my expectations. They are placed in and about Berlin, in Prenzlau, Pomerania and Poland. I hope great results from their efforts.

#### Prisoners for the gospel's sake.

Our brethren in Eastern Prussia have all still suffered much from prosecutions by law and police, and continual fines have been inflicted on them. Still, they go on and increase, especially the church in Stolzenberg, commenced by our missionary br. Weist, which is now the largest in Prussia. But more than all, our brethren in Mecklenburg and Bückeburg have to suffer. Br. Wegener is a state prisoner for life, not being allowed to leave his town. In Bückeburg, br. Bolzmann is kept in prison, after more than three months. There are three months more for his sentence to run, and then, meantime, further inquisition is made, for finding out more crimes. I have to carry on much correspondence continually in reference to these cases.

#### A German's opinion of the work of the Deputation.

Now in closing, allow me, my dear and respected brother, to bid you also welcome, after your safe return from your great tour to the east. I have always taken the liveliest interest in your proceedings. I have read eagerly all which has been published from you, and only regret very much that your way or that of your dear colleague was not bent through our country and town, which I sanguinely hoped. I rejoice also that the transactions at your return have turned out so reasonably and creditably, as it should be. Though I am quite unable to judge in the matter, the plan adopted in the Burman Mission now appears to me so conformed to the gospel, that I was astonished to find it a matter of division.

## JOURNAL OF MR. HAESE.

"Not a time to dance"—A secret light brought out.

Oldenburg, July 23, 1853. — This morning I preached in Burhave, and I have since heard that our service was greatly blessed to a young girl who had attended from curiosity, purposing in the afternoon to go to a large ball to be given in the neighborhood. But the Lord had a purpose of mercy towards her. The word took so powerful a hold of her heart, that she returned home weeping. Unable to account for these tears, her mother bade her prepare her dress for the evening; but this seemed to redouble her grief. "Dear mother," she said at length, "I shall never go to a dance again. O, I am a sinner, and were I to die to-night, I should go to hell. There is no time to be lost; I must pray for the forgiveness of my sins." Her mother was distressed — angry — amazed, and tried every means to induce her daughter to go to the ball; but in vain. She not only would not go there, but walked several miles to be present at a meeting to be held at Burhave. She did not speak to any one; but since then, several of our friends having remarked the change in her manner and deportment, questioned her on the subject; and they have room to hope she is a child of God.

25. — To-day a woman called upon me who said she had long secretly loved the Lord, but had feared to join the church on account of her husband, who warmly supports the Lutheran church, and would think it the height of arrogance in her to presume to differ from him. But now she confessed that her desire for intercourse with Christians was so great, that she could no longer rest satisfied with the cold ceremonies of the great church, where each worshipper is as isolated as if he were the only one present. "I have been much struck," she said, "by the warm, hearty intercourse I have seen among the members of your church. I feel the want of such Christian communion, and also of fulfilling our

Lord's command with regard to baptism; and therefore, painful though it is for me to take this step without the sanction of my husband, I now apply for membership to your church." I promised to propose her to the church, who would nominate two brethren to call upon her. At the same time I advised her not to keep the matter from her husband.

## JOURNAL OF MR. SANDER.

The gospel among the miners—The day of grace spent.

Othfreesen, Oct. 10, 1853. — Commenced a tour among the Hartz mountains, whose inhabitants, a simple people, still betray in their habits some of the pious feeling that has descended to them,—an heir-loom from the God-fearing generations of bygone days. They are, for the greater part, miners, and their occupation, attended as it is with dangers, seen and unseen, suggests dependence on God,—a dependence which they acknowledge even in their meal-time petitions, and in the ejaculations with which they descend into the bowels of the earth. Hazardous as is their occupation, they yet receive small wages; but they have no artificial wants, and are content to have their daily need supplied. They were very willing to have their minds directed to the truths of the gospel. Since my last visit, the Lord has been working among these people by his Spirit; two miners have applied for baptism. They are earnest men, whose statements satisfied me as to their sincerity. The distribution of tracts has been greatly blessed in this locality. Many are beginning to feel that outward sanctity is but tinsel, that cannot stand the test of God's holy word, and are asking, "What must we do to be saved?"

20. — To-day I was called to the death-bed of a man who has attended our meeting for nine years, and has suffered tribulation with the people of God; and yet has never been sure of his interest in the Saviour's work. Being asked whether he could not appropriate to himself the consolations offered to all

who mourn over their sins, he replied, "How happy should I be, could I do that." My heart bled for the poor sufferer, and I read to him many an invitation and promise offered to the sinner in the gospel. But all seemed in vain. Despair was written on his brow, and trembled on his lips, and all I could do was to pray with and for him. He died soon after I left, apparently in the same hopeless state of mind. How important is it to make our calling and election sure, while yet the day of grace is ours.

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JOURNAL OF MR. PRIEDEMANN.

The new bible—Jesuit craftiness.

Voigtsdorf, Oct. 16, 1853. — Preached at V. Among my hearers was a man advanced in years, who had come from a great distance, to make the acquaintance of those, he said, whom he had already learned to love through the little books which, on one of my tours, I had left with him. He is a Protestant, yet ignorant as one from whom the Scriptures are withheld, as to their doctrines. This surprised me, as he has found and loves the Saviour, and I inquired why he had not studied the Bible more. He owned that his sight was too much impaired to admit of his reading his old ill-printed Bible for himself, while among all his friends there was not one who "would waste his time" by reading to him. Great was his joy now to listen to the word of God, and he considered himself quite rich, when we supplied him with such a copy as he would be able to peruse for himself.

23. — This day was spent at Glasdorf, where the Jesuit mission is flourishing, owing to the redoubled exertions of the reverend fathers, who, with their characteristic craftiness, meet the half-awakened doubts of the more enlightened of their hearers, by admitting that indulgences are worthless in expiating sin, and discoursing with eloquence on the merits of the blood of Christ. Not long since, one of the priests, holding up the crucifix, exclaimed, "This is your God; adore him." At these words the excited

multitude fell on their knees, some on their faces, before the image of Him whom in spirit and truth they refuse to worship. The Jesuit messengers having now quitted their field for another, it was open to me, and the Lord blessed my endeavors to improve so excellent an opportunity for recommending the book that would tell of Jesus to the deluded people. I sold several bibles and testaments.

The gospel among Silesian weavers.

Nov. 15. — Commenced a tour into the Silesian mountains, among which many cottages lie scattered, whose inhabitants, rarely quitting their isolated homes, are beyond the reach of the truth, unless it be taken to them. They are, for the greater part, as poor as they are ignorant, and barely enabled, as they say, "to keep soul and body together," by the diligent cultivation of their sterile land, and by weaving. In fact, the poverty of a Silesian weaver has become proverbial; for soul and body are alike neglected. My visit and message caused great rejoicing among these poor people. They listened eagerly to the story of the lowly condition of Jesus Christ on earth; and many a countenance glowed with delight, while I depicted the future glory which his poverty secured for us, if we will but possess it. Even the weaving shuttles were laid aside, while I read and explained the Scriptures; and I have every reason to hope that an impression has been made in the minds of some, that will prove enduring. I spent several days among these people, and hope soon to be able to repeat my visit.

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LETTER OF MR. BEYEBACH.

Persecution—The gospel among prisoners.

During a tour that I made in August, I preached about 100 times. Much interest was everywhere awakened, and I only regret to be able so rarely to revisit the same places; for oftentimes the seed springs up, but for lack of proper nourishment droops and dies. With tears the people entreat me to remain among them.

The strictest surveillance is observed at the gates of every city, so that even our meetings in the woods have required a little contrivance on our part. Worship attempted in our own houses was certain to be interrupted. One Lord's day the weather was so unfavorable that we determined to meet within the doors. But scarcely had I opened the Bible, when a *gensd'armes* entered, took down the names of all present, and notes of the way he found us occupied. We were all summoned to the presence of the magistrate; but I, as the instigator of these illegal proceedings, was marked as deserving double punishment. I ventured to ask what law of the land I had broken? But my question so incensed the magistrate that he ordered me forthwith to be committed to jail, and there I remained three days. But the Christian should be a missionary everywhere. Happily, my tracts had not been taken from me, and my fellow-prisoners accepted them very thankfully. Some of them were rough, reckless men; but they listened, while I made known the gospel to them. "Who could have thought," said one of them, "that we should hear in prison, what we never heard in church?" When I asked whether they would like me to pray with them, all gave a ready assent; and it was touching to see men who probably had never before engaged in such an act, bend their knees in prayer. Some time later I had a pleasing proof that the testimony given in the prison had been blessed to one of my hearers.

In September, some days later, I visited the village of K——, where I preached a year ago. No sooner had I made my appearance, than old and young crowded around me, saying they had feared I was dead, as it was so long since my last visit. Now they begged me to tell them more of those blessed things that had interested them so much. We could not venture to have a public meeting; but in a large room I met all who liked to come for conversation. Being too fatigued to continue

evening, I risked remaining till morning, when several young men accompanied me miles on my way, anxious to converse of the Saviour, whom they assured me they had learned to love. In S——, I met with a kind reception from a man who, at my former visits, took great pains to shun me. He now confessed that his former desire to avoid me had arisen not so much from opposition, as from a fear that I might succeed in persuading him we were right. "But though I avoided you," he said, "I could not escape from the Lord. Something within impelled me to read the Bible, and I have now no other care than to share the weal and wo of the children of God." How my heart was gladdened by this new proof that the word of God is sharper than any two-edged sword.

#### The poor widow's sacrifice.

Another pleasing occurrence in this place was the following. Among other persons, I called on a poor widow, who lives by the labor of her hands. "O how rejoiced I am to see you," she exclaimed, "I have been waiting for a visit from you. When last you were here, I longed to contribute something to the mission; but was ashamed to offer the small sum I could spare. Day and night I reflected how it might be increased, until the missionary paper came and relieved me of the difficulty. It stated that in Oldenburg one person was contributing a bee-hive, another a sheep, to the mission; and the question arose in my mind, 'Is there nothing I can spare for the purpose?' My eyes fell on my dog — the only companion of my widowhood, the only thing faithful to me on earth, — and my resolve was taken. I parted with the dog; and though my separation from the dumb creature cost me tears, I rejoice to have it in my power to make a sacrifice for the Lord. And here are two dollars," said the poor woman, as she almost exultingly put the money into my box, "may the Lord accept my unworthy offering." This circumstance was a lesson to me, while I reflected, with a sorrowful heart, how

much more might be done for the glory of God, if I myself, if all Christians, were animated by the spirit of this poor widow, who gladly parted with that which to her was worth as much as the diamonds of the wealthy are to them.

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JOURNAL OF MR. KLEPPE.

The gospel among students—Tract blessed.

Mecklenburg-Schwerin, Jan. 7. — Br. Siek provided a sledge to take me to Rambow, where I visited several believers, and was thankful to find they had grown in grace, and in a knowledge of the Saviour. The common danger of persecution which threatens them, only serves to make them cling to one another and to the Lord. I then proceeded by the railway to Ludwigslust. In the train with me were several students, returning from the vacation. Two of them, who were not strangers to me, seemed anxious to have some conversation. They have often had books and tracts from me, and I believe possess a saving knowledge of the truth. They told me that the ridicule they had had to endure at the seminary, on account of their religious profession, had sometimes well nigh tempted them to keep silence about the one thing needful. But conscience and the love of

Christ constrained them still to speak. The Lord had so blessed their endeavors to commend the gospel to their fellow students, that two or three had been induced to join them at stated times for reading the Bible and prayer.

17. — I ventured to go to Neukloster, at the earnest request of the friends, who stand greatly in need of encouragement. There I conversed with a man who had been awakened by reading a loan-tract, which a Christian sister is in the habit of leaving at various places. I spoke to him of the sinfulness of the human heart. He said his own great wickedness, though he had a good name in the world, had often troubled him, without his knowing anything of the truth. But since he had read that Jesus Christ came into the world to die for sinners, his sin had caused him inexpressible anguish. He listened with eagerness while I endeavored to show him how we may obtain peace in believing. "I am an old man," said my friend; "experience has made me cautious, and I never like to take a step, without feeling a safe footing. But here my fears are banished. I feel that Jesus Christ is a rock, on which I may safely build my salvation. My feet were on the brink of a horrible pit; but the Bible has been a bridge to help me across to this rock of salvation."

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## OTHER SOCIETIES.

### ARMENIAN MISSION.

The Armenian mission of the American Board has stations at Constantinople, Smyrna, Aintab, Cesarea, Tocat, Trebizond, Erzroom, and other places. Eight missionaries are stationed at Constantinople, of whom five are devoted wholly to the Armenians, one to the Jews, and two, partly to the Greeks and partly to the Armenians. Much attention is given to the book-department, — the chief part of the time of two missionaries, and one third of the time of another. One devotes a large share of his time to a re-

vision of the Bible in Armeno-Turkish, preparatory to a new edition. A second has been engaged several months in the revision of a hymn-book in Armenian, and the preparation of a music book to accompany it. Another is occupied upon a Church Members' Manual. Two are principally employed in duties connected with the Seminary.

Each missionary has his stated weekly service or services. The weekly average is nine and two thirds sermons in the native languages; besides three weekly prayer meetings, four expositions, four

catechetical exercises, and one doctrinal lecture every week. Nine or ten hours a week are also spent in visiting the families of converts and of friendly Armenians.

There are five places of worship for Armenians in the various districts of Constantinople, at each of which about fifty hearers attend stately to hear the gospel. An adult Bible class, of 25 or 30 members, is also conducted in Turkish. Religious truth is widely discussed among the highest families, and the gospel system has gained the intellects of many individuals, if not their hearts. The number of communicants in two churches is 121. Twelve new members have been received the last year, five of them Greeks. Twenty males have joined the Protestant community at Constantinople within the year, several of them having families. The Greek service at Pera is attended by about eighteen hearers. Twelve colporteurs are employed in the city and vicinity. Ten students of the seminary, during a recent vacation, visited several places on the sea of Marmora, where they saw many signs of promise. Many interesting conversations were held with Mussulmans, and the remarkable declaration was heard from them that Christ is the true prophet and Mohammed a false one.

In Constantinople there are three common schools in different divisions of the city, besides the female boarding school in connection with one of them, and the seminary at Bebek. A teacher also gives lessons in reading from house to house, chiefly to adult females, to enable them to read for themselves the word of God. In the seminary are ten Greeks and one Jew, besides several Armenians. The theological class consists of seven pupils. There are daily religious exercises in the school, morning and evening, and a Wednesday evening lecture, besides the services of the Sabbath, and the meetings of the students twice a week among themselves. In the female boarding school are 35 members. A season of religious interest, nearly a year

since, favorably affected the whole school. Many were deeply impressed, and some seemed to have become true Christians.

There is a great demand for the Bible in Turkish, and 5,268,600 pages have been issued from the press, in four different languages. The call for publications from the interior has been greater than in any former year.

At Aintab, there is a church of 117 members; 21 have been added to it within the last year. The Sabbath school numbers 105, besides a Bible class of 40 young men. Common schools are made the subject of much attention. There is a high school of 37 pupils, a girls' elementary school of 80, and a similar one for boys, numbering 100. There is also a private school for girls, numbering 60, of whom two thirds are from Armenian families. At least 150 adult females are taught regularly. There is also, besides, a select school of 20 girls. There is more than usual inquiry among the people, and native brethren are welcomed to their houses and listened to with much interest. Recently, during a few days, more than 100 tracts on repentance and holiness were sold to them by a single colporteur. The religious interest is most remarkable among the females. Twenty or twenty-five have sometimes been present at prayer meetings, held in private houses for their benefit by the female members of the mission.

At an outstation connected with this station, four priests and twenty-one other men have come over to the cause of truth. Violent opposition and persecution have arisen, but the triumphs of the gospel are not staid. There is here a Protestant community, numbering three hundred persons, who have come out from the corrupt and dead national church. Twenty-two have been added to the church, present number thirty-four. In other outstations there is similar encouragement.

At Cesarea and Tocat, the work is chiefly in charge of native helpers. In the latter is a Protestant community em-

bracing a number of families, in which are supposed to be several real members of the body of Christ. There is a good attendance on religious worship, and some persons, not acknowledging themselves Protestants, are constant hearers.

At Marsovan, the congregation which had become much reduced has increased again to fifty, and great seriousness and attention to the word prevail. Large numbers in the city appear to be convinced of the truth, and additions to the church are confidently expected. There is a school of 25 pupils, two of whom are boarding scholars, hopefully pious, and give promise of usefulness. A bible class is conducted on Sabbath morning, and a meeting for prayer and reading the Scriptures on Saturday evening.

At Arabkir a new missionary took up his abode in October, 1853, and commenced religious services in a private house with the aid of his teacher. His knowledge of the language was yet very imperfect. At first only eight or ten were present. In December a room fitted up for worship was opened, with a congregation numbering 32. In a month, the number was doubled, and a larger room obtained. The hearers have now increased to more than one hundred, and the general feeling is that a place is needed that will accommodate three times that number. An earnest desire is expressed for instruction, and many lads have asked, with tears in their eyes, the privilege of being received into the school. More than three-fourths of the Armenians in the city are thought to be convinced of the errors of their national church, though they still cleave to it. Many copies of the Bible have been sold, and the demand still continues. Tracts have been scattered throughout the city, and not a day passes without a call for them and for other books. Prominent men in the Armenian church are making various efforts in behalf of the truth.

The Armenian Church, embracing some truth mingled with much error and human corruption, extends widely over the regions near the Black Sea. The

original policy of the mission was to labor to secure the true conversion of the people, leaving them in the bosom of the national church, that the truth through them might work like leaven in the midst of error, till the whole should be leavened. It has been found, however, impossible to secure such an end. Error and truth have too little affinity. Their antagonism is too great to admit of their dwelling harmoniously together. The Protestants of England separated, years ago, from the Catholic body. The Baptists of Germany, imbued with an evangelical spirit, are now separating from the national Lutheran church, — finding that it is only by such a separation that they can bear a fitting testimony in behalf of the gospel of Christ. And so, the experiment having been made, the mission now advises the Christian converts to come out from the Armenian church, and form, sometimes in the face of obloquy and persecution, new Protestant communities. It proved to be the only feasible method. It is, doubtless, the only scriptural one (2 Cor. vi, 14-17). May the Lord, with his winnowing fan in his hand, promote this separation of his people from everything that defileth, and "present to himself a church without spot, or wrinkle, or any such thing."

#### MADAGASCAR.

In the month of July, 1853, a special deputation, under direction of the London Missionary Society, sailed from Mauritius to the port of Tamatave in Madagascar, with a view to obtain ample and accurate information of the position and prospects of Christianity in that island. Though not permitted to proceed to the capital, they acquired a knowledge of many important facts, confirming the accounts previously received. The statements heretofore made in respect to the attachment of the prince to the religion of Christ and its confessors were found to be true. Both the prince and his wife are members of

the church in Tananarivo. From his own resources he has liberally supplied the wants of the needy disciples, and his house has often been a refuge to the persecuted. A cousin of his is also a consistent Christian, although at the sacrifice of worldly honor, and risk of personal safety. The martyrs of 1849 and previous years, formerly thought to be nearly fifty, amount to about one hundred. Many Christians are still held in slavery on account of their faith; and holy women appear at the midnight meeting of the church, wearing a heavy iron collar, as a symbol of dishonor and an instrument of torture. The execution of the severe laws against Christianity has been relaxed since 1849. But the laws remain unrepealed. The queen is still an inveterate idolater, but warmly attached to her only child, whom she has not only nominated as her successor, but has even expressed her purpose to abdicate the crown in his favor. This Christian prince is admired and loved, and the prayers of all the faithful ascend to God that he may sit upon the throne of Madagascar. The intention of the queen, however, is resisted by the heathen party, headed by her nephew, a man of stern resolution, and possessing great influence with the army.

Many copies of the Scriptures in Malagasy have been destroyed by the hand of persecution. The desire of the Christians for the word of life, of which they have been thus despoiled, is intense, and measures have been adopted to supply their need. The "Pilgrim's Progress," James's "Anxious Inquirer," and several tracts in the language of the people have been printed and forwarded to Port Louis, in the hope that they may be safely transmitted to the Christians on the island.

## DONATIONS.

RECEIVED IN AUGUST, 1854.

## Maine.

Searsport, ch. and soc. 10; North Haven, Mrs. Lydia Wooster 75 cts; Wiscasset, John Sylvester 5, 15.75

Penobscot Asso., J. C. White tr., Etna, ch. and soc. for the deficiency, 2.58; Bangor, 2d ch. 17.42; S. Sch., to sup. Charles G. Porter and Deborah Porter in Assam Orph Sch., 50; Stetson, Isaac Bicknell 50, 100.00  
115.75

## New Hampshire.

Claremont, J. H. Wiggin, for the deficiency, 5.00

## Vermont.

Manchester, ch. 7.24

## Massachusetts.

Boston, coll. by Miss Margaret C. Smith (in addition to 10 previously coll. by her) 40; E. B. R. 25; August Bertz 25; Rev. Mr. Harlow 1; Mrs. S. Taylor, coll. 3.25; George Brooks 25; a friend 25 cts; two friends 2; a lady 5; Brookline, E. R. Seccomb 150; D. S. Coolidge 5; G. Babcock 5; for German chapels, per Rev. J. G. Oncken, 285.50  
Charlestown, 1st ch., Boardman Miss. Soc., W. S. Edmonds tr., to cons. Mrs. Elizabeth H. Little L. M., 100; South Reading, ch. 10; West Dedham, ch., mon. con. 23.04; a lady, to cons. hers. and Mrs. Jane D. Chaplin L. M., 200; Canton, ch. 14; New Bedford, a friend, to sup. a child in Karen Normal Sch., 25; New England Village, A. J. Copp 2; Chelsea, ch., S. Bryant tr., to cons. Nathaniel Nottage L. M., 100; Brookline, ch., D. Sanderson tr., 50; Southbridge, ch. (of which 11 is from S. Sch., for the education of a Chinese youth) 72.43; Lowell, a friend of missions 1000; Webster, ch. 12.10, 1608.57  
Westfield Asso., 82.00  
— 1,977.07

## Rhode Island.

Providence, Mrs. F. R. Arnold and daughter 250.00  
Providence, a few brethren of the Scottish ch. 6.75; Rev. Mr. Davis' ch. 15; Bristol, ch. 10; for German chapels, per Rev. J. G. Oncken, 31.75  
— 281.75

## Connecticut.

State Convention, W. Griswold tr., Suffield, 2d ch. 35; Hartford, 1st ch. 500.81; South ch. 475.79; Chester, ch. 2; Clinton, ch. 5.19; Danbury, 2d ch. 85; Waterbury, ch. 68; Saybrook, 1st ch. 2.88; New Haven, Academy st. ch., to cons. Henry Sturgis L. M., 100; Willington, ch. 73; New London, 1st ch. 35; Stafford, ch. 30; Brooklyn, ch. 8.34; Steppney, ch. 20; Bridgeport, ch. 20; North Stonington, 1st ch. 4.50; South Windsor, ch. 10; a friend 20; New London, 2d ch. 5; small individual sub. 12.82, 1,512.88  
Hartford, Julia E. Lyman, to sup. Jane K. Lyman in the family of Rev. S. M. Whiting, Sibsagor, 15.00  
Essex, Rev. Joseph A. Bailey 10; A. F. Whitmore 10; Mrs. Jerusha Hayden 40; Charles C. Cocklin 6; Reuben Post 5; Sophia L. Post 2; Wealthy A. Post 5; G. Smith 5; Mrs. Parker 1.25; O. Spencer and family 6; Jesse Braddock 5; Clarinda Braddock 2; J. C. Redfield



5; Mrs. Rebecca Hill 50; Mrs. R. P. Williams 50; Mrs. Prudence Bushnell 1; two friends 2; Hartford, A. F. Day 100; for German chapels, per Rev. J. G. Oncken,	305.25	
	1,843.58	
<b>New York.</b>		
New York city, cash, per Rev. Mr. Buckbee 20; Olive Branch ch. 20.93; Tabernacle ch. 143; 1st Mariners, ch. 100; Youths' Oncken's soc. in do. 50; Brooklyn, central ch. 301.25; Mrs. Tubbs 5; a German 5; Williamsburg, ch. 24.79; for German chapels, per Rev. J. G. Oncken,	609.97	
New York city, a friend 3; Freedom, Welsh ch. 60,	63.00	
Rensselaerville Asso., Preston Hollow ch. 23.12; Rensselaerville, ch. 13.03; Sloatsville, ch. 17; Charleston, ch. 3.56; per Rev. O. Dodge, agent,	56.71	
Worcester Asso., 13.68; Richmondville and Gilboa, ch. 7.34; Jefferson and Gilboa, ch. 10; Maryland, ch. 5; Female Mite Soc. 5; Richmondville, ch. 5; Seward and Decatur, ch. 50 cts; Summit, ch. 13.12; Worcester, ch. 8.73; Rev. E. Spafford 1; Master Davis 5 cts; O. B. Osborne 3; Mr. Baker 50 cts; with other donas. to cons. Rev. Walter Covey L. M., per Rev. O. D. agent,	72.92	
Hudson River South Asso., Sarah Butler 1; Phillipetown, 1st ch. 8.23; Isaac Jacob 25; Matteawan, ch. 2.50; per Rev. O. D. agent,	36.73	
Franklin Asso., 1. Bostwick tr., per Rev. O. D. agent,	14.38	
Union Asso., Yrktown, ch. 16; Red Mills, ch. 1.62; Carmel, ch., with other donas. to cons. Warren Townsend L. M., 37; per Rev. O. D. agent,	54.62	
Washington Union Asso., avails of gold beads, per Rev. O. D. agent,	4.00	
Saratoga Asso., Greenfield, 1st ch., per Rev. O. D. agent,	6.42	
	979.25	
<b>New Jersey.</b>		
Perth Amboy, Mr. Dusser 4; Mr. Muller 5; Frank 1; Louis Goedeke 2; Newark, friends 37; William Norris 10; Andrew Johnstone 15; E. Doughty 10; Samuel Mason 5; Benjamin Sides 2.50; Mr. Jones 1; Thomas John 3; Mr. Andrews 1; Mr. Turner 5; Mr. Compton 3; Miss Fish 1; I. Mollison 5; I. Morris 2; James Johnstone 5; Robert Johnstone 10; Miss Butterfield 1; J. Peckham 1; James Hague 30; German ch. 5.50; Jersey city, Mrs. Elizabeth Roberts 25; for German chapels, per Rev. J. G. Oncken,	190.00	
New Brunswick, 1st ch., Youth's For. Mite Soc., 5 Van Wickie tr. 500; H-boken, 1st ch., to cons. I. V. F. Wilson L. M., 100.12; Moorestown, ch. 15; Constable, ch. 2; Greenwich, ch. 27;	644.12	
	834.12	
<b>Pennsylvania.</b>		
Philadelphia, 1st ch. 245.20; 5th ch. 127.13; for German chapels, per Rev. J. G. Oncken,	372.33	
Philadelphia, 10th ch., Juv. Mite Soc. 50; Upland, John P. Crozer, to cons. George K. Crozer and Robert Hall Crozer L. M., 200;	250.00	
Tioga Asso., Oliver Elliott tr.,	12.00	
Northumberland Asso., 13.52; Jersey Shore, ch. 11.10; Shamokin, ch. 4.20; Danville, ch. 3; per Rev. B. M. Osgood, agent,	36.82	
Clearfield Asso., Cherry Tree, ch., per Rev. S. M. O., agent,	1.00	
Clarion Asso., East Mahoning, ch. 2.03; Jonathan Fry 1; per Rev. S. M. O., agent,	3.03	
Centre Asso., Milesburg, Miss M. E. Lewis, per Rev. S. M. O., agent,	2.50	
	677.68	
<b>Ohio.</b>		
Dayton, German ch. 45; Windham, ch. 6; for German chapels, per Rev. J. G. Oncken,	51.00	
Norwalk, ch. 33.20; Piqua, 1st ch., S. Sch., to sup. Elisha H. Hamlin in Assam Orph. Sch., 13,	46.20	
	97.20	
<b>Indiana.</b>		
Little Blue River, ch. 4.90; Metamora, ch. 7.06; Brookville 75 cts;	12.71	
<b>Illinois.</b>		
Belvidere, Mrs. M. Whitman 5; H. L. Crosby 5; S. Bennett 3; D. L. Baker 1; S. Lawrence 1; E. Moss 2; J. Saxton 3; Mrs. Saxton 1; Col. Walker 1; J. Haskins 1; Dr. Molony 2; E. E. Moss 5; Miss J. Moss 1; Mrs. S. Smedley 50 cts; Nathan Smedley 50 cts; Samuel Jenks 2; T. J. Bishop 50 cts; Sarah Merrill 50 cts; P. C. Sheffield 2; P. Alden 1; A. Moss, sen., 5; E. Foote 2; B. Ames 1; Grace Baker's savings bank 40 cts; Rev. T. Breckenridge 2; D. Mable 2; L. L. Lake 1; A. Mable 1; H. Whitman 5; C. Whitman 3; Mrs. M. Y. Foote 5; Maria Congdon 1; M. Lovelace 1; Miss M. Congdon 1; Mr. Trowbridge 50 cts; Mrs. M. Tinker 2; cash 50 cts; Troy, Miss M. Harder's S. Sch. class 2,	73.40	
<b>Michigan.</b>		
Detroit, Rev. J. M. Gregory	1.00	
<b>Maryland.</b>		
Baltimore, Miss Eliza Wilson 50; Miss Melville Wilson 50; Mrs. H. Patterson 20; for German chapels, per Rev. J. G. Oncken,	120.00	
Taney Town, ch.	5.00	
	125.00	
<b>Virginia.</b>		
Richmond, 1st ch., W. H. Gwathmey 5; J. P. Ballard 5; J. L. Apperson 5; J. R. Garlick 3; Alfred Bagly 5; W. H. Ligon 1; John R. Cook 5; a little boy 13 cts; Dr. A. G. Wortham 1; Mrs. J. A. Wortham 1; D. R. Crane 2.50; for German chapels, per Rev. J. G. Oncken,	223.3	
<b>Louisiana.</b>		
New Orleans, Mr. Griggs, for German chapels, per Rev. J. G. Oncken,	10.00	
<b>Missouri.</b>		
Brunswick, Young Ladies of the Seminary	5.00	
<b>Shawancee Mission.</b>		
Ottawa, J. T. Jones	10.00	
	37,926.33	
<b>Legacy.</b>		
Tolland, Ct., Mrs. Elizabeth Vinton, per Miss M. Vinton,	15.00	
	37,941.33	
Total from April 1st to August 31st, 1854,	329,265.14	
<b>Donations in Clothing and Goods.</b>		
Cambridge, Ms., Ladies' Mite Soc., 1 box clothing for Rev. F. Barker,	65.91	

THE

# MISSIONARY MAGAZINE.

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NOVEMBER, 1854.

No. 11.

## AMERICAN BAPTIST MISSIONARY UNION.

### TOUNGOO MISSION.

LETTERS FROM MR. MASON.

#### New outstations—Value of native assistants.

Aug. 25, 1854. — After my departure from Toungoo, Sau Quala went out according to previous arrangements, — to locate the three assistants left in his charge in the several sections to which they had been designated. The letter which I translated for you on the Hoogly, (Mag., pp. 346-7,) gave an account of his journey among the Sgaus on the west, and the establishment of an outstation among them at Kahsau-mai, in the valley of Khaboung creek; the present gives the details of his excursion among the Bghais on the north-eastern mountains, and the founding of two stations in their midst, which he left in charge of Sau Shapau; while a third affords a like history of the commencement of a mission among the Maunæ-pghas.

The anxiety which the people manifested on these excursions, to learn and to obey the precepts of the gospel, has scarcely been surpassed in the history of modern missions, and prefers a strong claim for aid; but I would observe, again, that the aid they require is not such as

can by any possibility be sent them from America. They need native teachers to *reside* with them in their jungle homes the whole year, and not missionaries to make summer excursions of a few days. Ten of the latter, in the present state of the Karen missions, are not worth one of the former. I should like to walk through the Karen churches and exhort the pious young men to consecrate themselves to missions among the various tribes of Bghais, Maunæ-pghas, Pa-aus, Pakus, Tau-byas, and other Karen clans, which, without a figure or a vision, are calling out from the mountain tops, "Come over and help us."

#### Prudence in baptizing.

I am happy to find Quala so slow in baptizing. It would be as easy for him to baptize the multitudes as it is for him to preach to them; but the consequences would be as Mr. Binney found, — an assistant preaching "unequivocal baptismal regeneration; the reason was, he had been baptized before he had been converted." I fear nothing for the Karens, past, present, and to come, so much as this baptism before conversion. I can think of nothing else to prevent the rapid extension of vital Christianity among

them. Had I been able to attend the Maulmain Convention, it was my intention to bring up this subject, which I deem second in importance to none that was discussed.\* It ought also to be known, that the Tavoy and Mergui churches, which the Deputation judged to be the best able of all the Karen churches to be left alone to themselves, are precisely the churches, and the only ones too in all the missions, east of Arracan at least, which, nearly every one, were founded with men who had been applicants for baptism and given fruits of repentance at least a year before they were baptized.

No missionary or native assistant having ever been before among the Bghais, Quala had considerable to say on the dress and location of the people, — more than I have deemed of sufficient interest to others to translate.

**Letter from Teacher Quala—His excursion among the Bghais.**

"On the eighth of February, Sau Shapau, myself and three others left Toungoo for the Bghai country, on the eastern mountains, south of Kaunee, at the head waters of Thonkyekhat creek. We travelled all day and reached at night the village of Bghai-mo-pgha, on a brook that interlocks with Htau-a creek which rises in mount Kaunee. Here we passed the night. The Bghai-mo-pgha people, however, spoke a dialect which we could not understand, neither could they understand us; but they spoke Burman well, and I preached to them in Burman, to which they gave good attention. The gown of the females is very like the ordinary Sgau gown, and the lower garment is the same as that worn by the Tavoy women. The gowns are black, ornamented with the seeds of 'Job's tears' embroidered upon them. They dress their hair very neatly, but put on their turbans a little differently from the Tavoy Karens. They are much more neat and cleanly than the men, who are very dirty, as the teacher and teacheress

have seen them in the city. The people here do not easily understand the Bghais at Thahta village, which is only half a day's journey distant; and at the head waters of the Thahta creek, there is said to be another clan of Bghais, called Bghai-taubyas.

**Encouraging attention.**

"We left Bghai-mo-pgha next morning, and after walking till night reached Hteedu, where we stayed four days, and the people gave remarkable attention to what was said. They assembled together in great multitudes, till it was impossible to find a place to put themselves. They killed hogs and fowls for us to eat, and commenced learning to read with great diligence. While we were at Hteedu, the Bghais at Theghādeu heard of us and came bringing us salt and eggs, and entreated us to go to their village and teach them to read. I said, 'Brethren, there are not many teachers; here are none but our brother Shapau, and I wish to leave him at this place, Hteedu. Send some from your village to study here, and when they can read you may teach each other.' They replied, 'We want a teacher to come to our houses. We will become Christians, and we will furnish the teacher with an excellent support; better than the people here at Hteedu will give him.' In this way they kept arguing with great zeal for a whole day and a night, when I said to them, 'I will leave teacher Shapau to stay one month at Hteedu, and then another month at The-ghādeu, and so on, each alternate month.' This pleased them, and they consented to my proposition. After the Sabbath was over, I left Sau Shapau at Hteedu, and went on with the people from The-ghādeu to their village, where I spent one night. It is a little more than half a day's walk from Hteedu and north-east of it, higher up the mountain. As soon as I arrived, the people assembled together, both men and women, great and small, and gave excellent attention. After preaching, they commenced learning to read immediately, and insisted upon my staying with them a long time.

\* The subject was not overlooked; a report was discussed and adopted on the "Evidences of Christian character, requisite in candidates for baptism," &c. Ed.]

I said to them, 'Brethren, it is impossible for me to stay long with you. Many are the places to which I must go. I must now go to Maiphala, and Khleula; to Leudo and Luthaukho. I fear I shall not be able to visit them all this year. There are great numbers of Karens that have never heard the word of God; but you have teacher Shapau near you, and you must go to him. Moreover, you know he will come and stay with you every alternate month.'

"The next day I returned, and on my arrival at Toungoo I called on the brigadier, who questioned me concerning my travels. When I had finished my relation he said, 'Teacher, very good; go on and preach, and fear nothing. I have placed five hundred men at Menhau to protect the inhabitants from the incursions of the Burmese.' The commissioner and the brigadier are so kind that I feel as if I could not praise them too highly. At present I am suffering from fever. After returning from the Bghai districts, I had continued fever for nine days; but I am feeling a little better now. Pray for us. We do not forget to pray for the teacher and teacheress, but pray for you continually."

In a subsequent communication, Aug. 28, Mr. Mason furnishes the translation of Sau Quala's third letter, giving details of his travels among the Pakus and Maunæ-pghas, and the establishing of an outstation in the country of each tribe.

**Sau Quala's third tour—The Pakus.**

"I had fever till the twenty-eighth of February, when I began to recover, and on the sixth of March I left with Sau Pwaipau for Khleula, (the station to which he had been appointed,) on the east. The first night we slept at the village of Bhai-mo-pgha, and the second we had to pass in the jungle on Hakalau creek, at the head waters of which are Bghais, concerning whom I wrote in my letter of February (*ante*). On the eighth of March we reached the Pakus, at Khuplodeu, a village a little below the mouth of Meu creek, where we passed the night. The Pakus are found in great numbers at the sources of the

Meu, and at Khuplodeu they gave pleasing attention to the word of God. On the ninth of March we reached Khleula, where we found the people all Pakus and very numerous. They listened remarkably well, and two chiefs declared their intention to become Christians, and their wish to learn to read. Sau Pwaipau therefore took up his abode with them.

"The Pakus and the Maunæ-pghas speak nearly the same language, but the Bghai tongue is quite distinct. The Maunæ-pghas and the Pakus speak a dialect intermediate between the Pwo and Sgau. We can understand them imperfectly, but they understand us much more readily than we do them. The Pakus variegate the bottom of the men's tunic, like the Pwos, but leave the body of it white; while the Maunæ-pghas distinguish themselves by embroidering the body of their tunic.

**A people prepared of the Lord.**

"On the thirteenth of March I left Sau Pwaipau at his station among the Pakus, and, in company with Sau Pathrau, (one of the young men baptized in Toungoo,) travelled south, till we reached the country of the Maunæ-pghas on To creek. The Maunæ-pghas love the word of God exceedingly. They rose up and built a chapel immediately, and would not let me go. They insisted on my staying with them and teaching them all to read. On Sabbath days they come to worship in very great numbers. The chapel is not large enough for the people, and they sit around outside on the ground, a large assembly stretching far in the distance. Some bring me areca nuts, others betel leaf, others plantains, others dried fish, others pork, others bees'-wax, and others honey. The Maunæ-pghas cultivate the areca-palm to a very great extent, and food is much more abundant among them than among the Bghais, the Taubyas, the Pakus, or the Sgaus on the west of Toungoo. They are found in great numbers, and the Burmese call their country sometimes 'the areca-palm mountains.' They have traditions among

them, and they knew that they would have books in their own language, and that the white foreigners would come and teach them. They formerly had a bookho, or distinguished teacher among them, who prophesied these things, and for which the Burmese shot him about thirty-three years ago.

"The village of Mauna-pghas where I am staying is called Klau-mee-deu, and stands on To creek. The chief of the district knows the teacher and teacheress very well, and all the Mauna-pghas are looking forward with anxious anticipations to see you again. Teacher and teacheress, pray for them. I have been very poorly ever since my arrival at Klau-mee-deu. I have fever and a cold, so bad that I cannot speak so as to be heard. However, I feel a little better just now.

Klau-mee-deu, April 8, 1854."

#### Outstations at Toungoo.

Thus it appears that outstations have been established from Toungoo among all the principal tribes of Karens in the province, among three of which missionary labors had not before been attempted. The following schedule is equivalent to a brief recapitulation.

OUTSTATIONS.	TRIBE.	ASSISTANTS.
Kahsau-mai,	Sgau,	Sau Pæpau
Hteedu,	Bghai,	Sau Shapau.
Theghâdeu,	"	"
Khuplodeu,	Paku,	Sau Pwaipau.
Klau-mee-deu, Mauna-pgha, Teacher Quala.		

These three letters afford a fair specimen of teacher Quala's talent for conducting missionary affairs; and I would ask, in what better way could the work have been executed, had the most experienced man in the mission directed it? I do not think it would have been done so well. I would next ask, are we to suppose that, among the one hundred and twenty Karen assistants reported at your last meeting, Quala is the only one capable of supplying the missionary's place at a station? The thought is too preposterous for discussion; and the only question is, How are they to be brought out, to occupy the positions for which God has fitted them?

#### BASSEIN MISSION.

##### LETTER FROM MR. VAN METER.

##### Notes of a jungle tour.

Bassein, June, 1854.—As our jungle labor is ended for this season, I hasten to give a short account of the same. I had expected to be out by November or December, but sickness prevented my leaving before January. I was absent but one week on this tour, and hastened my return in order to make sure of a good long visit to Shwey Loung, the most promising field in all this section of country.

This first tour was limited to the principal villages lying west of the Bassein river, between this and the sea. There are several Sgau, but no Pwo Christian villages in this district. We visited seven of the Pwo villages, and learned of as many more which we were not able to reach at this time. At the two largest of these villages, we found Buddhism strongly entrenched, — kyoungs, zayats, pagodas, &c. in abundance and well cared for. And yet, in each of these places, we had no difficulty in finding attentive and apparently interested hearers. They do not hesitate to confess that they have adopted the Burmese religion; but in both places it was evident that it had been introduced and was upheld, almost entirely, through the influence of one or two leading men. The Karens seem to be most completely possessed with the idea of the "divine right" on the part of their chiefs. Few dare oppose their authority, although without the least recognition on the part of the government.

##### Cheering indications.

I was cheered upon entering the larger of these villages, by hearing several women exclaim, "Our teacher! our teacher!" During the conversation here, one asked, "When will God come?" "He has come already," I replied. "O, we are sick and afflicted, and suffer much trouble." I tried to show the difference between the sufferings of the Christian and those of the ungodly, and especially the difference *hereafter*. When I asked

if they would like to have a teacher come and live among them, they replied, if the teacher would come and live with them about a year, they could all understand and worship.

In other places, I found large villages with not a sign of Boodhism. While seeking for one of these places, I found a man working at some distance from the village. He immediately addressed me as "teacher," and talked as though they had been expecting me. They had heard of the "teacher"—they lived a long way off here in the jungle—did not dare to go to the city for fear of small-pox, and now the teacher had come to them. Hardly ever have I met a more hearty reception. "Why, we are not afraid of you," they exclaimed. "If a Burman comes to the village, the children and dogs all run away, terrified; but they are not afraid of you at all."

#### An unexpected discovery.

I was much surprised to learn that there was a "sirrah" (teacher) here and that he had some Karen books. I went at once to his house, expecting to recognize some young man who had found his way to Bassein; but found an old man, of some sixty years. The books, Burmese and Sgau Karen, were given him some two years before by one of the assistants, the only one, I believe, who ever visited these people. The old man had read the Burmese, and a daughter of his was able to read a little in the Karen books. But his sight had now failed. His eyes were "darkened" now, he said, and he was thinking about sending back the books. He and his aged companion had been worshipping for several years, but none others. They had been baptized. A large number came together in the evening. We talked, sang and prayed with them. Upon leaving, they wished to load me with presents of rice, &c., almost every one seeming desirous to give something.

#### Native "still"—Christian family.

This place is near the head of a small stream,—The-mon-dee-wa,—which it required some two hours to ascend. In

returning next morning we found another village about half way, containing some fifteen houses, all in a wretchedly dilapidated condition, and in this respect the very opposite of the one just left. The solution I thought was soon found. I had scarcely entered the village, when I came upon something I had never seen before, a native "still," in full "blow." This consisted of a large earthen jar over a fire, from which two bamboos conducted the liquor as distilled to two small receivers; and, as a fitting complement, a hard-featured hag, squatting near by, to watch the operation. Notwithstanding these unfavorable appearances, we found a very attentive congregation, the most of whom were respectable and healthy looking people.

Another subject of surprise was to find a Christian family in such a place. They had been worshippers some seven years, and had but just come to this place to make paddy. Upon inquiring who had been their teacher, they replied, "Teacher Abbott." They had never seen him, however. The man came up to me at once, shook hands, and sat down close by me. His wife did likewise. There is a marked difference, in this respect, between those who have been with Christians and those who have not; the former exhibiting a confidence and freedom at once, which the latter acquire only after you have been with them some time. How delightful, after such visits among the heathen, to enter a Christian village! How striking the contrast! I had the pleasure of such a visit at this time, and had a very interesting but short season of social, Christian converse with them. They urged us very hard to prolong our visit—one day—one night;—but we had to bid them adieu, and hurry on to seek the lost.

#### Visit to Shwey Loung.

Nearly two months passed, after the tour just mentioned, before we could visit Shwey Loung. And, although absent but one week, the whole country north of Bassein, before I had reached

home, was in a state of serious revolt ; which, being in the other direction, I had not heard of. On my return, I found everything in readiness for an attack, which was expected daily. Considerable anxiety had been felt for my safety. On the seventeenth of March, quiet having been restored, we started for our long anticipated visit to Shwey Loung. We visited eleven different places during this tour, all in this district except one, and those at the extremes being many miles apart.

**Discouraging appearances—explained.**

First appearances here were very discouraging. Everything seemed tending directly to Buddhism. The children were in the kyongs ; the property was given in offerings to the priests ; many of the females have adopted the Burmese dress, large companies of whom we met returning from the festival of a *poonghee burning*. In addition, there was a distrustful holding back, on their part. Our expectations had been raised high ; and, in this first instance, we must say, were sadly disappointed. As we extended our visits to other places, however, and saw more of the people, things looked more favorable, and perhaps, to say the least, before leaving the district our anticipations were fully realized. And if, in fact, there was a holding back on the part of some, it was not without cause. They had just passed through a time of great alarm and danger, and had tried to maintain their position as faithful subjects to Her Majesty. But during the struggle, one of the Burmese head-men had been killed, in a way that looked a little mysterious. This their enemies seized upon, and made a most aggravated charge of murder. A large number of their principal men were indicted. I had myself become bail for six, who altogether unsuspecting any such charge, had come to B. in company with the head man of the district. The commissioner finally dismissed the whole affair without a formal trial ; but for the time being they were in great trouble, and could think of little else.

**Light breaking forth.**

Many declared their willingness, and even earnest desire, to become worshippers at once ; but how could they without a teacher ?

We were completely thronged at a village in the south part of the district, for two days. A large company of young men met us before reaching the place ; and so anxious were they to have us go to "the big house," (most houses here are small,) that they cut a passage a long way up a narrow creek, which, at first sight, seemed impassable for our boat. They then brought quantities of their choicest kinds of rice, which they urged us to accept, and almost positively refused to take away, after having once put it down in our boat. A number here expressed an earnest desire to learn how to read, and a willingness to aid in supporting a teacher. We talked, prayed and sang with them again and again during the whole time.

We did not succeed in reaching the village which had been reported as containing so many worshippers. Our time was too limited, the day having been set for the trial above mentioned. The six men had gone with us as our boatmen ; and the time had nearly expired, when we met the young man who had been acting as teacher at that village. We learned from him that most of the people had fled, or been carried off by small pox. The head-man, of whom we had great hopes, was among the first victims to this dreadful scourge. There were but thirteen houses left of the former twenty seven.

We left the district, with the promise and prospect that schools should be established in two places. Two young men, who had spent part of last rains with us, were the only persons able to read in their own language. They were accepted as teachers, and a support promised them. At our suggestion a number gave their names for so much paddy each, and a few for contributions in money.

"The six men" above mentioned went with us most gladly ; and well they

might; for had we not stood security for them, they would have been at once thrown into jail. We would not do this under ordinary circumstances, but in this case felt justified from what we *knew* of the men and the nature of the charges against them. We were anxious to have them with us too, as it gave a favorable opportunity for instructing them. One of the most promising of them, who has since been appointed as "goung," was in town a few days ago, and says that in his village they meet together daily and repeat the verse of a hymn, "Come let us lift our joyful eyes, &c.," and a short prayer which we taught them while with us at that time.

During the whole of this trip, the Karens took us from village to village and brought us home. This is a saving of expense to the mission, and aids in cultivating a disposition towards us which it is very essential they should have, if we are to do them any good, or they to be of any use in the cause of Christ.

#### Visit to Pay Beng—First baptism.

This place lies almost directly east of Bassein, one day distant by land and two by water. We were absent from the fourteenth to the twenty-second of April. This visit afforded us the most satisfaction and pleasure of all our jungle labors. The disciples from this place had been among our most constant and interesting visitors, from the day of our arrival, and we were very desirous of seeing them in their own homes, and imparting unto them some spiritual gift. Some few of the members had worshipped before our arrival at Bassein, but the majority had not; nor did they meet together as a body of disciples until then. As they are in an out-of-the-way place and at a distance from any Christian village, no ordained man, it seems, had yet visited them, and no person had been baptized there. Twenty-two had been baptized, in all, and most of these at the time and place of our last Annual Meeting. Some thirty candidates presented themselves at this time, twenty-three of

whom were accepted after careful examination which occupied nearly two days. This was my first baptism. I had never before administered the ordinance. The occasion was one of deep interest to us and such as we shall not soon forget. Among the candidates were an aged couple, the man nearly ninety years of age, and his wife younger than himself by only a few years.\* As they were very feeble it was necessary to carry them to the river, which was over two miles distant. The old man was carried in a cloth, suspended from a pole and borne by two men, and the old woman on the back of her youngest child, "her babe." Many of the members of the church were their descendants.

#### Minister and deacons.

The preacher is young, very diffident, and very anxious for instruction; but is evidently highly esteemed by his people. He had not at any time hinted that he expected or needed any aid from the mission. I was somewhat surprised, therefore, to see his name on the list of needy ones prepared by the committee at our Annual Meeting. I was sure his church could support him, and made this, therefore, a subject of particular inquiry, carefully explaining to them the source and object of "mission funds." They disclaimed at once all idea of asking any aid—they were both able and willing to support him. A small school was taught here last rains. Several are able to read.

Two substantial men were "set apart" to the office of deacons on the last day of our visit. We regard this as a matter of much importance in these churches, as, in many instances, the preacher has entirely too much care and labor thrown upon him, and his position is likely to become an anomalous one, from the mingling together of affairs secular and religious in him, as the recognized head of the community. True, it is difficult to define exactly the duties and limits of each office, especially to this people; but

\* I have heard of her death since writing the above. It took place about one week ago.



we think the example of the primitive church may be safely followed, in thus formally setting apart to this office. It fills a vacancy in case of the absence of the pastor, and aids in giving form, compactness and vitality to the church, which it cannot have without some such organization. The village is to be remodelled at once, and a good chapel is to be built there this year.

**P'-nang-thaing.**

This place also lies east of B., and is between two and three days distant. Our visit here occupied from the first to the eleventh of May. It was one of deep interest, mingled, however, with no little anxiety. This is a new church, although some of the members have been worshipping for several years. Owing to the distance or other causes, we had seen but little of them at Bassein, and were somewhat in doubt about them. There does not seem to be the same intelligent piety and decided Christian character, as in the church at Pay Beng. They are surrounded and intermingled, it is true, with a large population of heathen Karens; but at the same time they are quite near two of the largest Sgau churches, the nearer of which is under the care of Poh Kway, now, perhaps, the first of the ordained men. Some sixty are numbered as members of this church; but they were scattered during the war, and many have not yet returned. We found, however, a large company of disciples to welcome us. They seemed greatly rejoiced to see us, and gave many proofs of their joy. Their village is some four miles distant from the river; but they cheerfully supplied a cart and plenty of hands to take us and our things thither.

Baptism "the answering of a good conscience."

Fourteen men were baptized at this time. Some were the only ones of their families who worshipped;—one, a father, none of whose children are Christians;—another, a wife, who leaves a husband still a heathen. The father of the assist-

ant was also among the number. Two old men, one of eighty and the other one hundred and eight years, were baptized now, but had both been worshipping for some years. In consequence of the distance from the river, it was proposed to go to a small stream about one mile off, where there was said to be plenty of water. Upon arriving, however, we found no place deep enough, except a hole, some five feet deep and three feet wide at the top with shelving sides, so slippery that it was hard to keep one's footing, and water not the most clear. It was certainly anything but an inviting place for such an occasion. But for me there was no choice, and Karens are so accustomed to such inconveniences, they took it quite as a matter of course. The incident is illustrative of one of not the most agreeable points in Karen character.

The pastor—Deacons "set apart."

The pastor of this church, Tha Bwa, is a young man, who has been to Maulmain and more or less with the missionaries for many years past. He ought, therefore, to be a very efficient man; but I fear he has injured his usefulness by too great attention to Burmese literature. This of course is looked upon as a wonderful acquisition by many Karens, and no doubt gives him an advantage in a first address among Boodlists. It has not, however, increased his usefulness as a pastor. Still his people seem united in him, and the church is increasing. He asks no aid from the mission this year.

At this place also we set apart two of the most substantial men for deacons. In both instances they were chosen by the members of the church—without any canvassing on our part, and we saw no reason to question the wisdom of the choice. In both this and the Pay Beng church, we tried to get pastor and people interested in a course of catechetical exercises, at least twice during the week. They seemed to appreciate the importance of such a means of information, and promised to carry out the suggestion.

There is another Pwo church in this neighborhood, distant some five miles.

We started for the place, but could not reach it, as the channel was too narrow for our boat. We saw the pastor and most of the members, however, and baptized one into their fellowship. Before the war, this church was located in Pandan. It has since been in two other places, and finally has settled here in Thee Gwin. The pastor of this church is the eldest of the two assistants. He has had but few advantages for study, but is a judicious and excellent pastor, and succeeds well in getting a church together. He asks some aid this year.

**Aeng-Mai—A worthy example.**

Before leaving P'-nang-thaing, I made a visit to Aeng-Mai, a district still farther east. I was told that it was three hours distant; but we walked from four P. M. until past midnight over rough land intersected by many small streams. I did not regret having gone, however, although under the necessity of returning the next day. I found several houses of worshippers in different villages, some two miles apart. There were said to be ten in all. Two of the missionaries labored here for a month during the dry season, one of whom had visited the place before. An elderly man of interesting history, a member of the Pay Beng church, has gone here, perhaps we should say more as a reader than preacher. He is a Burman, but has been living for some time among Karens. He has taken a Karen wife, and reads and speaks Karen almost as well as his own language. He was formerly quite an extensive trader, having made seven trips to Calcutta in his own boat. He seems to be a simple-minded, humble Christian. He goes here of his own accord; no inducements have been held out to him, but the invitations of his wife's friends, who reside here. We hope that one of the younger men will soon be settled here as the teacher.

You will see from the above that we have been out during the whole of the hot season. Nor did we quite escape the rains, having met some heavy showers in our last two trips. And I may just say that, that seeing we should have to be

out late this season, we had a good teak house put on our boat. It is quite commodious, nine by fourteen feet, and added greatly to our comfort. Without some such protection, it would have been the height of imprudence to have remained out so late. As it was, we suffered much at times from the heat;—but with a few thicknesses of leaves on the top, and a piece of cloth kept constantly wet and hung around inside, we found it tolerable generally, even at noon, unless shut up in some close, narrow place. The first cost of this structure was much more than a bamboo covering; but such have to be renewed yearly, and this will last for several years. But the great additional security for health and comfort far outweighs the consideration of cost, where there is necessarily so much exposure. Besides, as our field is a new one, we can expect to find chapels or houses for our accommodation in but few places.

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**RANGOON BURMAN MISSION.**

**LETTER FROM DR. DAWSON.**

**Rebuilding the capital—Policy of the new king.**

Rangoon, April 10, 1854. — A short time since, one of our most intelligent Burmese Christians returned from a visit to the capital. He reports that he met four of the native disciples in that city.

Amarapura is now the capital. It is the residence of the king and court. The kingly city is being rebuilt, and, as some suppose, in imitation of the plan now progressing in Rangoon. In the late contest for the throne, it was besieged for a number of days; and, with the exception of the palace, the conquerors razed to the ground every house that was standing in it. New streets are being laid out, and for a Burman city they are considered unusually broad. Brick buildings are being erected in every direction, and every thing wears the appearance of industry and public improvement. The late king is still alive,

but is kept in close confinement and is very narrowly watched. In consequence of the tyranny practised by some of his favorites, the reigning monarch is becoming unpopular; and among the people in the country, the prince or heir-apparent is gradually rising to a position of great influence. The king is for peace, but the prince is for war,—so opposite are they in their views of state-policy. The latter is suspected of affording encouragement to the gangs of dacoits which infest Pegu. And as this is regarded as indicative of the policy he would pursue, if he were in power, it increases his popularity among that large class of the people, who believe that no rule is so good as "Burmese despotism;" and who, if permitted, would heartily renew the attempt to drive the "white barbarians" into the sea.

There are now but two Roman Catholic priests at the capital; and although in favor with the court, their influence, since the failure of negotiations with the English, has been evidently on the wane. A few weeks ago, a report prevailed throughout this town (Rangoon), that the king had been poisoned. And, though it has since proved to be untrue, it shows the suspicions of the people, that the reigning sovereign, like most of his predecessors, is already marked for destruction.

#### Visit to Then-yeen.

In the early part of last month, I made a visit to the ancient Taling city of Then-yeen, up the Pegu river. In company with Mrs. Dawson and a number of pupils belonging to a school which she was teaching, we started at 8 o'clock, and after pulling most of the way against the tide, we reached Then-yeen about 2 P. M. It is distant about eighteen miles from this place. The breastwork of an old brick fort is still visible on three sides of a square. On the slope stretching between the fort and the river, runs a narrow muddy creek, whose borders are sprinkled by a few straggling huts. The front of the fortification which looks towards the river is bold, and the heights

are covered by lofty trees. A large poonghee *zayat*, surrounded by the mango and sacred banyan, marks the angles or corners of this time-worn structure. When Pegu was the capital of the ancient Taling kingdom, this place must have been a city of considerable importance. It stands on the east bank of the Pegu river, in a most commanding position for the defence of that stream. The people say that it once enjoyed the benefits of a large export trade. The present village consists of scattered houses, which are built beyond the limits of the fort. None but poonghees are allowed to reside within the walls. It has a population of about 1000 persons. These are chiefly engaged in horticulture and agricultural pursuits. Few of the people are Talings, some are Karens, but most of them are Burmese, and nearly all of these three races speak the language of the latter nation. We went by invitation to the house of the headman, who is said to be a descendant of a celebrated Taling chief, named Moug Chat. This man during his lifetime, received a pension from the East India Company for services rendered in the first Burmese war. We remained there over an hour; and while I spoke to the men about the way of life through a precious Saviour, the family gathered around Mrs. Dawson and listened with great interest to her instruction. Our stay might have been protracted longer; but as there was a civil case in process of trial before the headman, we felt unwilling to interrupt him in his official duty. He urged us to come and build a school house, to teach the children in the village. He promised to assist.

#### Return—New inquirers.

After leaving the residence of the headman, we repaired to the shade of a banyan tree, as the sun was still hot, where we rested for a few minutes. Just as the darkness of night had gathered round, we reached home, thankful for the Divine protection which we had that day enjoyed. The river was reported to be infested by robbers, but we saw none. Back from Then-yeen stretch a succession

of Karen villages. A system of itineracy among them would doubtless be productive of great good. From every district, however, we hear that the cause continues to prosper among that interesting people.

From Rangoon there is nothing very particular at present to communicate. Last Sabbath, after the morning service, three new and hopeful inquirers presented themselves for instruction. They are residents of Kemmendine, and for months had been anxious to learn something more concerning the new religion. We thus trust the Lord is working upon their hearts, constraining them to turn and be reconciled to Him. We solicit a constant remembrance in your prayers.

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#### ASSAM.

##### LETTER FROM MR. WHITING.

##### Books and papers—Contrast.

Sibsagor, June 16, 1854. — We have been poring over the interesting memoir of Dr. Judson to-day, in a hasty manner, to be sure, but we promise ourselves a treat more at leisure, in the contents of one of the best books of the age. The *American Messenger* (the paper of which every line is profitable), the *Missionary Herald*, the *Baptist Almanac* and various other interesting and readable matter have been skimmed over and laid away for recreation hereafter, when weary and disinclined to active labor.

I could write for hours of the feelings awakened by these religious gems, which come to us periodically loaded with the best of every age and clime. I could tell of swelling emotions at these fresh proofs of Christ's triumph in this world of sin. The day of our Saviour's triumph seems to be near at hand, when these tidings come to us from every country of the gracious influences of the Holy Spirit.

But notwithstanding all this brightness in other lands and the oft-repeated tokens of promises being fulfilled, I cannot forget that I am in Assam. I cannot divest

myself of the impression — an impression stamped deeper and deeper by daily experience, that I am in a country of moral darkness — a land of superstition and ignorance — a land containing 1,500,000 human beings, of whom not one hundred have any reason to believe that they are the disciples of Christ and the heirs of promise.

Somehow, amid all the bright hopes excited by foreign intelligence, the idea will crowd in, that only six men, with feeble bodies and stammering tongues, are scattered through the length of this harvest-field. Realities press heavily on my mind, but I am not disheartened. Seldom does a cloud pass over my spirits. God is good and wise and merciful as of old; and when his purposes are fulfilled, the Assamese will be effectually called. I wish I could add something which would raise up six more men for Assam. I do earnestly long to see Jorhath permanently occupied. I believe a good footing has been secured there, and the people are friendly and accessible. Men from that city occasionally call to see me at Sibsagor. The subscription for the "*Orunodoi*" has this year increased considerably in that place. *Sickness among cattle—Superstitions.*

The whole of Upper Assam has been visited with a plague among the cattle. It is supposed two-thirds of the buffaloes and one-half of the cows have died. The natives of course are very superstitious, and the occasion is made use of by the brahmins to gain additional influence. Many wonderful things are reported as having recently occurred. A child is said to have spoken as soon as born. A snake has exhorted some person to make propitiatory offerings. Last Tuesday morning, the edge of the tank is said to have been covered with milk, and smoke issued from the top of the temple. Such and many other idle tales are spread through the length and breadth of the land. An idea has been recently gaining ground, that the country has been and is being cursed, on account of the English residents in it. The cholera,

the cattle plague and other calamities have all been introduced since the occupation of the country by the Hon. E. I. Company. The people, it is said, are neglecting their religion; crime is multiplying, and vice making rapid progress — all because a new religion is being introduced.

#### Burning of widows.

I had a most interesting conversation with a native a few days since on the subject of burning widows. The man had a very interesting daughter of about twenty years, who was a widow, living at Jorhath. Mrs. W. inquiring after her, led to the subject of burning widows. The native acknowledged that he could have seen his daughter burned with her husband, with the utmost satisfaction; — that if the law did not forbid it, many would still follow their husbands in death. It is said that a case of immolation has occurred in Assam as recently as within three years. The native in conversation gave a most vivid account of the burning. He mentioned instances of daughters deliberately bidding their parents and friends farewell, and throwing themselves on the blazing pyre. He said that no one was compelled by force to be burned; but that instances had occurred, when widows having rushed out of the fire half dead, had been seized and thrust back into it.

### CHINA.

#### LETTER FROM DR. MACGOWAN.

##### The gospel among the insurgents.

April, 1854. — Two of our native brethren, having volunteered for the perilous enterprise, have been sent to Nanking to publish the gospel among the insurgents, and to obtain information respecting their religious character. We have but little reason to believe that they will succeed in their attempt to pass the lines, as they have been instructed not to make the effort, if it be attended with risk. Yet the possibility of success justifies the undertaking, so important are the objects we have proposed to our-

selves in this mission. The brethren have not gone at their own charges, and we believe that they will be preserved from danger, while we pray that the glory of our Redeemer may be advanced by them. The brother who is a soldier in the imperial army has now been more than a year from us; but we are encouraged to believe that, though deprived of Christian society and encouragement, he remains loyal to the Captain of his salvation.

Another soldier has become a regular attendant on our services and has joined the Bible class. Like many others who have gone thus far, he may turn back; or, like a few, he may rejoice our hearts by confessing Christ before his countrymen. He was introduced to us by an inquirer of greater promise, a young apothecary whom I cured of opium-smoking.

#### Can opium smokers be reclaimed?

Opium smokers are such a hopeless class that some do not believe it possible to reclaim them from the fatal habit, and have no confidence in any religious professions they may make. That their cure, however, is possible, I have abundant evidence in my practice, and therefore the conversion of such may be expected. The aged disciple whose loss we were called to deplore three years ago, was of this class; and a few days since our Episcopal brethren baptized an opium smoker whom they had placed under my care for treatment, and who is undoubtedly reclaimed from the vice of opium-smoking. I ought, perhaps, to add, that this patient is not considered sufficiently converted to be admitted to communion.

By inserting the following paragraph we are not to be understood as sustaining the intimation near its close. We are aware of no peculiarity of missionary work in China that would lead to the adoption of measures not justifiable elsewhere. In pagan lands no less than in Christian, the line between the convert and the unbeliever cannot be too distinctly drawn. "He that is not for us, is against us" and he that gathereth not with us, scattereth abroad."

## Class of probationers.

When inquirers possess a general knowledge of Christianity, and profess to believe it to be true, and are unexceptionable in their conduct, they are deemed fit subjects for receiving the initiatory ordinance of the Christian faith, which is administered according to the rites of the established Church of England, "sponsors" sharing the responsibility; and after a probation of uncertain length, they are permitted, if their piety warrants it, to partake of the Lord's supper. Hence the number of baptisms and the number of communicants are not the same. The objections which are chargeable against a system like this are too obvious to be named; but there are advantages connected with it which can only be appreciated by those who have had missionary experience in China. Many natives who have been long under Christian instruction have found themselves separated from their countrymen without being any nearer admission into the church, and have thus been led to relinquish the pursuit of truth; and the want of some means of retaining them under instruction and of affording them encouragement, and of committing them, as it were, in favor of the gospel, has been felt. It has seemed to some persons a desideratum to have, or rather to recognize, (for it will exist,) a party which is not against us. And while seeking, as the all-important object, the regeneration of pagans, not to discard judicious plans, calculated to form for us a body of adherents. The system alluded to above possesses advantages of this kind. And it is one which may be consistently followed by our brethren who practise pædo-baptism. Its advantages, however, such as they are, might perhaps be secured in a manner which would not conflict with our Scripture views. The peculiar nature of missionary work in China authorizes the adoption of measures, which, in other lands, would be futile, if not reprehensible. Further experience may clearly suggest these. And it seems possible that among

them may be found something analogous to the "class" system, without its objectionable features.

Our city is in the safe keeping of a body of Canton pirates who have "returned to allegiance," as it is literally rendered from the Chinese; — a free and truthful version would be, that they are villains bought over by the authorities, whose pay is greater on land than their booty could possibly be afloat. Corresponding with these are their neighbors, the Macao Portuguese. Between these two parties the native coasting trade has been stopped, merchants have been distressed, and the people generally made to "eat bitterness," as they express it. These rival powers are vowing mutual extermination. But like all bad men, they are deficient in courage, and the desired consummation is not likely to be realized.

"Christian" ceremonies—Judas  
Iscaiot.

It comes in the way of our duty to record some proceedings which took place between the "Pagans" and the "Christians," under our own eyes in this city last Sabbath. It should be premised that the day was "Easter," and that the preceding "Friday" was "Good." On Good Friday, the "Christians" exhibited their religious zeal after a fashion peculiar to the maritime members of the Greek and Roman churches. As it produced an impression upon Asiatic pagans, a description of it may serve to edify American heretics. A full-sized image of Judas Iscaiot, made of straw and cotton cloth, was placed on board a lorch. Around this representation of the traitor were gathered several crews. With vociferous cursing and swearing, the "Christians" fell upon the unconscious object of their rage, spat upon it, and kicked it; boxed its ears, slapped its face, thumped and pommelled it all over, while some, more zealous, gnashing their teeth, rushed upon it with their knives, stabbing and ripping it with feeling, as if it had been a pagan enemy. Finally, before it was knocked and cut out of

shape, it was run up the yards; and as it twirled about, it was saluted with the most vituperative abuse. After dangling till night, it was cut down and allowed to go adrift. Thus closed a ceremony which the Chinamen ventured to call marvellous. These Lusitanian sons of the church, like their Hibernian brethren, who, in my youthful days, flourished at the Five Points, aided their devotions with stimulating beverages, and, on that and all the following day, were religiously fuddled. Unhappily, a party of them attacked some "heathen," one of whom they barbarously butchered. Ordinarily they can kill Chinamen almost with impunity; but the deceased was one of the Canton pirates, in whose keeping our city is placed, and consequently we had an exciting "Easter." One of the pirate-ships was cleared for action, and came alongside the lorchia to which the "Christian" murderers belonged. The fight was averted by Dr. McCartee, whose house would otherwise have soon been riddled by shot. His remonstrances and those of the English consul, as well also as the American flag, which the doctor put out of his window, induced the pirates to make their attack on land: particularly as the Portuguese had deserted their vessel. A house in which they sought refuge was attacked, and after some bloodshed, the Good Friday and Easter festival closed,—the "Christians" suffering an ignominious defeat, and the pirates rejoicing in having humbled and scattered a body of Europeans.

#### Ningpo as a missionary field.

Ningpo was formerly the most promising field of missionary labor in China. But the arrival of these "Christians" has changed the aspect. Since the fight of Easter, we have had placards posted on our houses, which held us and our doctrines responsible for a catalogue of crimes, some of which could not be named, perpetrated from time to time on individuals and families by Portuguese. "There are none," says the anonymous placard, "who say that the doctrine of Jesus which you preach in churches is

not good; but why come thousands of leagues to teach us, and not stir an inch to instruct those men? Our indignation is rising like the waves of the sea, and our anger like mountains. Take care that the whole of you are not smashed together: it may be difficult to distinguish between gems and stones."

#### LETTER FROM MR. GODDARD.

##### The Scriptures and preaching.

Ningpo, May 1, 1854. — I am daily at work on the Old Testament. — Having proceeded to the end of Leviticus, I turned back to prepare a new edition of Genesis and Exodus, which I translated some years ago, — so that the Old Testament may come out entire in a uniform edition. I am now nearly through Genesis. We have already printed 4,000 copies of the New Testament, but a considerable portion of them are for Shanghai and Hongkong. The printing is constantly going on, and the printer is bringing in new supplies from time to time as fast as he can get them ready, which is just about as fast as they are needed. I believe the edition gives general satisfaction.

Our missionary labors continue as usual. Many, from Sabbath to Sabbath and from day to day, hear the gospel. Congregations are becoming more quiet and orderly, and a few express a desire to unite with the people of God. Some of these last give us some reason to hope they may be true disciples of Jesus; still we wait for further developments of their Christian character. We trust the work is advancing. Our oldest assistant and the school-teacher have gone on a trip into the country, hoping to go as far as Nanking, if they find it practicable and prudent, which I trust they will be able to accomplish. We hope thus both to do good to that part of the people, and also to get useful information.

##### Progress of the Revolution.

We have no recent news from the north. Indeed, all our late accounts are on the Imperialist side, and worthy of

but little confidence. It seems probable, however, that the revolutionists have found more formidable opposition at the capital than elsewhere, and their conquest is likely to be retarded.

It is impossible yet to form any definite opinion respecting the result, — or the time when it will be accomplished. It is a satisfaction to know that the Lord reigneth; and, while we scarcely know what to pray for, in the midst of such confusion, we can pray "Thy will be done;" and can rest assured that that will be right and good.

All continues quiet here. Our chief anxiety now results from a large number of pirates, with their vessels, who have been bought over by the government here, — the only way China is able to dispose of pirates. The vessels are heavily armed, and are now regarded as men of war, and are anchored just by our place, and constantly annoy us by their heavy salutes. The pirates, now good citizens (?), are stalking about the streets and often taking advantage of circumstances to plunder, and the apprehension is that they may make an insurrection. However, we trust in God, and go on with our work.

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### BASSAS.

#### JOURNAL OF MR. GOODMAN.

At our last previous dates Mr. Goodman was at Monrovia, waiting for an opportunity to sail to Sierra Leone in search of health. He returned from the latter place about the middle of January, with health much improved, and having adjusted various matters at the station, took an early opportunity to visit Little Bassa, an outstation, in company with Mr. Vonbrunn.

**Visit to Little Bassa — Discomforts of travel.**

Bexley, Feb. 4, 1854. — Started for Little Bassa about eight o'clock this morning. After stopping a few moments at the beach, for the purpose of procuring a steadier canoe, we proceeded on our way. For about five hours we wound along the crooked channel of the

Mechlin river. By this time we reached Ziobli, a small town about twenty-six miles from Bexley. The headman being from home, we stopped at a small town on the opposite side of the river, and dined. Here we obtained a young man to act as guide to Little Bassa, as none of our party knew the path. The distance across, from the river to br. Crocker's, I had understood was about five miles; but I found it twelve, at least. After walking two hours and a half, we reached Zovle. To, the headman of this town, is br. Crocker's brother. It is the largest country town I have yet seen, containing about fifty houses. He seems to be quite a sensible man, understands and converses in English, and expressed great anxiety for us to visit his town and preach to his people. He also wishes us to establish a school at his place. As it was nearly night and we wished to reach Little Bassa before dark, we were unable to hold a meeting in his town.

We were now about five miles from br. Crocker's, and soon we started on our way. We found the path very bad. I was carried on men's backs about half a mile through mud and water, in some places four feet deep. Just at the worst spot in the whole route my bearer stuck fast, and I was obliged to get off. Fortunately there was a piece of wood close at hand, on which I managed to get, and then, mounting on the back of another man, I was borne, not dry, through the swamp. Another swamp still was between us and the place of our destination; but this we managed to cross on poles, though not without difficulty as it was getting dark.

**First Sabbath at Little Bassa — State of the mission.**

After a night of very refreshing rest, I arose in the morning a little worn but otherwise very well. At eleven the people came together, and I preached from Jno. 3: 16, 17. The congregation was good and the people were quite attentive. In the afternoon I preached from Jno. 1: 12. The attendance was very small. In the evening br. Crocker



read a chapter and made remarks upon it. Thus ended my first Sabbath at Little Bassa. Br. Vonbrunn had been quite sick all day. Indeed he was not able to be present at either the afternoon or the evening meeting. In regard to the state of things at Little Bassa, viewed as a mission station, I cannot speak in a manner by any means satisfactory. I see no evidence that much is being done there. Of a Sabbath school there were no signs, nor yet of the day school; though br. Crocker told me he had a day school of sixteen scholars, but that it was suspended during the busy season of farm cutting. He said, moreover, that during that time the children came to him in the evening and were taught. As to preaching, br. Crocker preaches once or twice every Sabbath, mostly at his own town; though he does occasionally visit his brother's town (Zovle). He does not feel safe to visit the neighboring towns. I fear he has too much worldly and secular business on his hands. I shall strive to induce him to give this up, though I fear I shall hardly be able to succeed. I do feel at times almost discouraged, when I see the apparent indifference of some, from whom I did expect better things. When I hear those who have been brought up, clothed and educated by the mission, at no expense to themselves, talking about the necessity of their making a "*genteel living*" if they serve the mission, I fear that the *living* is the strong bond of their attachment.

#### Tour in the bush — Outfit and escort.

March 1. — In accordance with previous arrangements, br. Vonbrunn and myself started from Bexley this morning on a second tour, with a view of seeing the interior and also of preaching to the people. After experiencing no small difficulty in obtaining boys to accompany us and carry our baggage, we set forth, fifteen in number, at about eight, A. M. The reason of so many accompanying us may be found in the mode of travelling to which we are obliged to resort. We cannot here, as at home, take a few dollars in our pockets and

start out. Money does not pass. We must have *goods* for everything, and somebody must go and carry them. Then, there is our luggage proper, i. e., clothing, bedding, &c., and, lastly, *some guns* must be carried, for fear of leopards, &c.; so that, putting all these things together, they make quite an amount to be carried.

After a walk of about three or four miles, we reached Tom Peter's town. We had previously engaged him to go with us as guide. Soon afterwards we reached Ta's place, through which we passed without stopping. Travelling on, up hill and down, over logs and stones and roots, about three we reached Hwebli. This is a place of perhaps seventy-five inhabitants, and took its name, which by the way signifies Baboon-town, from the great strength of its people. Here we were very kindly received; and, as I was very tired, we concluded to tarry for the night. The chief gave us a goat, which we killed for our supper. This giving of gifts, though it may seem to be, and very often is, a mark of real good feeling, nevertheless not unfrequently is a source of great annoyance. If a man gives you a gift, he expects one in return, of equal, and, from a stranger, of far superior value.

After supper, we called the people together in a large open kitchen, and I preached from 1 Jno. 5:11. The congregation numbered about fifty, and gave good attention, as I attempted to break to them the bread of life. The gospel has been often preached in this town, though but little is yet seen of its results. The distance travelled to-day is about twenty miles.

#### Bassa farms.

2. — Started this morning at half past six. Found the path very unpleasant, owing to the heavy dews, and our having to pass through many old farms, where the thick grass has completely filled up the way. The people here never make a farm in the same place for two successive years. They think nothing will grow the second year. Each year they make

a new clearing. But so rapid is the growth of vegetation, that, but for the absence of large trees, you could not in three years tell where a farm had been made. This second growth is much like the growth of shrubs that covers the oak openings of the western states, being much thicker than in the forest. That part of our journey which lay through these old farms was invariably the worst, not only on account of the grass, but also of the large logs with which the path is encumbered.

#### Beautiful landscape — Reflections.

After about an hour's walk, we reached the Mechlin river, which we crossed in a canoe. Passing through one or two small hamlets, we reached Kpobli. This is a small town in Princes' country. Here we stopped, and took breakfast. We then walked for some hours through a beautiful country. Hill, valley, and plain followed each other in quick succession. One spot in particular took my attention. We had been passing through a low marsh, when, all at once, we began to ascend. We climbed up a sort of staircase of rocks, till we reached a spot some two or three hundred feet high. Here we had a splendid view, the most extensive I have yet had of this part of the country. I could not but think what a beautiful land this might be, could religion and civilization here exert their salutary power. O, when shall Africa's day dawn? When shall her long, dark night flee away before the light of the Sun of righteousness?

About three o'clock, A. M., we reached Kudrubli. This, once quite a flourishing town, is now so fallen to decay as scarcely to contain forty or fifty people.

Here, as at Hwebli we were courteously received, and though it was not late, we determined to remain for the night. Supper being over, I preached to the people from Judges 3: 20—"I have a message from God unto thee." About thirty were present, who gave good attention. Distance passed to-day, little more than twenty miles.

#### Life in the forest.

3.—At seven, A. M., we again started. After walking about two hours and a half, we reached Geihweo's place, a small town, situated on the edge of what is called the "big bush." This is the last place we shall pass, ere we reach the borders of Kaigma. Here we took breakfast, and the boys cooked the rice which was to last them through the forest. After breakfast we again took up our line of march. This afternoon, for the first time, I suffered for want of water. We walked three hours without being able to get any; and though this may seem but a short time, I felt it not a little. Just about sunset we reached the centre of the forest; and here, caravan-like, we halted for the night. There was, to be sure, no long train of camels to unlade; but each one, depositing his burden as he came up, at once set about making preparations for the night. Some booths were soon constructed, under which we were to sleep. We had walked twenty-five or thirty miles during the day, and were very tired. Nor was our encampment altogether devoid of the picturesque. We had built four or five fires, and as the day went out, their wavering light lit up the scene with a fitful glow. By and by out came the stars, and soon the firmament was bright with living fires. The boys had made my bed by driving four sticks into the ground, placing on them two poles longitudinally and then on these last bamboo poles. I had them bring a few handfuls of green leaves, which I strewed over the poles, and then, wrapping myself in a quilt, I turned in. As I lay there I thought, O how I thought, of home and loved ones, loved ones far away here, and loved ones, O how far away, in America! Then I thought of the past, and with deep regret that I had lived so long and done so little for Christ so very little in comparison with what he has done for me. Thus, full of saddening, though, I trust, not unprofitable thoughts, I fell asleep.

4.—Rose from our forest bed, and

after a cup of coffee proceeded on our way. Br. V., who had been ill before, was quite sick this morning. I had rested well and was quite refreshed. Once during the night, I heard or fancied I heard the tread of some wild animal; but on stirring the fire the noise was heard no more. After travelling about two hours and a half, we came to a beautiful little brook, where we halted and took breakfast. While waiting for Br. V. to come up, I picked my way along the rocks in the bed of the little stream, till I came to quite a little cascade. The little brook gathered itself up, and made a leap of twelve or fifteen feet over one solid rock. Having accomplished this feat, on it tore, as if it would say, "Here I go, who's afraid?" During this morning's walk, we saw numerous traces of the elephant. About noon we emerged from the forest, and soon reached a small town, where we stopped to rest and dine.

**African death-wail — Groundless excitement.**

After a couple of hours' delay, we once more started, and at four o'clock, P. M., we reached Kaigma, or as it is now called, Ziobli. By this latter name I shall hereafter designate it. On entering the town, we proceeded directly to the large kitchen, and were soon surrounded by all the principal men of the place. We stated the object of our coming, and though, at first, they were a little suspicious, their suspicions soon wore off, and they received us with the utmost cordiality. We found Zio, the head man, mourning for his mother, who had recently died. Twice during the evening did we hear that loud and bitter cry, which the natives set up when mourning for the dead. It is a sort of prolonged howl, and I should think would rarely fail to produce mournful feelings in all who heard it.

Not long after our arrival, there came running at full speed some ten or fifteen young men. The perspiration was pouring off them; their guns were cocked, and they were evidently in a state of no

little excitement. The cause of the commotion was our humble selves. A woman who saw us as we entered the town, ran away to the farm with the intelligence that many Americans had entered the town, and she supposed they brought war. This was enough. Away go cutlasses, billhooks, &c.; guns are snatched up, and the strife is, who shall reach town first. On coming in and finding friends where they had looked for enemies, they seemed not a little pleased. But they had come to town and must have some sport. So they brought out the big drum, and placed it before our door, and got the man with the war horn; and all being ready, the noise began. They drummed and they blew, they danced and they shouted, till the whole town rang again. After the noise had continued some time, Br. Venbrunn went out and spoke to them. At his request they desisted, and were soon quietly seated in the house for the purpose of hearing God's word. I preached from Luke 2: 14. The congregation numbered but about thirty, and paid good attention as I endeavored to set forth the peace-imparting nature of the gospel of Christ. At the close of the exercises, Zio, on learning that the next day was Sunday, of his own accord told his people not to go to their farms, but to stay in town.

**The Sabbath—Discouraging labors.**

5.—Sabbath.—This holy day finds me far from friends, in a heathen town, trying to do work for Christ. In reflecting on my situation this morning, I was led to ask myself, "Why am I here?" I strove to look faithfully into my heart, and I felt that I could use the apostle's language, "The love of Christ constraineth us." At ten, we called the people together. I preached from 2 Cor. 5: 10. The people listened attentively, while I strove to set before them the certainty of the nature, and the results of the coming judgment, and urged them to be prepared by faith in Jesus Christ. About fifty-five persons were present, quite a number of whom were women. Zio, who, the night before, had ordered his

people to stay in town, was himself absent, thus showing that he felt little interest in the matter of his soul's salvation. The night before he had said that God's word is true, and may not be disputed, and that though he could not control the hearts of his people, he had his own, i.e., he had his own feelings on the matter; though his absence did not lead me to suppose that his feelings were by any means of the right kind. His excuse was, that he went to call more of his people; but if so, I do not think they came. At 2, P. M., we again had a meeting. I spoke from Luke 14: 15—24. About forty-five were present. At our evening worship very few were in beside our own boys. Thus closed the day. Seed has been sown; and may He whose it is to prepare the heart cause that it fall into good ground and bring forth much fruit.

6.—The history of to-day presents little worthy of note. I have been occupied mostly in looking about, talking, &c. It being one object of our journey to procure some boys for the mission-school, I spoke to-day to Zio about it. He made me no definite promise, but will take the matter into serious consideration. This town was once visited by br. Crocker and once by br. Clarke. Kaigma, who was then chief, is dead, and Zio, his brother, has succeeded him. The place has a beautiful location on high and dry land, being, as br. Crocker observed, several hundred feet above the sea. It is surrounded by a palisade and entered by gates.

#### African warfare.

Just outside the gate, on one quarter of the town, are three skulls, and by that on the opposite side are two others. These are skulls of enemies slain in or before the town. Some time since, one or two of Zio's brothers, jealous of his authority, stirred up war against him. They formed an alliance with Duawi, chief of Zuzo, and the agreement was that Duawi with his forces should attack Ziobli on one side, while they with a body of men hired from the Goolahs

should attack the other. Could this scheme have been carried out, the allies would doubtless have carried the day. As it was, they just failed. The force led by Zio's brothers reached the town, and in the night made their attack. One of their bravest warriors scaled the barricade; and had not his great anxiety to kill Zio hurried him on, Ziobli would have been lost. Instead of firing the town, as he might easily have done, he ran through it, looking for Zio. He killed several, and was at last killed by one of Zio's men. As soon as the enemy got within the town, one of Zio's brothers cried out, "The enemy! The enemy!" supposing Zio would answer, and thus his place be discovered. But Zio being a crafty fellow, suspected the plot, and said not a word. The enemy were finally repulsed, and one of Zio's brothers, who was so badly pierced with thorns as to be unable to get away, was overtaken and put to death. Not long after, Duawi and his forces came up, but were beaten off with loss. By these successes Zio's power was more firmly established than ever, and as a consequence his pride was not a little increased. He seems to be a shrewd old soldier. As full of nonsense as a boy, he is feared rather than respected by all about him. He is a very expert hunter, and was formerly a very strong man. He took a young elephant alive, and compelled it to walk home to the town. He has also taken a live leopard. These things have given him a name. He strikes me as being a pretty fair specimen of an African chief, full of pride, and fearing nothing but the power of a civilized government. His war with Duawi was protracted, till the Liberian government sent an ambassador and ordered them to desist, which they very soon did.

#### Rapid depopulation.

I am very much disappointed in the size of the town. In br. Crocker's time it contained from eight hundred to a thousand people; now one hundred and fifty is a high estimate. There are within the palisade 111 houses. Of these

twenty-six are kitchens; while of the remainder, not more than one quarter are inhabited. While the war was going on, these houses were occupied; but since its close, the people are scattered abroad. About thirty miles north of this place is the Bi mountain the highest in the Bassa country. We propose setting out to visit it on the morrow. This evening I preached from Acts 8: 35. The congregation numbered about forty-five, and listened with attention.

7.—Set out at eight A.M., on our visit to the mountain and the people in its neighborhood. We had expected to reach our destination to-day and to return to-morrow. But as we have already learned, we have laid out too much work. We passed through several small towns without halting, and about sunset reached, not our journey's end, but a little place called Kboibli. The head man urged us to stop with him all night, and promised to go with us on the morrow as far as Dyeikba's, the principal town in that section of country. We concluded to stop, and nowhere have we been more kindly or more heartily welcomed. After supper we called all the people in the little town together, and br. V. addressed them. He was listened to with the most marked attention, especially by Kboi, the head man. I think this is the finest specimen of a Bassa man I have yet seen; and were he a Christian, he would be "the highest style of man." I never think of that man without a prayer that he may be converted to Christ. He seems desirous of visiting the mission, and I hope will soon do so. One effect of our journey through the country will be to open the paths, so that many will visit us who otherwise could not.

8.—After a good night's rest, we proceeded on our way. Passing through a town of perhaps sixty houses and crossing two good-sized streams, about 11 A.M. we reached Dyeikba's. This is the largest town in this part of the country, though, like all the rest, it has many unoccupied houses. Its location is pleasant, and the breeze it enjoys from the mountain, de-

licious. After partaking of some refreshments, as it was too late to visit the mountain to-day, we called the people together and I preached to them from Mark 16: 35. About fifty were present, and the best of attention was given.

#### The ransomed slave.

At this town we fell in with a man whom Mr. Vonbrunn redeemed from slavery some years ago. I do not think I ever saw gratitude more clearly manifested than in the case of this man. On seeing br. V., he was literally speechless with delight. During our stay, it was his greatest happiness to be near Mr. V.—O, if Christians would but feel like this ransomed slave toward Him who has redeemed them, how devoted would they be to him, and how earnestly would they strive to do his will.

#### The mountain and cave—Superstition.

9.—Set out according to arrangement, and, after passing through a beautiful tract of country, we at length reached the foot of the mountain. This is rather a long back of land than a simple summit, being on its top some four miles long. The part to the foot of which we had come was the end, and presented a bold, rocky headland, rising perhaps four thousand feet above the level of the sea. Commenced to ascend, and walking and climbing about three or four hundred feet, we reached the mouth of a cave. As I drew near it, I was astonished at hearing a noise not unlike the far-off beat of waves upon the shore. It was caused by the rustling wings of a host of bats that inhabit the place. Clambering down the rock, we stood within.

The passage in which we now found ourselves seems to have been formed by some powerful convulsion. The sides, floor and roof, are of solid rock, and the latter looks just as though somebody had laid it there for the very purpose it serves, as a covering for the space below. This entrance is about twelve feet wide, seven feet high, and thirty feet long. That it is only the entrance I feel satisfied, though, as we had no means of striking a light, we could not venture any further

exploration. I afterwards learned that there is a sort of traditional tale current among the people, that many years ago one of their warriors entered the cave, where we did, and passing under the entire mountain emerged on the other side. While at this place, we had a melancholy example of the superstition of this people. Scarcely had we entered the cave, when several commenced praying to it. I could not understand them, but br. Vonbrunn did, and reproved them for it. I threw one or two stones back among the bats, and they afterwards said that the god of the place was angry, and that it grew suddenly dark.

I had supposed we were to ascend the mountain at this spot; but it is inaccessible. Accordingly we retraced our steps, and, after a walk of about seven miles, reached the point of ascent. Here we began to climb;—up, up, up, feet and hands, bushes and roots, all being in requisition to help us along. After an hour and a half of such labor, we reached the top of that elevation. It was a beautiful spot, though by no means the highest point. This was two or three miles from us, and about a thousand feet higher than where we stood. I wished to go there, but was told it was impossible, that no one had ever succeeded in reaching it, &c.; and I was obliged to content myself with what I had already seen. We wished then to cross the mountain, and, going round the head of it, get a view from all sides; but our guides objecting on account of the distance, we were obliged to return. About three o'clock, P. M., we were again at Dyeikba's; and so excessively fatigued that I was unable to hold a meeting in the evening as I had intended.

[To be continued.]

#### GERMANY.

JOURNAL OF MR. HINRICH'S.

"Out of the mouth of babes and sucklings."

Oldenburg, April 3, 1854. — Held a meeting at Regende, at which many

children were present, who accompanied me part of the way home, and by their remarks and questions proved that they had listened to the words spoken. Some expressed an earnest desire to do something to show their love to the Saviour. "Does the dear Saviour love to hear us sing hymns?" said a bright, little boy. "Yes, he delights to hear children speak his praise," I replied, and now, one hymn after another was proposed, and sung as we walked along. Their young voices fell pleasantly on the evening air, and caused many a passer by to stand still and listen. One of them, a gray-headed old man, came to me, and with tears asked permission to accompany us a little way. "Their sweet song," he said, "takes me back to the days of my childhood, when my mother used to sing to me of the Saviour, and I used to love him. But the noise and strife of the world have long since drowned those pleasant sounds and feelings." As the children continued to sing, my aged companion appeared deeply affected. When they had ended, he thanked them very kindly, and admonished them ever to cling to Jesus, and never to permit anything on earth to separate them from their best friend.

To the old man this little occurrence, I trust, may prove one of much importance. The long-sealed fountains of his heart seemed once again opened, and he freely confessed his exceeding sinfulness, and the desire now awakened in him to obtain pardon. I sought to make the way of life clear to him, and he attended like one listening not alone with the outward ear. When it was time to depart, he did so with much regret, but was much pleased to receive tracts and a gospel.

#### A profitable wedding.

7.—I was present at a wedding, where, although the parties were not pious, I could not, without giving offence, refuse to be present. By the assistance of two or three other brethren, I succeeded in giving the assembly a tone less frivolous than is usual on these occasions. We

related incidents from our own and the missionary experience of others, induced the guests to join us in singing hymns, and one of the brethren gave a short address to the bride and bridegroom. The latter, who has a strong leaning to Christianity, came to me before I left, saying, "You must accept my own and my bride's thanks, for having shown our company that it is possible to spend an evening sensibly, and yet agreeably." I had also several opportunities for private conversation, which I endeavored to turn to good account.

An objector silenced and adverted.

The next day I held a meeting at this place, which was well attended. At the close, a young man asked to converse with me. He was a disciple of Dulow, whom he regards as the Joshua of Germany. He seemed disappointed that my sentiments did not coincide with his own extreme democratic notions. "I thought the Baptists were all democratic," he said. "The views of Baptists generally," I replied, "favor liberty in every form;—not a lawless liberty; that is, merely a license for the unbridled gratification of every passion; but one founded on the word of God, and which promotes only his glory." Our further conversation led me to show him that by nature we are all the slaves of sin and Satan, and that only those may be called free whom Christ has made free.

There was a restlessness and uncertainty in the young man's manner, that led me to believe he was arguing more for victory than for truth, when he said,—"But do not those profess to be Christians, who glory in tyranny and oppression? I admit Christ to have been a teacher sent from God; but his doctrines do not seem sufficient for the requirements of the present day." "Not all those who call themselves Christians, are truly such," I replied; "every thing is liable to abuse in the world. Are the doctrines of Jesus Christ, who came to bring peace on earth, to be discarded, because they have been perverted, so as to be made a pretext for cruelty and

persecution? The basis of the true Christian's hope is ever this,—'The blood of Jesus Christ, his Son, cleanseth from all sin.' " "Must I always again hear those words," said my young friend, on whose countenance they had called forth a look of anxiety. "O that I could either believe or entirely reject them! But, to say the truth, these very words led me hither to-night. They were once uttered in my hearing; and in spite of my prejudices have haunted me ever since. Could I believe them, a vast load would be removed from my mind." It seemed to me as if the eternal well-being of a soul depended on my words, as I now sought to lead this anxious, doubting sinner to Him who waits to give rest to the weary and heavy laden. Before we parted, the young man confessed that though he could not yet believe, yet he felt a greater desire to do so than ever before, and he promised to read the New Testament which he bought of me. He expressed much gratitude for the interest I had taken in him, adding, "Be assured your words have not been spoken to a heedless ear."

#### The Sabbath question.

12.—In returning from a preaching station, I called on the P— family who have long been halting between two opinions. Within the last few weeks, however, the father has come to the decision to abstain from attending his worldly calling on the Lord's day. His announcement of this fact in the local newspapers has caused much surprise. His house has been beset by persons wishing to speak to him on the subject, and to ask whether he really, as the advertisement stated, had given up working on the Sabbath from conscientious motives. By this means the Sabbath question has been agitated in almost every house throughout the little town, and the Bible is being generally consulted. Mr. P. is very sanguine, and hopes there are several who, under the divine blessing, will be led to see their duty with regard to the Sabbath. The conversation I had with some of these persons encouraged in me

a like hope, as they were believers, and seemed really desirous to act in accordance with the word of God. But unless God confirms the impressions made, they will subside with the excitement which produced them.

#### Chapel at Jever—Success.

23.—Br. Haese having taken my place at Oldenburg to-day, I preached twice to good congregations at Jever. Nowhere, I think, is the need for a large place of worship more urgent than here, where two rooms in my father's house furnish the whole space allotted to the public services, and those who have not a great desire to hear the word of God often make this a pretext for not attending. Others, who really long to hear the gospel preached, fear to become a nine-days' wonder by being seen to attend such an uncanonical place of worship. Such considerations, and a view to the comfort of the church, have induced the members to commence regular weekly collections for the purchase or building of a more commodious meeting-room: yet without some aid from abroad, their own efforts will prove unavailing. That the blessing of God, however, is not confined to temples made with hands, is especially evident at Jever and the surrounding country, where the faithful labors of br. Remmers and others are being crowned with much success, so that they have frequent occasion to rejoice in seeing hearts of stone turned into hearts of flesh. The Sunday school at Jever is in a very thriving condition; the children often walk in, many miles, bare-footed from the surrounding villages, while the teachers are intent on making their instructions both profitable and attractive.

#### Baptisms—Field-preaching.

After spending some days in preaching in the villages through which my way led me, I returned to Oldenburg May 1, where several persons were waiting for baptism. Five of these, after giving a satisfactory testimony of their faith in Christ, were baptized the following evening.

During the month of May, I visited the churches in East Friesland, and rejoiced to find that here too the work of the Lord is progressing among the unconverted, while the churches themselves develop energy and activity. At one place a meeting had been arranged at the house of one of the brethren; but the attendance was so large that I gladly acceded to a proposition for the whole assembly to remove to a neighboring field. Here, as the weather was dry and warm, the people seated themselves on the grass, and I took my stand beneath a tree, while the novelty of the thing attracted so many additional hearers, that between five and six hundred persons must, on this occasion, have heard the gospel. This meeting too has been noticed in one of the secular papers, as a proof of the policy of a more popular style of preaching than that employed in the state-churches. The clergyman of the place, however, has expressed his entire disapproval of my irregular way of proceeding, saying, "Thank God, we have not sunk so low as to need field-preachers."

During this visit in East Friesland, I baptized six persons on a profession of their faith. In returning to Oldenburg, I met several missionary brethren at Elsdeth, and among them br. Hupf, whom I had not previously been able to welcome as a laborer here. We had assembled to discuss some matters regarding the interests of several missionary stations, and trust our deliberations were divinely directed. Such occasional gatherings serve also to refresh us, and to strengthen the harmonious feelings they have hitherto subsisted among the Oldenburg missionaries.

#### Blessing of religious liberty.

During the month of June, several calls to different parts of the country again reached me, and with the exception of Sabbaths, I was seldom at home. The religious freedom we enjoy is a blessing we cannot sufficiently appreciate, especially when compared with the annoyances and sufferings to which our friends in other parts of Germany are called to



submit. Wherever we go, we may freely proclaim the gospel, and many hearing it, are led to believe and accept it, though much of the enmity natural to the heart of man may of course be found here too.

#### Unexpected, but joyful change.

Not long since, a widow was brought to the knowledge of the truth, and put her house at my disposal for meetings. Her son, on whom she is dependent, was angry, and threatened to withdraw the support hitherto granted her; but before doing so, determined to make one final attempt to induce her to abjure the "new, hateful doctrines." Accordingly he set out, one day, armed with his best arguments, to his mother's house, where, at that very time, a meeting was being held. Much disconcerted, but determined not to abandon his intention, he remained at the door, and could not but overhear the words spoken. They came to his soul fraught with life and light. At the close of the service, he ran home and called his wife to come also, saying, "O T., mother is right; we must go to the Saviour, or we shall be lost for ever." I had remained at the widow's house, and had the pleasure of witnessing the joy and surprise of her meeting with her son. He confessed himself to be a lost, ruined sinner, ready to lay hold on the hope set before him in the gospel. Since then, he has found peace in believing and been baptized. His wife is seeking the way of life.

#### LETTER OF MR. HEYDENBERG.

##### Religious movement in Sweden.

Communications from our brethren in Sweden bring the cheering intelligence that the religious movement among the country people is increasing in meaning and import-

ance, and gives promise of the most glorious results. Mr. Heydenberg, who, during his late visit to Hamburg, was empowered to preach and administer the ordinances, has, since his return to Sweden, been prosecuting his labors with much diligence. In a letter of July 4, 1851, he writes,—

At Elfdalen, where I spent a fortnight, sixty-six believers were baptized, and a church formed. This fair garden of the Lord is adorned with many a fragrant bud and flower, and is not wanting in fruits of the Spirit. But the plants are young and tender, and stand greatly in need of our prayers, that they may be protected by the Lord from the destructive influences by which they are surrounded.

At Orsa, another station, a church has also been organized, consisting of thirty-seven persons. Many strangers—friends and foes—flock to the meetings, and during my four weeks' stay at this place I had many precious opportunities for commending the Saviour to sinners. At present I am at home (Orebro), where we meet with no interference on the part of the authorities, but are exposed to much unpleasantness even from believers in the National church, who pity and deride us for having permitted ourselves to be carried away by the doctrines of the Baptists. At the same time, there are some who in their heart of hearts agree with us, but have not courage to forsake the church to which they are bound by the prejudices and associations of a life-time. There is abundant evidence of the striving of the Spirit of God with the people, in the cry—"Come and help us," with which our land resounds. We pray that He who has begun the good work will carry it on and accomplish it, to the glory of his great name.

## MISCELLANY.

### HOW ARE LABORERS TO BE RAISED UP?

That there must be laborers if the evangelization of the world is ever to be achieved, cannot be doubted. "How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" The Holy Spirit is able to convert the heathen without the intervention of human agency; but the course of divine Providence does not indicate that he will. From the day that the Lord was received up, and even during his labors upon earth, men were employed as the agents for the conversion and salvation of their fellow-men. Even miracles did not supersede this agency. The disciples were sent, two and two, to preach and to teach; and it was under their labors that Christ "saw Satan as lightning, fall from heaven." In the days of the apostles there seemed, if ever, to be a special need for direct, divine intervention, above and apart from human instrumentality. But no evidence appears that such intervention took place. A new religion was to be founded. The disciples were few. Persecution raged. The methods of travel and of communicating knowledge were slow and difficult. The work was mighty. The instruments were feeble. But the enterprise was committed to human laborers. God wrought in, and through, and by his servants; but not without them. Who planted the gospel in Corinth, and in Rome, and in Ephesus, and in Colosse, in Antioch, in Galatia, and in Thessalonica? The apostles — men of like passions with others, laborers among and for their fellow-men. And those for whom they labored were, as the heathen are now, poor, ignorant, degraded idolaters, just as near the kingdom of God as the heathen of the present day, just as far removed from it. And they were gathered into those

early churches, — they were washed, and sanctified, and justified, by the same energy and agency, under the same system of means which God once ordained, and still ordains, as the method through which all the earth is to be filled with his glory.

Hence the great question is, Who now are to be the laborers, and whence are they to come?

In answering this question we are to contemplate that which is indirect, and that which is direct.

I. As to that which is indirect — Who are to be the laborers in this cause? — Every Christian who can proclaim the message of salvation, or plead, in the most broken manner, for the dying heathen. Every minister, in his pulpit and among his parishioners, who can lift up his voice for the destitute or search out the gifts which lie hidden, perhaps among the poor and the neglected. Every merchant who is able to say to the young candidates for the ministry, as they enter the wide, white fields, "Come, preach for me the gospel to the heathen. Be my representative among idolaters, and I will be responsible for your support." Every mother, whose infant child looks into the depths of her eyes with a witching love reflected from her own, — as she adopts the language of the Connecticut mother — "This child I devote to the service of God among the heathen;" or of the Arracanese missionary, of sainted memory, — "O Jesus, I do this for thee." The radiant, beaming smile of infancy, the beauteous form, the speaking eye, are a meet gift for the Lord Jesus; — none too fair for Him who ransomed us with his life and bought us with his blood.

It is to be hoped that in many a home such offerings are prepared for Christ. Blessed are the houses in which they are treasured for him, yea, and they shall be

blessed. Let the pastor, the merchant, the believer in Christ, the pious parent, seriously to prize of himself. Am I so engaged in preparing laborers indirectly for this high service of my Lord and Master?

II. How are the laborers to be raised up?

1. They are to come out of revivals of religion. Many revivals have furnished a seed of missionary supply. Many revivals have been honored as the nurseries, out of which have come missionaries to the heathen. With the increase of revivals pure, deep, thorough, effective, evangelical, we may anticipate more candidates for the ministry, more laborers for the world's great harvest, more reapers to put in the sickle where Christ has not been named. The Holy Spirit is the world's great hope and the confidence of the people of God. And on revival, the work of that sovereign, renovating Spirit, we place our dependence for the large increase of foreign missionaries. In the years when there is a dearth of revivals, few are raised up to enter the Christian ministry; few respond to the mournful cry of the heathen. Should God restrain his Spirit, and these seasons, rich in blessing, be withheld, what a dark prospect is before the ministry, what a dark prospect is before the heathen! In the absence of revivals, when and how will young men be raised up in sufficient numbers and with sufficient rapidity to meet the pressing wants of a world lying in wickedness?

2. A more extended and thorough knowledge of the heathen, and of the necessities of the case, is imperatively demanded. Notwithstanding the diffusion of knowledge through missionary periodicals, multitudes of Christians are only partially acquainted with the extent of the field to be cultivated, the comparative fewness of the laborers, and the dependence of the work, for its highest success, on the influence of men of God sent from Christian lands to act as leaders in it. Our periodicals need to have

larger diffusion; and not only our own periodicals, but whatever volumes or papers can enlighten the mind and touch the heart. And they need not only to be diffused, but enforced,—by private Christians in conversation and exhortation, by ministers in the pulpit, by teachers in the Sabbath school, by theological professors, by fathers and mothers in the home-circle, by pastors at the monthly concert,—till the people are bathed and drenched, as it were, in the missionary spirit; till the children shall grow up with the great central idea of the obligation of the Christian world to the heathen, and of the obligation of each individual believer to labor in his sphere for the salvation of the perishing. There is a *necessity* for this diffusion of information. It has ever more its results. It is good seed; and when well sown in a gracious soil, it yields prolific harvests. Missionary efforts began, under God, in this diffusion of knowledge. It is the candidates for the ministry to whom this information has come, who dedicate themselves to the service of Christ in this direction.

3. The raising up of laborers depends on the prevalence of a deep piety. Our piety in this age, (we speak of the general course of things,) has not sufficient depth and power. There is too much worldly wisdom and love of the world, modifying it, controlling it, hiding it, underlying it, and incorporated with it. There is too little of the Christ-like element in it. A deeper piety would make a great change among Christians. It would sever many ties that are now bound too firmly. It would open the eyes now closed against Christian obligation. It would unstop the ears, too deaf to heed the Macedonian cry from a world waiting for its redemption. It would weaken the force of many earthly attachments, and send men to the foot of the cross, to read their duty in its light, to apprehend their obligations in its love, to resign themselves, be it for life or for death, to its constraining power. The great want of the church and the world

is a deeper piety among Christians—among all Christians—among students, and candidates for the ministry, and pastors.

We need more consecration to Christ and his service;—a consecration which will separate us from the world, its manners and its maxims, and set us apart for him;—a consecration that will lead us, as with a true Christian jesuitism, to occupy any sphere, to do any service, to go to any region for the sake of our Master;—a consecration that will prompt the Christian parent willingly to sacrifice his child for Christ on the altar of missions, giving him up for a season, that he may receive him again forever, with his arms full of sheaves, and his brow adorned with many crowns;—that will induce the Christian child to bid farewell to “kindred, and friends, and native land,” that he may gain trophies for his Redeemer;—that will lead the young aspirant for the ministry, whose heart beats high with hope and his brow is flushed with early honor and success, to relinquish worldly prospects, that he may serve Him to whom he is devoted more effectually by plunging into the thickest darkness and exposing himself to the hottest of the fight. We need a consecration that will make us set lightly by prospects, honors, titles, prosperity, riches and life itself, that we may win crowns for Jesus Christ. Were a marked elevation in this respect to occur, who does not see that the heathen tribes would have cause to sing for joy, and the angels in heaven to break forth in new pæans of praise over a world beaming with the young hope of life, and help, and salvation? Until this spirit prevails more widely, there will be no striking advancement in the rate of our progress. The world may sigh for its redemption, but sigh in vain. The grain may be shaken out upon the earth, and, humanly speaking, be wasted, and the waving harvest wait in vain for the sickle of the reaper. Who will not pray for the day when such consecration shall be universal? Who will not earnestly desire that it may

prove that he himself and his children were raised up for such an emergency as this? \*

#### EFFORTS FOR THE JEWS.

The London Jews' Society, which is supported by members of the Episcopal communion, has missionary laborers among the Jews in England, Central Europe, Western Asia, and Northern Africa, viz. 25 ordained missionaries, and 73 unordained missionaries, colporteurs, teachers and readers. Of these ninety-eight persons, fifty-one are of Jewish origin. The receipts of the Society, the last year, were \$158,220.

The missionary of this Society in London reports that seventy-two Jews, during the year, had expressed a wish to receive from him regular Christian instruction, founded on the reading of the word of God. Twenty-six of the number, all young men, desired not only to embrace Christianity, but also to be initiated into some trade, by which they could earn a livelihood as Christians. Fifteen have joined the church within the year. The Operative Jewish Converts' Institution is a Society which receives Jewish young men as apprentices to a useful trade, and where provision is made at the same time for their religious instruction. During the year, the gospel has been preached to the Jews wherever they have afforded a willing ear, and great numbers have called on the missionary to hear of Jesus Christ, the great Messiah. The Bible has been distributed among them in Hebrew, English and German. On the coast of Africa and of Palestine, many of the Jews understand the Hebrew Scriptures; but in England, not one in a hundred.

In Jerusalem, there is reason to suppose there are large numbers of secret believers. This is not only the opinion of the missionaries, but is also admitted by the Jews themselves. Seven inquirers have openly professed the Christian faith within the year, and about twenty have been under Christian instruction.

The numerous proselytes exert generally a favorable influence upon their brethren. The remark was lately made by a Russian rabbi, that it was absurd to pretend that the Jews in Jerusalem were not brought to embrace Christianity upon conviction from the Scriptures. Jews in Russia, on the contrary, are frequently baptized into the Greek Church without such conviction.

In Constantinople, in as many as three or four schools Jewish children are receiving, through missionaries, a thorough Christian education. Two persons have lately made an open profession of Christianity. One of them suffered severe persecution before taking this step. There is a feeling of great rancor manifested towards any one suspected of the slightest leaning to Christianity, and this circumstance is a great obstacle in the way of the missionaries. An inquirer recently was cited to appear before the synagogue, where he bore an honorable testimony to the gospel, and was dismissed with maledictions and abuse. His son, a youth twenty years of age, was seized and confined in the dungeon belonging to the chief rabbi; but through the intervention of the authorities, he obtained his release. Dr. Leitner has lately been appointed medical missionary at this station, a circumstance which, it is hoped, will contribute to soften the minds of his countrymen.

At Jassy, five adults have made a profession of Christianity the last year, and there is a large number of inquirers under instruction. There is evidence that the New Testament is not only circulated, but also read and studied; for it is often quoted in discussion by persons unknown to the missionaries. The Scriptures and other books have been sold, during the year, to the value of nearly thirty pounds. There are strong prejudices to be overcome, however; the children of Jews being treated in the public schools with hatred and contempt.

At Bucharest, there has been for several years a remarkable demand for the

Scriptures. They have been largely circulated, and often accepted with tokens of profound respect. The Jews have been sometimes observed to raise the New Testament to their lips, on receiving it, — an indication of the reverence in which it is held. At Ibraila, the chief port of Wallachia, of twenty baptized Jews, five owed their conversion wholly to the study of the New Testament. An eminent Jew at Bucharest, for a short time chief rabbi, during a temporary absence, embraced Christianity. He was led to take this step solely from a careful study of the Bible. At a school for Jewish children, twenty boys and thirty girls are daily instructed in the Scriptures, and not only read the New Testament, but short portions of it are given them to be committed to memory. Twenty-three Israelites have been under constant instruction, and two have made a profession of Christianity.

At Suwalki many Bibles, New Testaments and controversial tracts have been distributed with encouraging results. A young Jew in one instance begged a New Testament for himself and his brother-in-law, saying that they could read it without the walls of the town, without fear of molestation. The next Sabbath they were overheard in a field, reading together the sixth chapter of Matthew; their remarks on the verses were very interesting. In another instance, a wealthy Jew procured a New Testament which he kept in the same satchel with his Jewish liturgy. His enraged father-in-law happening to discover the book, tore off the cover and would have destroyed it. But the young man sprang forward to rescue it, pleading its cause, and having had it rebound, he still studies it with diligence.

Warsaw is the central point of the Polish mission. Judaism here is said to be every where on the decline. A Jew from Russia recently informed a missionary that in two places which he could name, there were hundreds of Jews favorably disposed to Christianity. And this opinion is confirmed by reliable authorities.

A secret influence seems to have been operating for years upon many minds to bring about this result. Many efforts, however, are used by the opposers, to prevent inquirers from receiving Christian instruction. The circulation of the Scriptures has been continued, and in some cases the New Testament has been especially inquired for by Jews. One came many miles to obtain a copy; and in another instance an individual was led to embrace Christianity simply by a careful perusal of the New Testament.

In the North of Africa the Jews are very numerous, and the missions among them have many points of encouragement. A missionary settled at Tangiers has lately travelled along the whole coast of the continent from east to west, circulating 2000 volumes of the word of God, and proclaiming the gospel to nearly 150,000 Jews. The Jewish population at Tangiers is estimated at between three and four thousand, and their condition is extremely degraded. They treat the missionary, however, with great friendship, believing him to have their true welfare at heart. There is also a

station at Tunis. Circumstances of touching interest came to light in the course of the tour above alluded to, and the field of labor is believed to be one of boundless promise.

Many of the Jews seem to feel that the fabric of their ancient system is slipping away from them, and they are sensible of the necessity of something to replace it. The prejudice they have hitherto nursed against Christianity is widely disappearing. Many of them are secretly readers of the New Testament, perhaps believers. Jewish parents, in various instances, prefer Christian schools for their children, notwithstanding the truths of the gospel that are taught in them. And there is a very wide diffusion of Christian knowledge among the mass of the Jewish people. The signs of the times, in various respects, indicate that the way is preparing slowly, but surely, for the day, when the Jews shall be brought in with the fulness of the Gentiles; when the middle wall of partition shall be broken down, and there shall be one fold and one shepherd.

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## AMERICAN BAPTIST MISSIONARY UNION.

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### SAILING AND ARRIVAL OF MISSIONARIES.

The public designation of Rev. Messrs. Alfred B. Satterlee, of Sheldon, Wyoming Co., N. Y., and George P. Watrous, of Chester, Conn., took place at Danversport, Oct. 11, in connection with the meeting of the Salem Association. The prayer of invocation was offered by Rev. S. E. Pierce, of Gloucester, the instructions of the Executive Committee were read by the Foreign Secretary; prayer of designation by Rev. D. W. Phillips, of South Reading; the parting hand was given, with addresses, by Rev. A. S. Train, of Haverhill; concluding prayer, by Rev. F. Smith, of Providence, R. I. The brethren sailed, with their wives, from Boston, Oct. 16, in the "Isaiah

Crowell," bound for Calcutta. They are appointed provisionally to the Arracan (Burman) mission. After reaching Calcutta, they will proceed either to Maulmain or Rangoon, where they will remain during the rains, for the purpose of acclimation and for the study of the language, preparatory to entering on their work.

Rev. Frederick A. Douglass, of Plattsburgh, N. Y., a graduate of the Newton Theological Institution, was ordained at South Boston, Oct. 15. His designation is to the Teloo goo mission. Mr. Douglass has taken passage with his wife in the "Fleetwood," for Madras, whence he will proceed to his station at Nellore.

Rev. Dr. Mason, of the Toungoo mission, with his wife and family, arrived at Boston in the *Europa* Oct. 13. He is

still in broken health, though he has improved since his arrival in England.

Rev. Cephas Bennett, of Maulmain, arrived in Boston in September, with health so far improved as to encourage the hope of his speedy return.

Rev. Messrs. Lord and Knowlton reached Ningpo in health and safety the first of June.

### DONATIONS.

RECEIVED IN SEPTEMBER, 1854

#### Maine.

- Hancock Asso.**, D. Morgan, jr., tr. 17.32; Soltrack, Lady S. Miss. Soc. 25.21; N. A. Soltrack, ch. and sec. 8.75; M. Morgan, Rev. C. C. Long 5; Hancock, Rev. R. A. Watson 5; O. A. Bonds of mission 4; Sullivan, ch. and sec. 7.75; Eben, ch. and sec. 11; Fremont, a friend of missions 5; Dr. Clark, ch. and sec. 4; to cons. Rev. John E. Reynolds L. M., 91.1
- Damariscotta Asso.**, B. W. Plummer 7.00
- Hancock Asso.**, Blodhill, 1st ch., Rev. R. Chase, per Rev. H. C. Estey, agent, 3.00
- Cumberland Asso.**, Freeport, ch., per Rev. H. C. E. agent, 11.00
- Saco River Asso.**, C. H. Gowen tr., 17.50; Amesbury, 1st ch., 1.22; Wat. River, ch. 25.50; Lymington, 5.61; Cornish, ch. 5.00; L. Lymington, 1.00; Cornish, ch. 1.00; Kennebec, ch. 5.43; Alfred, ch. 5.43; Duxton, ch. 3.84; S. Sch. for Africa in Mission, 1.12; to cons. Rev. Berrett Peavey L. M., per Rev. H. C. E. agent, 102.31
- Piscataquis Asso.**, Levi Morrill tr., 21.22; Foxcroft and Dover, ch. 21.41; Dexter, ch. and sec. 15.07; C. Copeland and Dea. March; Parkman, D. Stoddard and wife; Guilford, ch. 7.00; Farland, friends 2; Corinna, ch. 8.38; Monson, ch. 10.00; South Dover, ch. 10.83; to cons. Rev. Duffie P. Bailey L. M., per Rev. H. C. E. agent, 102.31
- Kennebec Asso.**, Waterville, ch., to cons. Daniel Moor L. M., 100; Cornville, J. Woodman and wife 25; E. Whittier 10; N. Whittier 5; Norridgewock, ch. 13.50; S. Felt, 10; John Jane Brownson 1.25; Susan Whit 1.25; Mr. Vernon, ch. 20; Starks, ch. 2; Anson, ch. 1; to cons. Rev. E. Whittier L. M., per Rev. H. C. E. agent, 180.00
- York Asso.**, T. F. Grosvenor tr., Acton, ch. 27; Lebanon and North Berwick, ch. 3.25; Kennebec, ch. 10.19; K. and N. Village, ch. 4; Milton Mills, ch. 2.50; Dea. Swasey and wife 10; Wells, Fem. Miss. Soc. 31.18; South 1st ch. 15; Shapleigh, 1st ch. 1.17; Springvale, ch. and sec. 15.60; to cons. Rev. John Hubbard L. M., per Rev. H. C. E. agent, 125.16
- Oxford Asso.**, H. Donham tr., Harrison, ch. 5; Sumner, ch. 15.35; Canton, Fem. Miss. Soc. 1.25; Paris, ch. 20; Portland, ch. 1; Turner, ch. 16.61; Bethel, ch. 9; with other donors, to cons. Rev. Levi Burnham L. M., per Rev. H. C. E. agent, 72.25

**Pendecent Asso.**, Bradford, Samuel True, per Rev. H. C. E., agent, 1.00  
Lutes, Village ch., 6.00

1.00  
6.00

722.94

#### New Hampshire.

**Portsmouth Asso.**, G. C. Brown tr., ch. 15

64.00

#### Vermont.

**Whiting, ch.** 8; L. B. Row, ch. 38.40; Cavendish, ch. 27.50; Chester, ch. 9.21; Grafton, ch. 18.35; Fairfield, Lucy Perkins 5; Weymouth, D. B. White 50 cts; Luther Page 50 cts; North Troy, Charlotte Church 50 cts; Harry Beecher 1; per Rev. J. Allen, agent, 200.00

200.00

#### Massachusetts.

**Boston, a friend, for German chapels,**

41; Tremont st. ch., 50; 1st ch., 15; North Cambridge, "Our Sabbath Home" mon. con. 3.32; West Melrose, ch., mon. con. 16.61; Needham, Rev. Humphrey Richards to cons. Lina Baker Richards L. M., 100; North Fitchburg, ch., Newen Tyler tr., mon. con. 6; North, ch. 10; Waterbury, Fem. Miss. Soc., Miss Julia Stone tr., to sup. N. A. Brown in Assam Orph. Sch., 75; Lowell, friend of missions, to cons. W. A. Adrich, Mrs. Maria F. F. Mrs. Elizabeth M. F. Macbrook, Mrs. Eda Merriam, Joseph F. B. Oriskany, Miss Caroline E. Manning, Miss Emily M. Warren, Miss Mary D. Thomas, Mrs. Eliza Mansur, and Mrs. Elizabeth Pratt L. M., 100; South Scituate, 1st ch., David B. Ford; Haverhill, 1st ch., Geo. Appleton tr. for German chapels, 60; Beverly, 1st ch. 13; Lutes F. M. circle, for Burman schools, 14; Burman Juv. Miss. Soc., for sup. of a girl named Lydia Baker, 7; to cons. Calvin Tuck L. M.; West Medway, Mrs. Mary E. Arnold, to sup. a child to her name in Assam Orph. Sch., 25; Lawrence, Lutes' Miss. Soc., Mrs. M. B. F. Brown tr., 15; 13.86 94

13.86 94

**Boston North Asso.**, A. Wilbur tr., West Acton, ch.

6.31

**Boston South Asso.**, D. Sanderson tr., Foxboro', ch., mon. con. 41; Female Miss. Soc. 21.50; East Stoughton, ch., mon. con. 10;

75.50

**Taunton Asso.**, S. L. French tr., Seekonk, ch. 15; Swansea, ch. 13.75; Rehoboth, ch. 7.72; Mansfield, ch. 5.49;

41.92

**North Woburn, M. J. Stanton 6;** East Brookfield, ch. 12.75; Wales, ch., for German chapels, 19.25; Ware, ch. 30.58; Belchertown, ch. 9; Sturbridge, ch. 125; Holyoke, 1st ch., to sup. a child in Assam Orph. Sch., 25; Granville, ch. 31.25; Northampton, ch. 32.20; Middlefield, ch. 14; Westfield, Central ch. 17; Juvenile Soc., to sup. John Alden in Assam Orph. Sch., 25; Rev. Greene; Southwick, ch. 50; per Rev. J. Allen, agent, 238.42

**Worcester Asso.**, Sutton, 1st ch. 28; North Oxford, ch. 4; Hollingham, ch. 28.81; Worcester, Pleasant st. ch., mon. con. 16; Northford, Fem. Miss. Soc. 28.25; to cons. Rev. J. T. Mass L. M., per Rev. J. A. Rich, agent, 141.74

141.74

**Wachusett Asso.**, 9.61; Holden, ch. 1; Clinton, ch. 1; Leominster, ch. 7.34; West Boston, ch. 15; Barre, ch. 19.87; Fitchburg, ch. 29.64; Templeton, ch. 18.50; West Greenwood 12.50; South Green, ch. 19; Harvard, ch. 4; A. H. Goddard 19; Westminster, a

50 cts; to cons. Rev. A. V. K. L. M., per Rev. J. A., 180.10  
 ble Asso. 8; West Harwich, 25; Hyannis, ch., to cons. E. B. Chase L. M., 185; Oyster, ch. 11.00; Orleans, ch. 12.30; Tisbury, ch. 10; West Tisbury, ch. 1.77; Edgartown, ch. 1antucket, ch. 15.35; Chatham, ch. 14.50; Brewster, F. M. Soc. 5.50; Marshpee, F. M. Soc. 5.00; 34 ch. 7; South outh, ch. 4.50; to cons. Rev. m Reed L. M., per Rev. J. ent, 273.92  
 elham, a friend 25 cts; ngbam, ch. 50; per Rev. J. ent, 50.25  
 — 2,354.50

Connecticut.

ven, 1st ch. and cong. 240; , to sup. a child in Ansonia Sch., 30; D. S. Cooper, to Charles W. Potter L. M., 100; Fellowes, to cons. B. Wistar res and Uriah Thomas L. M., Litchfield, "Friend E. B.", 622.50  
 Asso., Wilkinson, ch. 27; pson, Central ch 16; West-n, 5.81; Ashford, South Cen- Celia A. Coats 1; a friend to cons. Rev. I. B. Maryot per Rev. J. Aldrich, agent, 50.81  
 ddsin, H. Sisson, per Rev. J. ent, 50.00  
 — 673.31

New York.

rk city, J. M. Sharpe, for Mrs. 's Burman Sch., 100; Hoo-Falls, Mrs. Polly D. Joslin Mrs. Wallis 60 cts; 104.00  
 iver Asso., Watertown, ch. onathan Webb, 25; Clayton, Lafarville, ch. 10.25; Mrs. 10; per Rev. H. A. Smith, 70.25  
 Asso., Westport, ch. 22; J. 1; John Twitt 50 cts; Ho-oomie 50 cts; Mrs. Ann Dale n. C. G. Plumb 5; Cato, ch. 1. Lyon and wife 60 cts; Ster- ch. 11.62; Venice, friends per Rev. H. A. S., agent, 68.78  
 1 Asso., T. D. Chollar tr., with donas. to cons. Charles Allen , per Rev. H. A. S., agent, 59.71  
 1 Asso., William Coolidge tr., enner, ch. 15; West Eaton, a 6 cts; per Rev. H. A. S., 44.06  
 Asso., Onida Depot, ch. per H. A. S., agent, 6.75  
 Asso., Brookfield, ch. 9.25; nute, ch. 2; to cons Thomas ayer L. M., per Rev. H. A. ent, 11.25  
 wrence Asso. 84.06; Henry y 2; Massena, ch. 22.85; ovington, ch. 44.12; Ogden- ch. 6; Lawrenceville, ch. 16- icholville, ch. 12.50; Rich- ch. 13; Hermon, ch. 13.60; se, ch. 31; Mrs. Olive Staf- 1; Gouverneur, ch. 22.37; il, ch. 2.81; Edwards, ch. 5; id, ch. 8.50; Female Benev. 18.81; Canton, ch. 10.59; ius Hutchins 2; Burke, ch. Brandon, ch. 5; John A. tt 5; Stockholm, ch. 2.25; Smith 50 cts; Chloe Ann 5; with other donas. to cons. Lucius S. Baker, Mrs. Eunice and Mrs. Delight Stark L. M., ev. H. A. S., agent, 289.81  
 Asso., S. S. Barstow 1; P. S. cott 1; Palermo, ch. 15.95; ingham 1; A. Ingham 5;

Cyrus Turney 2; Pulaski, ch. 31- 16; South Richland, ch. 24.68; Mexico, ch. 4.63; J. B. Curtiss and others 1.25; Fulton, ch. 1; Hannibal, ch. 6.45; with other donas. to cons. Stephen R. Mason L. M., per Rev. H. A. S., agent, 95.12  
 Onondaga Asso., Canton, ch. 11.50; Plank Road, ch. 26.24; Vesper, ch. 17.52; Tully, ch. 5; Fabius, ch. 5; Onondaga, ch. 14; Fayetteville, ch. 5; per Rev. H. A. S., agent, 84.26  
 Saratoga Asso., Wilton, ch. 7.12; Broadalbin, ch. 22; Providence, ch. 6.25; Galway, ch. 2.55; Northampton, ch. 11.82; per Rev. O. Dolge, agent, 49.44  
 Essex and Champlain Asso., Elizabethtown, ch. 15.22; O. J. Durand 10; Asa Farnsworth 5; Luther Angier 2; Ira Stafford 10; Phebe Arnold 5; Essex Village ch. 6.50; West Plattsburgh, ch. 6.75; Jay, ch. 36.15; per Rev. O. D., agent, 96.03  
 Dutchess Asso. 30.25; Po'k-eppe, 1st ch. 11.20; John C. Harrey 10; Mrs. Olive St. John 50; Amenia, ch. 10.50; Pine Plains, ch. 8.15; with other donas. to cons. Rev. Joshua Fletcher and Rev. Foster Hartwell L. M., per Rev. O. D., agent, 120.10  
 Union Asso., Sing Sing, David Ludlam, Jr., to co. s. hims. L. M., 100; Carmel, ch. 67.10; Cross River, ch. 14; Bedford ch. 10.30; Fenn Miss Soc. 20; Tarrytown, ch. 37.72; Red Mills, ch. 15; Patterson, ch. 10; Philipstown, ch. 3; Samuel Macord 5; Samuel Purdy 5; per Rev. O. D., agent, 297.13  
 Stephentown Asso., East Chatham, ch. 14; Flat Brook, ch. 13.69; Berlin, ch. 20.62; Nassau, 1st ch. 8; 2d ch. 8; Stephentown, ch. 12.50; Grafton, ch. 1.50; East Hill- dale, ch. 10; Petersburg, ch. 7; Henry N. Smith of asso. 9.31; to cons. Rev. Elnathan Sweet L. M., per Rev. O. D., agent, 104.62  
 Hudson River South Asso., Po'keep- ple, Central, ch., with other donas. to cons. Rev. Henry K. Green L. M., per Rev. O. D., agent, 80.96  
 Rensselaerville Asso., P. Tinklepaugh tr., 10.50; Duaneburg and Florida, ch. 35; Berne and Knox, ch. 20.16; Westerloo, 1st ch. 14.50; Female Miss. Soc. 10; Sloansville, ch. 9.46; Aurey St. John, with other donas. to cons. hims. L. M., 25; Stephen M. Hollenbeck 5; Charleston, ch. 8.37; Female Miss. Soc. 3.25; Rensselaerville, ch. 14.68; Female Miss. Soc. 6.50; Preston Hollow, ch. 2.50; Female Miss. Soc. 10; Greenville, ch. 5; New Baltimore, ch. 9.65; Flat Creek, ch. 6.65; N. Seeley 2; with other donas. to cons. Jesse Abby, Mrs. A. P. Buell and Mrs. Sarah J. Reynolds L. M., per Rev. O. D., agent, 193.16  
 Lake George Asso., Schroon, ch., per Rev. O. D., agent, 5.00  
 — 1706.04

New Jersey.

Salem, 1st ch., to cons. John H. Lam- bert L. M., 142.37; Sculltown, Ja- cob Banks 50; 192.37

Pennsylvania.

Philadelphia, Richard Engle 5; Broad st. ch., S. Sch., 75; West Philadelphia, 1st ch., to cons. Charles C. Kcen, Geo. B. Kern, Jr., Rev. Jared H. Peters, and Charles S. Bonner L. M., 420.70; McKees- port ch., mon. con. 6.62; Achor, ch. 2; Muddy Creek (Butler co.), ch. 6; Lower Dublin, ch., S. Taj-



for tr., mon. con. 22.50; Mrs. Soc., Sally Wright tr. 41; Milamtown, Union, ch. 17; Vincent, ch. 18; Upland, ch., mon. con. 26.84; S. Sch. class 2.44; White Deer, I. T. Davis 63 cts; Duncanville, ch. 10; Hollidaysburg, ch., M. J. Johnson 1; Milledburg, ch. 6; with other donas. to cons. Melzer Gurney, Rev. Joseph Sharp and J. C. Morgan, M. D., L. M.,

990.83

## Ohio.

Melba Creek Asso. 23; McConnellsville, ch. 34.35; Newport, ch. 18; Good Hope, ch. 1.70; Bristol, ch. 2; Liberty, ch. 1.75; per Rev. J. Stevens, agent, 78.53  
Zanesville, Market st. ch. 19; Dayton, 1st ch. 23; S. Sch. 8; Downingtown, Rev. A. Stevens 1; per Rev. J. S., agent, 51.00  
Huron Asso. 10; Bellevue, ch. 12; per Rev. J. S., agent, 22.00  
East Fork Asso., per Rev. J. S., agent, 18.00  
Mt. Vernon Asso. 14.92; Owl Creek, ch. 4.75; Radnor, ch. 5.14; Mt. Vernon, ch. 4; Amity, ch. 6; Martinsburg, ch. 3; Honser, ch. 1; Norton, ch. 1, per Rev. J. S., agent, 42.81  
Maumee Asso., 26.00

238.64

## Indiana.

Laporte, Rev. Morgan Edwards, per Rev. J. D. Cole, agent, 5.00  
White Water Valley Asso. 18.80; Bedford Asso. 13.20; Bethel Asso. 11.25; Rev. J. D. Crabbe 1; Coffee Creek Asso. 11.40; Indianapolis Asso. 12.50; Laughery Asso. 6.70; Lawrenceburg, ch. 10; Sparta, G. T. Givan 1; per Rev. J. Stevens, agent, 81.91  
Door Village, ch. 6.01; J. M. Whitehead 1; A. Lothrop 1; Joseph Craft 1; John Craft 1; P. D. Eaton 50 cts; C. W. Barber 1; A. Page 1; Margaret Holmes 1; 13.51

100.43

## Illinois.

Armington, H. M. Merriam 10; Naperville, S. Sch., for Burman children, 2; Monmouth, ch. 3; La Marsh, ch. 8; 23.00  
Chicago Asso., St. Charles, ch. 8.26; Lake Zurich, ch. 3.03; Wauconda, ch. 48 cts; Babcock Grove, ch. 7; Benton, ch. 8; Newport Branch, Benton ch. 2.50; a friend 40 cts; Waukegan, ch. S. Sch. 1.37; Woodstock, Rev. S. M. Brown and wife 1; Benton, N. O. Brown, for the deficiency, 1; A. R. Cheever, for do., 2; Mrs. Macomber, for do., 1; Rev. Henry Shute, for do., 2; Mrs. Henry Shute, for do., 1; per Rev. J. D. Cole, agent, 34.04  
Fox River Asso., Batavia, ch., for the deficiency, 8.47; Oswego, ch., for do., 8.50; Bristol, Mrs. Boomer, 60 cts; per Rev. J. D. C., agent, 17.47  
Rock River Asso. 22.08; Coral, ch. 6.15; Pekatonic, ch. 7.80; Rockford, ch. 6; Roscoe, ch. 2.50; Rock Ran, ch. 8.84; Union, ch. 4.43; Freeport, ch. 4.25; Belvidere, Mrs. Harriet Mable, for the deficiency, 2.50; Charles Whitman, for do., 2.50; Mrs. Sarah Tinker, for do., 1; Rockford, Mrs. J. Clark 1; per Rev. J. D. C., agent, 69.05  
Ottawa Asso., Princeton, ch. 17; Vermillionville, ch. 15; Granville, ch. 11.70; Mt. Palestine, ch. 16.78; Paw-Paw, ch. 10.78; Ira L. Peck, for the Karens, 25 cts; Lydia Jane Peck, for Tavey Mission, 25 cts; W. A. Pennell, former tr., for the de-

Sciency, 19; per Rev. J. D. C., agent, 90.76  
Illinois River Asso., Steuben, ch. for the deficiency, 3; Morton, ch., for do., 2; Metamora, ch., for do., 17; Half Moon, Prairie, ch., for do., 4.40; Richland, ch. for do., 6.25; Anawan, ch., for do., 5; Galesburg, ch., for do., 50; Canton, ch., for do., 31; Chillicothe, ch., for do., 12; Washington, A. W. Van Meter, for do., 2; Mrs. Spencer, for do., 3; William Moore, for do., 3; Tremont, Rev. J. W. Nye, for do., 1; H. H. Gillum, for do., 1; Rev. Isaac Merriam for do., 1; Mrs. A. Gross, for do., 50 cts; per Rev. J. D. C., agent, 146.15  
North District Asso., Union, ch., for the deficiency, per Rev. J. D. C., agent, 15.00  
Greene, E. H. Starkweather 5; Rockville, Jason Brundage 10; Pleasant, Nathan W. Washburn 5; per Rev. J. D. C., agent, 20.00

415.47

## Michigan.

Edwardburg, Maternal Asso., to sup. Electa Knapp in Mrs. Brown's sch., Sibaigor, 25.00  
Jackson Asso., Leonl, ch., per Rev. J. D. Cole, agent, 1.00  
St. Joseph River Asso. 6.50; Edwardburg ch., mon. con. 24; per Rev. J. D. C., agent, 81.50

56.50

## Wisconsin.

Walworth Asso. 5.40; Whitewater, ch. 11.34; Walworth, ch. 10; Rev. Mr. Kinsley 1; Linn, ch. 6; per Rev. J. D. Cole, agent, 32.84  
Lafayette Asso., Lancaster, ch., S. Sch., per Rev. J. D. C., agent, 1.75  
Dane Asso. 7; Windsor, ch. 10; per Rev. J. D. C., agent, 17.00

51.50

## Maryland.

Baltimore, two members of 1st ch., for German chapels, 20.00

## In Foreign Countries.

Akrab, Arracan, Mrs. Sophia H. Knapp, to cons. Rev. William Thompson, of Cape Town, Africa, L. M., 100.00

7,567.61

## Legacies.

Sedgwick, Me., Richard Allen, D. Morgan, Jr., Exr., per Rev. H. C. Yates, agent, 25.00  
Washington, N. H., Benjamin Smith, per James Howe, Exr., 1,000.00  
Fayette Co., O., Elizabeth Hess, per T. J. Price, Exr., 400.00

1,425.00

\$8,992.61

Total from April 1st to Sept. 30th, 1854, \$38,467.75.

## Donations in Clothing and Goods.

Johnson, Vt., From "some of his friends," by E. Gale, 1 keg fruit, for Rev. M. H. Bixby.  
Newport, R. I., Ben Soc., Central, ch., 1 box clothing, for Mr. and Mrs. Whiting, Mr. and Mrs. Bronson, Mr. and Mrs. Ward, Mr. and Mrs. Brown and Barbori, 45.81  
Troy, N. Y., Mrs. H. E. Thompson, 1 case medicine, for Rangoon Missions, 42.00  
Philadelphia, Pa., David Jayne, M.D., 10 cases medicine, for Maulmain Missions, 556.00  
Philadelphia, Pa., David Jayne, M.D., 4 cases medicine, for Arracan Mission, 256.50  
Unknown, 1 case cheese, for Rev. C. C. Moore.

THE

# MISSIONARY MAGAZINE.

VOL. XXXV.

DECEMBER, 1854.

No. 12.

## AMERICAN BAPTIST MISSIONARY UNION.

BASSAS.

JOURNAL OF MR. GOODMAN.

(Continued from page 453.)

**Kind reception—Ears dull of hearing.**

Bexley, March 10, 1854. — Set out at an early hour for Ziobli. Stopped at Kboi's for breakfast, and were received with the same kindness as before (p. 452). On leaving, Kboi followed us, loading us with a thousand blessings and showering all manner of good wishes upon us. Just before sunset we reached Zio's. In the evening I preached from Acts 17: 22—32. About thirty persons were present, most of whom were strangers.

12. Sabbath.—Spent the morning before meeting in perusing the Acts of the Apostles. It was quite late before we could get the people together. At twelve o'clock we held meeting. I expounded the fifteenth chapter of Luke, setting forth God's willingness to receive the returning prodigal. The congregation numbered about forty, including Zio, but most of his people were away; some at their farms, some asleep, and some gone to walk. As long as the

come; but they soon tire, and stop at home. Alas, human nature is just the same here as in America. The carnal heart does not love the gospel there, and it does not love the gospel here. The influences of the Spirit are necessary, both here and there, to give the word success. We designed holding meeting in the evening; but a heavy rain prevented, and we had only our usual exercises.

13. — This morning was occupied by br. Vonbrunn in an endeavor to settle some matters of difficulty between Zio and another chief, whose name I did not learn. Owing to the absence of a boy, alleged to have been carried away by one of the parties, the effort was unsuccessful. After talking all the morning to little purpose, about noon we took leave of Zio and started for home. We walked between twenty-five and thirty miles, along a tedious and most difficult path, till, just as I was about to give out from fatigue, we reached Naw-boi-dye's, where we were to pass the night. Owing to the difficult nature of the path, it was 9 o'clock, P. M., before all the boys arrived. This is a small place, containing about fifty inhabitants.

*Hypocrisy and treachery.*

14.—Rose this morning much refreshed, and ready to pursue our way homeward. Previous to starting, at the request of the headman the people were called together, and I addressed them from Peter's sermon to Cornelius, Acts 10: 34 — 44. About fifty were present, and good attention was paid. After meeting we proceeded on our way. About a mile from the town we were overtaken by a messenger from the chief, who told us that we had better turn back, as there was war on the path and men were waiting for us. After some consultation, as we were peaceable citizens, peaceably pursuing our way, and as we were in the public path, and furthermore, as we were a strong party, we determined to go on. Accordingly we proceeded, though in rather closer array than before. Passing through several small towns without molestation, we at last reached Peglio's town. Peglio is the chief of the men who were said to be waiting in the path. As he was not in the town we concluded to wait for him. Meanwhile, part of the boys passed on. When the old chief came in, he received us with great cordiality, and urged us to remain all night; but as the boys had passed on, we could not. Taking apparently a very friendly leave of the old man, we proceeded on our way. I was a little in advance of our main body, and had gone perhaps a mile from the town, when I heard loud talking behind me, and at length distinguished br. Vonbrunn's voice, addressing some one in very earnest tones. On asking the cause, I was told that some of Peglio's people were attempting to stop the path. It seems that a party of them came on, all prepared to attack us. Their guns were cocked, and they did every thing but to commence an assault. I have since learned that owing to my being present they were afraid to begin; though I suspect, had we been the weaker party, we should have been stopped, and perhaps shot. After some altercation the men drew back, and we went on our way.

There are some features of this incident which deserve notice. That the people should have taken this course without the knowledge and consent of the chief, is hardly probable. They dare not do so in this country. But if it was done with Peglio's approval, how shall we account for his apparent friendship? How shall we regard his pressing invitation to spend the night in his town? Whether he had some evil design or not, I cannot tell. At all events our Father's eye was on us, and we were safe. No harm can befall us, even here in Africa, without his knowledge and his permission.

*Warm welcome — Homeward.*

About an hour after leaving Peglio's town, there arose a violent storm of thunder and rain. But there was no stopping place, and we walked on swiftly, till about half past five, when we reached So-di-va, where we were to pass the night. In no place did we meet a heartier welcome. We were greeted with a salute of many guns, and at an early hour retired to rest, br. Vonbrunn being quite sick.

15. — This being the last day of our trip, every one was in haste to start for home. Indeed I could hardly keep the boys till after breakfast. About nine, A. M., we started. Nothing worthy of note occurred on the way. Owing perhaps to the wetting of the day before, both br. Vonbrunn and myself felt the fatigue of to-day very much indeed. It was only the thought of getting home that kept me up. After a walk of about six hours, we reached the mission station. The Giver of all good had watched over those at home, as well as over us who were absent, and in health and peace permitted us to meet again.

Thus by the help of God have I been enabled to take this trip. I feel that a great point is settled, and that, at least during the dry season, I shall be able to take such journeys through the country, till there shall be no Bassa who has not heard the glorious gospel of Jesus Christ. During our journey

have travelled about 250 miles; we have slept on the ground, and in the house; we have eaten our food cooked sometimes American and sometimes country "fash," and we have walked for miles, wet through; — and yet suffered no injury.

#### Results accomplished.

And now the question arises, What has been accomplished? What are the results of the trip? For the more important of these, we must await the harvest. Seed has been sown; and to the care of Him whose it is to prepare the soil, and to cause the seed to take root and grow, we commit it. The gospel has been preached to many for the first time. May it prove to them a savor of life unto life. Several chiefs have been made acquainted with the nature and design of the mission, and all express themselves favorably disposed toward it. Besides this, the path in which we travelled was considered by many unsafe, especially by those beyond Ziobli. It had been shut up by war and never opened. A man from Dyeikba's country would not have dared attempt to visit us. He would have been liable to be seized and sold, ere he had gone half the way. This difficulty is, I think, removed. Zio will molest no one who wishes to visit us, and he has promised soon to come himself. I hope in a short time to see men from the very borders of Kpese country, frequenters of the mission station.

#### Geography of the country.

In regard to the country through which we passed, the interior far surpasses the seaboard. It is higher, more rolling, and I think much more healthy. It is beautifully watered and well timbered, and furnishes, in many places, abundance of building-stone. Could religion, civilization and industry exert their power here, I see nothing to hinder this from being truly a goodly land. I do not say it will ever become healthy for white foreigners; but I think for its own native population, that is, for all born and raised here, it may become a

#### Prospects and wants of the mission.

You are already apprised of our severe affliction. With sickness and death we have become familiar. Almost daily are we reminded that we are in a sickly land. Thrice has the writing of this letter been suspended for days, on account of my own illness. The work is a great work; the laborers few and feeble. But all is not dark. The faithful promise of a faithful God shines like the morning-star through the gloom of night. "Ethiopia shall yet stretch out her hands to God." The Mohammedanism of the Mandingoes, the Fetichism of the Goolahs, and the devil-worship of the Bassas must all give place to the religion of Jesus Christ; and those who are dead in sins be quickened into life by the Spirit of our God; "for the mouth of the Lord hath spoken it." Meanwhile, we need laborers. What are we among so many? Is this mission, the only one in all Africa under the care of the Missionary Union, to be dependent for its foreign labors on the life of one man? Is there in all the Baptist denomination not one who will venture to come to our aid? Is not the love of Christ a sufficient motive to lead some brother even to Africa for his sake?—The present prospect of the mission is favorable. Our school numbers thirty-one scholars, and might be almost indefinitely increased. The children are making good progress in their studies, probably quite as good as the same number of children in any common school in America. Could I see them learning of Him who was meek and lowly in heart, there would be nothing left to be desired. Our Sabbath congregations number from forty-five to sixty-five; but on Wednesday afternoon they are less. When I am able, I preach once, and sometimes twice on the Sabbath, and also on Wednesday afternoons. For the last five weeks, however, these services have devolved on brn. Vonbrunn and Jackson. I am striving to acquire the Bassa language, so as to preach to the people in their own tongue. I have no wish to

leave the field. Indeed, I feel a deeper interest in the mission every day. We need your sympathies and prayers. Please remember us; remember the poor Bassas. Pray for us; that in the midst of trials our faith fail not, but that we may be enabled, if need be, to glorify God out of the fire.

### GERMANY.

TRIENNIAL CONFERENCE AT HAMBURG.

BY MISS M. A. ONCKEN.

Another season of rich spiritual enjoyment has been vouchsafed to us from the Lord,—enjoyment which, in contrast with the fleeting pleasures of the world, will exert a blessed influence over days and years to come here, and in many a distant nook and corner of the Lord's vineyard.

As a reservoir gathers within itself a wealth of waters, to be again sent forth for the benefit of thousands, so our meeting, fraught with good, has its channels of communication also. Our brethren have now returned, "each one unto his own house," and their hearts are the willing messengers of blessing from the Hamburg Conference to all parts of our German fatherland.

The following is an extract from the minutes of the proceedings.

#### First session.

At 10 o'clock, A. M., of September 12, 1854, eighty-six deputies of Baptist churches in Germany and Denmark had assembled to take part in the Conference. In addition to these, the following brethren favored us with their presence: Robert Anderson, co-pastor in the Baptist church, Bristo st., Edinburgh, Charles Anderson, David Ker, of Glasgow, John Stewart, of Aberdeen, Dr. Maclay, from America, and br. Dawson, of Liverpool. After the usual opening service, at which John 17th was read, br. J. G. Oncken welcomed the assembled brethren. He was then chosen chairman, and br. Lehmann, deputy chairman; brs. Schauflier, Niemetz, &c., secretaries.

Br. Oncken, on behalf of the executive brethren of the (German) Union, gives a report of the proceedings of the last three years. The executive brethren resign their office into the hands of the assembly.

Br. Niemetz expresses the thanks of the church at Memel, for the aid rendered them in the building of a chapel.

Br. Schauflier moves that the assembly make known their heart-felt gratitude to br. Oncken for his labors in America, with a view to the benefit of the churches in Germany.

The assembly rise in token of their acquiescence in this motion.

#### Second session.

Dr. Maclay addresses the meeting. Fourteen years ago he was one of a deputation on our behalf to the senate of Hamburg. Dr. Maclay, and subsequently the other foreign friends present, express the continued interest of our American and British brethren in the spread of the gospel in Germany,—their sympathy in our trials and difficulties,—and their prayers for our future success.

The assembly express their lively appreciation of these expressions of fraternal sympathy.

Br. Lehmann reports on the steps taken by the executive brethren, to promote the acknowledgment of the Baptist churches on the part of the Prussian government. The assembly refers the continued management of this matter to the executive brethren hereafter to be chosen.

Br. Oncken makes communications regarding his collections in America, and states that the Board of the American Baptist Missionary Union have guaranteed to pay 40,000 dollars for the building of Baptist churches in Germany, within five years.

A letter from br. Bolzmann is read. His detention in prison has prevented him from being present.\*

#### Third session.

Br. Oncken continues his report.—Those churches which receive aid in the

\* Br. Bolzmann was liberated Sept. 18, and came to Hamburg in time to see the brethren before they left.

building of chapels, will be under an obligation to permit no other doctrines to be taught therein, than those contained in our "Confession of Faith." He expresses himself as decidedly opposed to open communion, and thinks it desirable that in order to keep all chapel-property in the right hands, a mortgage should remain on it. He requests all brethren who have propositions to make on this subject, to put them into the hands of the committee.

Br. Köbner speaks of the value of church institutions and forms, and their bearing on the preservation of fresh spiritual life in the churches; and asks, "How can the latter be best secured?" He warns against placing too great a value on purity of form, and expresses his opinion that attention should first be paid to the spiritual life in the church. If this exists, the spirit will create suitable forms.

Br. Ribbeck has found pride and curiosity two chief hindrances to spiritual life.

Br. Schaufler believes that prayer meetings in private circles serve to promote it.

Br. Braun dwells on the importance of urging on new members the peculiar responsibility attaching to church-membership. In word and deed they are to promote the welfare of the body of Christ. "In leaving the service of a hard master, we enter that of a Master whose yoke is easy and his burden light. We are not exempted either from yoke or burden; yet love makes them pleasant to bear. We are not our own; as members of a church, we take upon us new responsibilities towards God and our brethren." Br. Braun remarks, further, on conformity to the world, as the most dangerous foe to spiritual growth. "Let us have a special care that our social meetings do not degenerate into mere worldly assemblies. Vain and foolish conversation dissipates the mind, and unfits it for spiritual enjoyment."

The assembly, feeling the importance of this subject, ~~make it~~ <sup>made it</sup> the theme of a serious ~~discussion~~ <sup>discussion</sup>; and

the members pledge themselves, each in his own sphere, to encourage measures for the promotion of spiritual life.

Br. Cramme speaks of the necessity for the introduction of a catechism. "Our children must be made acquainted with the Scriptures in their purity. The Lutheran catechism distorts the word of God; wherefore we cannot permit our children to take part in the religious instruction imparted in our national schools. We must instruct them at home, and the aid of a catechism is desirable."

Br. Niemetz considers the word "catechism" objectionable, and wishes the word "guide" to be substituted.

Br. Lorders has found our "Abridged Biblical Instructor" very useful.

Br. Ribbeck protests against every book for religious instruction but the bible — "only the word of God is pure bread."

Br. Bues speaks in favor of a guide to biblical instruction. "The manner of interpretation should not be left to every individual teacher. Our children must receive a clear exposition of Scripture. The catechism in use at Berlin, compiled by br. Lehmann, has been employed very successfully."

Br. Ribbeck considers the Heidelberg catechism sound, except on the subject of baptism.

Br. Köbner — "It is written in too high a style to be intelligible to children."

Several brethren are requested to prepare a guide, for the inspection of the assembly at the next Triennial Conference.

#### Fourth session.

Br. Köbner — "Why do exclusions occur so frequently, and what means are to be adopted to prevent them?" The speaker is of opinion, 1. "That we must seek, by the grace of God, to hold what we already have, by greater pastoral care. Acts 20:18-21. The apostle testifies how, from the first day of his coming among them, he taught them publicly and from house to house. There

too it is incumbent upon pastors to have a care to the individual spiritual interests of the flock. This can be done only by individual intercourse. Let us not rest content with public admonitions, but let us watch over souls 'as those that must give account.' 2. Great caution in the admission of members is needful. Special regard should be had to the walk of applicants for membership, and to the report they have with those that are without. The brethren too who are appointed to converse with such persons should be judiciously chosen. Let them be men approved for their wisdom and judgment."

Br. Ringsdorff—"The church at Vollmarstein has chosen a committee of five or six brethren for this purpose. They have also fixed three months, as a time of probation."

This fact gives rise to a discussion on the utility of such probationary time. Few express themselves in favor of it. No rule can be given. Circumstances must decide on this point.

#### Fifth session.

The discussion of yesterday continued.

Br. Berneike says,—"As a former schoolmaster, I am inclined to view the church in the light of a school; and here the first rule is: 'Have an eye upon all.' Exert every energy at your command. Search in yourself for the cause of any disorder that arises."

Br. Köbner finally remarks,—"We are not to rest satisfied with a mediocre state of things. We must place before us the highest ideal. There is a medium between no exclusions and too frequent exclusions. The former may arise from a worse state of the church than the latter." He again urges the value of pastoral care (seelsorge), on the model of Acts 20: 19-21.

#### Sixth session.

Br. Oncken puts the question to the assembly, whether, in consideration of the discussion of infant-baptism to be held, they will send representatives to the Kirchentag at Frankfort-on-the-Maine. All admit the importance of the subject.

The conclusions arrived at in the Kirchentag will materially influence the future position of the Baptists in Germany.

Br. Oncken proposes, and the assembly second, that brn. Köbner and Lehmann be requested to attend the Kirchentag, as representatives of the German Baptists.

Br. Köbner inquires,—"What means are to be adopted to promote the peaceable character of our church meetings?"

Br. Berneike lays great stress on the judicious management of the president.

Br. Elvin tries to prove that notwithstanding the greatest wisdom on the part of the president, expressions will be uttered, that others will feel called upon to reply to.

Br. Schauflier—"The church meeting is a meeting for the special edification of the body of Christ. If we keep our mutual edification in view, all harsh and bitter words will be carefully avoided."

Br. Ribbeck says,—"The pope may have his seat on the benches, as well as in the pulpit. Every member who desires to push up his opinion as *infallible*, should suspect himself of fighting more for victory than truth. Bear and forbear. Let our chief aim be to preserve harmony in the house of God. 'For by this shall all men know that ye are my disciples.'—John, 13: 35. Let us also beware of the spirit of *caste*; in the church of Christ all secular distinctions cease."

#### Seventh session.

A paper is read by br. Schlesier, regarding our identification with the Evangelical Alliance. Various opinions are expressed.

Br. R. Anderson remarks,—"An evangelical Union was formed eighteen hundred years ago on the basis 'one Lord, one faith, one baptism.' We must adhere to this model." The assembly leave union with the Evangelical Alliance to the individual judgment of every brother.

Br. Oncken brings forward the important subject,—"the mission;" and urges the success attending our individual efforts hitherto, as a stimulus to future

diligence. "The mother surrounded by her children,—the maiden among her companions,—the man in the din and battle of life,—may be a missionary. The glory of God, the awful doom awaiting those who die without a knowledge of Christ, should loosen our tongues and help us to overcome every human consideration." Br. Oncken makes some valuable suggestions for the extension of the mission. His address occupies the remainder of the sitting.

The brethren separate amidst expressions of joy and gratitude, that they have once more listened to the words of instruction and admonition from their father in Christ.

#### Ninth session.

The subject of missions continued. "The preaching of the gospel in its purity, has ever been the chief means of evangelization. With the bible in our hand and the constraining love of Christ in our hearts, we may fearlessly make the world our field. More brethren should come forward, to go out and preach occasionally in the surrounding country."

In connection with this subject, br. Niemetz urges the spiritual wants of Lithuania. "Nothing is being done, in their own language, for a population of 150,000 persons." Liberality in giving to the cause of Christ is again dwelt upon. "God bestowed upon us the best of his gifts—the gift of his only begotten Son. Let our motto therefore be not 'how little?'—but, 'how much?'"

At the eighth session, a brother had designated the use of tobacco as a simple superfluity. Br. Weiss wishes the subject brought forward again, and states that in Stolzenberg abstinence from smoking is made a condition of membership.

The assembly disapprove of such coercive measures.

Br. Hinrichs speaks in strong terms against the use of tobacco. His remarks become personal, which causes a little excitement.

#### Tenth session.

Br. Hinrichs admits that he went too far in his remarks yesterday, and asks pardon for having done so.

Br. Schauflier moves, "That the assembly express the feeling of pain caused them by the dangerous decision of the Church at Stolzenberg regarding smoking." In the meanwhile, it is rumored that the church does not go so far as br. Weiss stated. The chairman asks br. Weiss with "yes" or "no" to say whether it is the case or not? He at length admits it is ~~very~~ decidedly urged on new members not to smoke, an admonition, in his mind, almost amounting to a law.

Br. Schauflier moves, "That the assembly declare the use of tobacco to be one of the things which, according to Romans 14th, belong to Christian liberty," and the resolution is adopted.

It is voted that the proceedings of the Conference be printed.

Dr. Maclay speaks in favor of the great undertaking of the American Bible Union in the revision of the translation of the Scriptures.

The assembly resolve,—"That our warmest thanks be transmitted to all our beloved brethren in America, for the generous aid afforded us in carrying on the German Baptist Mission;" also "to the American and Foreign Bible Society, for the long continued valuable assistance rendered the mission, in the circulation of the word of God."

Dr. Maclay is requested to convey an expression of lively gratitude to the American Bible Union for the aid recently rendered the Bible cause in Germany;—with the remark, that the German translation of the Old Testament is in particular need of revision.

Br. Lehmann moves,— "That the assembly express their thanks to br. Oncken for his able guidance of this meeting, and for all which, by the grace of God, they have heard from his lips."

Br. Oncken at all times considers it a privilege and pleasure to serve his brethren. He desires on this occasion to share all thanks with br. Lehmann. The



thanks of the assembly are extended to br. Lehmann.

The assembly requests br. Oncken, on their behalf, to thank the Hamburg church, for the generous hospitality evinced towards them during their present visit.

Br. Lehmann moves,—“That an affectionate reply be sent to the English Baptist Union, for the fraternal epistle addressed to the assembly on this occasion.” Also, “That the hearty thanks of the brethren be conveyed to the Baptist Union for the sympathy shown to their suffering, persecuted brethren.” In connection with the efforts put forth for their relief, the assembly feel “deeply grateful to Dr. Steane and Rev. Mr. Brocke, who, with fraternal devotion, made tedious journeys for the promotion of this object.”

A vote of thanks is also to be presented to the authorities of this city, for having permitted the brethren to remain in the city free of expense.

The faithful labors of br. Braun as secretary of the Union, receive honorable mention from the meeting.

Several other questions, connected with the affairs of individual churches, are put to the assembly and discussed.

It is resolved, “That this meeting be convened again, D.V., in 1857, either at Hamburg, or, if circumstances permit, at Berlin or Elberfeld.”

Br. Oncken, then, on behalf of the Hamburg church, invites the assembled brethren to take part in a social meeting to be held in the chapel September 15th. He closes the meeting with a deeply impressive prayer, and the Conference ended.

The following letter from Rev. F. Ringsdorf appears not out of place here.

*Letter from Mr. Ringsdorf.*

Vollmarstein, Sept. 29, 1854.—We are still feasting on the good things we enjoyed together at Hamburg. A conference like that in which we took part, brings a blessing to our heart and life, which more than repays all expense and

trouble incurred. I went to Hamburg prejudiced against such meetings, as my experience of synods had taught that often nothing is more tedious. Even at larger pastoral conferences I had frequently found this to be the case; and I had often been wounded by the discussions that occurred. Therefore, I rejoice now to confess, that a meeting at which one spirit governs all hearts, and one faith is the bond of union, is so glorious, that it would make up for longer and more perilous journeys. My soul has been refreshed, like a meadow which, after a long drought in summer, is again permitted to drink in the reviving rain. Besides this, it is of high importance to me to have made the acquaintance of so many dear brethren. We can love more fervently and pray more earnestly for those with whom we have enjoyed delightful personal converse. I rejoice, with the psalmist, no longer to feel myself in a strange country, oppressed by human institutions, and forced into the communion of unregenerate men. It is now my own wish, and the earnest wish of all, that br. Oncken would come to Vollmarstein, to rejoice with us over the fair garden planted here by the hand of the Lord.

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SKETCH OF THE LIFE OF REV. F. RIBBECK,  
OF ELBERFELD.

The name of the Rev. F. Ribbeck has become familiar to the readers of the Magazine. The first notice of his leaving the national church, in which he was an esteemed and successful minister, for the purpose of obeying his conscience in the ordinance of baptism, is found in the Magazine for March, 1854, pp. 84, 86. A farther account of his zealous labors is contained in the No. for May, p. 147. The present sketch of his life and experience is translated from his “Missionary Journal.” The reader will observe the marked leadings of the divine hand, in the method by which this servant of God was brought first to the knowledge of the truth, and then to a correct understanding of the ordinances of the gospel. “I will lead the blind,” saith God, “by a way which they knew not.”

## Early life.

I was born in Stendal, in Prussia, in the year 1823. Twenty-four hours after my birth, my father, a clergyman, gave me the so-called *nothtaufe* (baptism of necessity), because I was a weak infant, and my life hung on a thread. Though trained in the Christian religion, I grew up little better than a heathen. The word of God was a sealed book to me. A prayer never passed my lips; and the truths uttered in my presence fell unheeded on my ear. In this state I removed with my parents to Breslau, where my father had been appointed general-superintendent; and my first years of college-life saw no improvement in me. Nevertheless, both the desire of my parents and my own inclination led me to study for the church. Had I been asked to assign a reason for this choice, I could not have given one. But often since then, and even now, when my life has taken an entirely new direction, I have been encouraged by the assurance that the Lord himself ordered my steps, saying, "Thou shalt be my preacher."

Harms' Family Expositor, from which I began to read to my mother every Sunday, made the first salutary impression on my mind, yet without revealing to me the true condition of my frivolous heart. In 1839 my father travelled with me through Silesia, and we moved chiefly in the society of clergymen, which by no means tended to give me a correct view of Christianity. Much of enjoyment fell to my share on this tour. My mind, just awakening to an appreciation of the beauties of nature, revelled in the charms of Silesian scenery; and, to be faithful, I must add, my vanity was gratified to hear my father preach like one "having authority," as he denounced the sentiments and practice of those around him; and I even longed for the day when, perhaps, I might prove his worthy successor. This tour, however, gave rise to a new epoch in my life. My father, indignant at all he heard and saw, determined to give me the advantage of genuine Christian instruction. He placed me under

the care of a pious minister at St. Elizabeth, under whose tuition awoke my first sincere desire to become serious. To this end I wrote journals, poems and devotional exercises, and took down sermons verbatim. I even prayed in all sincerity, when I heard the pietists described as hypocrites, that God would make me truly pious, but not permit me to become a pietist.

## Youthful follies.

After leaving my venerable friend and instructor, came a period of my life which fell like mildew on my spiritual development. I was seized with a double fever; — the fever of an insatiable passion for reading, in which I devoured our German classics, and lived only in Jean Paul's sentimentality or Tieck's ideal world; and the fever of verse-making. The latter gained me entrance into a so-called Poets' Union, to which I contributed poems and romances of such a character as would have sufficed — had they not been burnt at Calvary — to consign me to "everlasting burnings." At the same time I was drawn into a vortex of fashionable dissipation. The theatre and ball-room were my favorite haunts. I even took part in private theatricals; and all this, without one anxious thought, save when, conscious of some special sin, conscience awakened, and caused me perhaps a sleepless night.

## Influences tending to scepticism.

The year 1843 had now arrived, and with it, another important portion of my mental history. Hitherto, amid all my follies and failings, I had always maintained a belief in the gospel, similar to that of most children who had been religiously trained; nor had the thought ever occurred to me, that any one could doubt the authenticity of the Scriptures. My first session at the university of Berlin gave me new light on this point. I attended critical lectures on the Old Testament, both of believers and unbelievers, and with amazement heard especially the latter, with the greatest *sang froid*, apply the probing instruments of human philosophy to the sacred word of God.

That such men could not be Christians was evident to me. That I was myself as far from the kingdom of heaven was hid from me. But soon the probing knives of critics and philosophers made deep gashes into my own heart. I drank in the sayings of geniuses, who in my estimation, despite their rejection of the gospel, merited immortal fame. I found entrance into circles where, with imposing eloquence, the bible was proved to be a "myth," and I heard even so-called orthodox clergymen give various original versions of the plan of salvation. Strauss's *Life of Jesus* and Fenelon's writings also became my familiar companions; and, though Dr. Paulus's tame rationalism was repulsive to my taste, his intellectual philosophy and acute criticism made so overpowering an impression on my mind, that even the sand on which I had built gave way beneath my feet, and I seemed hovering over an unfathomable abyss. Thus deprived of the false peace that had hitherto buoyed me up, and with a lacerated heart, I was plunged into the darkest night of doubts and speculations regarding the mysteries of God.

**Influence of Neander — Dangerous criticism.**

From this thick darkness I should probably never have emerged, had not the Lord, in infinite mercy, placed me at the feet of a Gamaliel. I speak of the revered Neander, to whom it was given, in a wonderful manner, to conduct his scholars away from the lofty regions of their understanding down to their heart. His aim was to impress upon them the need of an experimental acquaintance with the Lord Jesus. It is true I discovered, after some time, that even Neander was in a measure inconsistent, and made undue concessions to rationalistic supernaturalism. Nor did I ever learn heartily to acquiesce in the apparently harmless dictum, "The Scriptures contain the word of God." There was a want too in Neander's lectures on church-history, when he but slightly touched on the history of the sectarians; — a want which, however, is intimately connected with the system-

atic opposition maintained against everything which, from a *kirchlich* (national-church) point of view, is deemed sectarian or fanatical. In my inmost soul I loved the pure gospel of Jesus Christ. It ever came to me with new freshness, warmth and power; and it was a mystery to me how rationalists could be permitted to occupy the pulpits of the land. About this time, my first sermon was preached; and I well remember the rapture with which I commended to my hearers the love of the Saviour, a love to which I was experimentally a stranger myself.

At Bonn, I once more came under the influence of a rationalistic criticism on the New Testament. But my experience at Berlin had too well convinced me of the diabolical tendency of these researches to prove very dangerous to me. Indeed, the more I saw and heard of the clergy, the more I wondered how many of them could have the audacity to call themselves ministers of the very gospel which they despised and rejected. Above all, it filled me with astonishment to see men known to be believers, holding the most intimate intercourse with such avowed enemies of the cross of Christ. These reflections and the word of God began to confirm the conviction in me, that from eternity only two ways have existed; the way of the converted or Christians, and the way of the unconverted, or heathen.

**Spiritual sight given.**

In the autumn of 1847, I was appointed to supply the place of an invalid clergyman. Here I obtained an insight into the lamentable condition of a so-called Christian congregation. Spiritual life having begun to dawn in my own soul, I perceived all around me to be dead; nor could I console myself with the hope, that this parish was an exception to the general rule. I returned to Berlin, disheartened and dispirited. But now had arrived the acceptable time for my soul. In the year 1848, my lost and ruined condition by nature was at length fully revealed to me; — not by the revolution, though the atrocities of the democratic party and the unfaithfulness of the clergy

filled me with horror; not by my clerical examination, at which not one question regarding my spiritual life was put to me; but in the conventicles of a few believers. Here, for the first time, I learned to pray for pardon and peace, not in the abstract, but as a sinner, who must be "plucked as a brand from the burning." What of self-righteousness had clung to me, now seemed filthy rags in comparison with the merits of Immanuel; and sorrow for sin was soon turned into joy, at the possession of a Saviour sufficient for all my need.

What shall I render to the Lord?

The ardor of my first love prompted me to seek missionary labor. Often, while pondering over the lamentable condition of the far-off heathen, I said, "O that I had the wings of a dove," — not to find rest, but to labor; but there was other work in store for me. I accepted an offer as agent of an educational society; and my frequent journeyings at the same time afforded ample opportunity to testify for the truth. By speaking unreservedly, however, I drew upon myself the odium of the clergy, who withheld their pulpits from me and put many a hindrance in my way.

Snare escaped — A gracious providence.

About this time I was called to pass another examination at Coblenz. My name was already in the black-books, and the theme given me to write upon was, "Free association, viewed in relation to the church." But without a compromise of conscience, I escaped the snare laid for me. I longed soon to obtain an appointment, in the double hope of leading sinners to Christ, and of helping to remove the defects of the national church. I did not remember how useless it is to "put a new piece into an old garment;" neither did I see infant baptism to be the foundation of every error sanctioned by the church.

With an eager and anxious heart I now preached many sermons on trial; but in most instances an unbelieving majority hindered my acceptance, — a thing for which I can now thank the Lord, as the Delilah-charms of a comfortable

appointment might have proved sufficiently strong to suppress the conscientious scruples which arose later in my mind. It was not without some heart-pangs, however, that I saw the youthful dreams of my academical life thus rudely destroyed. The future had always been associated in my mind with a genial clerical life. Now life appeared a stormy ocean, and I a rudderless bark, destined never to come to anchor. Yet I endeavored to "be still" and to wait; "for they also serve who only stand and wait."

Settlement in the ministry — Trials.

At length, in 1850, I received a call as curate to the Lutheran church at Schroelm, a parish consisting of 10,000 souls. My views were those of the Reformed Church; yet the friends at Schroelm considered this no obstacle to my acceptance. They assured me that nothing was required of me, but to preach the gospel in its purity. My proposed colleagues in office opposed my appointment, as they feared they should be disturbed by me from their lethargy. But the congregation carried the day; and, amid many acclamations of joy, my entrance into Schroelm was made.

Why could I not share the gladness of those around me? I knew from experience that a faithful testimony ever involves the enmity of some, frequently of many; and I doubted whether these demonstrations of friendship might not soon be turned into those of dislike. My forebodings proved only too true. After my first sermon, in which I confessed myself to belong to the despised class of the pietists, the storm commenced, and the notabilities of the congregation denounced the day of my election. My private visits and exhortations only served to fan the flame. I commenced bible-classes, hitherto unknown at Schroelm. They were attended to overflowing, and the Lord accompanied his word with power. The attachment of one part of my people increased. The bitterness of the opposing faction grew in proportion. Such

experience, though trying, was beneficial to my mind. It led me to seek close communion with Him "who sticketh closer than a brother;" and his faithfulness more than compensated for the fickle friendship of the world.

#### Dismissal, and banishment from Schroelm.

At length the struggle came to a termination. For seven weeks I had silently witnessed my colleagues, (of whom one was a drunkard, the other an unbeliever,) making common cause against me. But at length my tongue was loosed. I declared to them and before the presbytery, that it was impossible for me to partake of the Lord's Supper with them, as long as they belonged to the world. Now a new storm arose, — a season trying, yet full of blessing. On the one hand, many awakenings and conversions took place, and a petition requesting my ordination, and definite appointment at Schroelm, signed by 1,000 persons, was addressed to the presbytery. On the other hand, I was involved in conferences and an endless correspondence with the authorities, who had taken part with my opponents. Cabals and intrigues against me were the order of the day, and forty of the most influential men of Schroelm proposed my dismissal, or their own withdrawal from the church. In September, their proposal for my dismissal was agreed to. In many houses this event was celebrated with brandy and champagne; in others, it called forth tears and lamentations. My own feelings were divided. I grieved to leave the friends who had lavished so much kindness on me, while, on the other hand, the smile of my Heavenly Father illumined the dark path before me. My friends resolved to apply to the clerical court for my re-appointment, or to form a separate community under my guidance. But these plans failed. The Lord had determined to prevent my transplantation from one Babel to another; for many of those who were *my* friends, were not friends of God. My formal

dismissal had not yet taken place; but Dec. 6, 1851, a sudden announcement reached me, that I must leave Schroelm and the surrounding country. Intimation had been received by the presbytery of an independent community in contemplation, with me as its chief instigator. Hence my precipitate banishment. The excitement was great. For a moment, urged on by my friends, I was on the point of bidding defiance to my superiors, and forming the association in question. But reflection showed me that this step would be premature, and that, in taking it, I should be acting less from spiritual than from temporal motives. My determination to leave was therefore taken; and, in a farewell sermon which I was not permitted to deliver, and therefore had printed, I gave vent to my overcharged feelings. Thus ended my short, yet eventful sojourn at Schroelm.

#### Days of darkness.

My steps were turned to Oberfischbach, where my old, faithful friend, pastor Brane, received me like a father; and here I was glad to exchange the turmoil of recent days for the quiet of a country parsonage. My happiness was dimmed only by a look at the future; — I desired so earnestly to labor for the Lord, and the question ever obtruded itself, "Why are you deprived of every opportunity of doing so? Why does every avenue of usefulness seem closed against you?" At length, the illness of a neighboring clergyman occasioned my being called to supply his place. When I entered the vicarage, he had just expired. The people requested me to remain, and my labors among them were followed with so much success, that a petition was entered for my appointment to the vacancy. But no sooner did "the powers that be" discover me to be the veritable Ribbeck, than I received a command at once to quit my post.

Then followed days of darkness; for I felt it to be a humiliation to have my hands thus fettered and my tongue tied. But the sun again crossed my path.

## Introduction to Elberfeld.

I became acquainted with the *Bruder-Verein* (union of brethren) at Elberfeld, founded by two pious men, Bouterwek and Grafe. This association, having for its object the sending forth of evangelists into the highways and hedges, awakened my interest; and my sympathy was called forth on its behalf from its being regarded with jealousy by the strict church party. An offer, on very liberal conditions, to become an evangelist of this association at first filled me with joy; but after-considerations induced me to decline it. I reflected I had not yet *broken* with the church, and, from my heart of hearts, I could not dismiss the lurking desire still to occupy one of her pulpits. My friends, too, confirmed me in my resolution, by their entreaties to decline the offer, as they maintained that my identification with an independent association would effectually prevent my eligibility for the clerical office.

But what I did, in the weakness of my partial judgment, was made by the Lord the very means of separating me from the church of human institution, and of destroying the last snare of the fowler. It so happened that, at this time, a curate was to be chosen for the Reformed church at Elberfeld; and a small minority—among them a merchant, Mr. Pickhart, who has since then been a true Jonathan to me—ventured to mention my name as eligible. This proposal was the signal for a new outbreak of wrath against me. The sittings of the presbytery became the scenes of stormy debates; three clergymen opposed my election with all their might, and the congregation divided into two parties, for and against me. I prayed to the Lord for success; for, since my conversion, my heart had ever been drawn to the Wupperthal, which being known as the centre of the Reformed Evangelical Church in Prussia, seemed to me as a light set upon a hill. To be permitted to labor here on so fruitful a soil, would afford me, as I deemed, ample compensation for past injuries and injustice.

## Established at Elberfeld.

At length, after a sharp contest between the conflicting parties, I was called to preach a sermon on trial. Never did a more agitated speaker ascend the pulpit; but the Lord caused my words to find favor in the hearts of his people. My election took place in February, 1852; but owing to the perhaps intentional delay of the consistory at Coblenz, was not confirmed until the following April. No sooner, however, did my formal appointment arrive, than I entered on my duties with all the joy of one just united to the bride of his choice. In the Lord's name I laid out plans for usefulness; and my endeavors being crowned with success from on high, were followed by the most desirable results. Many awakenings and conversions took place; and, to the last day of my sojourn among this people, the number of my hearers remained undiminished.

## Elements tending to separation.

But an under-current of enmity was still busy, unseen, to do me some hurt. The clerical authorities had been offended beyond conciliation by my independent language and bearing; and to many of my colleagues my name was a Shibboleth for all that is fanatical and satanic. I was stigmatized as a disguised separatist; but no charges could as yet be brought against me. That such charges would easily be found against me they did not doubt. And thus even a visit paid by me to a *Lutheran* who was ill, was made an offence.

## Doubts on infant-baptism.

In the meanwhile, my present position, which had promised rest to my mind, proved but a bed of thorns. I became increasingly convinced of the incurable nature of the defects of the church; and my own labors, though they might serve here and there to allay the pantings of a thirsty soul, seemed but like those of the Danaides. I was also harassed by doubts as to the scripturalness of infant baptism. Not that I readily yielded to such unwelcome reflections; for the question—

"Dare you remain identified with a church propagating error?" — was ever met by another — "Do not many good men who are alive to the defects of the church, continue at their post, and labor under the divine blessing?"

Thus, amid hesitation and lingering on my part, came the autumn of 1852; when a dangerous illness brought me to the brink of the grave. My cowardice and selfishness, in having acted against the convictions of conscience, seemed doubly enormous when viewed in the light of eternity. Yet he who, to answer his own evil purposes, can come in the form of an angel of light, now laid a new snare for me, in the affectionate attention of my people. How could I wound their love by a forcible separation on my part? The thought caused me inexpressible anguish.

#### The decision hastened.

I was thus painfully situated, when an external circumstance precipitated my decision. The consistory of Coblenz sent me, as the theme for a treatise, "Exposition and criticism on the differences between the Augsburg confession of faith and the Heidelberg catechism." Such a subject, I very well knew, was intended to be the real *crux ecclesiae*; and the necessary consequences of a candid treatment of it were evident to me. For the restoration of my health, leave of absence was, however, granted me; and after my return to Elberfeld, my duties did not leave time for me to write the treatise, although in my own mind the subject had been weighed and digested.

#### Acquaintance with Mr. Köbner.

About this time date the first efforts of the Baptists in Lower Barmen; and what of truth had lain dormant in my mind, was now called forth to the light. I made the acquaintance of my beloved friend and brother, Mr. Köbner, between whom and myself a hearty and intimate intercourse was at once commenced. Our friendship was founded on the general grounds of Christianity. Köbner never forced the subject of baptism; he spoke of it only when specially requested by me to do so.

My objections, however, he invariably met with so much composure, and with such clear simple proofs to the contrary, that my old disquietude awoke with new force, and I was compelled to search the Scriptures.

#### Startling conclusions.

In the spring of 1853 I obtained three weeks' leave of absence; and at the house of my faithful friend, pastor Brane, I finished my work for the consistory. The conclusions at which I arrived, while penning it, were surprising to myself. I endeavored to prove the Lutheran and United churches to be opposed to the word of God, and maintained that the Reformed believers, in order to be consistent, must abstain from the Union, from infant baptism, from a mixed communion of believers and unbelievers, and must form a church consisting only of such persons as are scripturally entitled to the ordinances. The consequences of this declaration were manifest, and I rejoiced to think of them, as I greatly preferred being excommunicated from the church to leaving it voluntarily.

#### Action of the Consistory.

Soon the reply of the consistory arrived, informing me that in consequence of the sentiments expressed in my treatise, I was rendered ineligible to a pastorate in the National church. My answer to this missive was to the effect, that I the more readily acquiesced in its announcement as I could not, agreeably with my conscientious convictions, accept such a position. At the same time, I promised speedily to give the consistory further intimation regarding my views and intentions.

An outbreak of indignation and excitement similar to that at Schroelm, now took place at Elberfeld also. My friends crowded round me, each supplied with some allurements for me to remain. One urged the probability of my eventual appointment as pastor at Elberfeld; another in pathetic words urged the claims of the awakened souls who were dependent on me for further guidance and instruction; a third reminded me of the success

with which God had followed my labors, and all implored me, by our mutual affection and brotherly love, to pause and ponder. A trying school was this to pass through, and rendered doubly so by my flesh, which warred against the Spirit of God. I felt like the bird on the roof, whose nest having been destroyed, she knows not where to turn for shelter; yet from each contest my Heavenly Father led me forth by his own hand, saying, "This is the way, walk thou in it." The presbytery made me the offer of a conference with four clergymen, which I accepted, with a request for a previous leave of absence. This request was granted on the condition of my immediate departure. Once more and for the last time I therefore ascended the pulpit at Elberfeld; and, after dwelling on my motives for parting from my beloved charge, I took leave of them in the words, — "From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus."

#### Forsaking all.

The following day I left the city, more sorrowful than even my nearest friend supposed; for this separation was like the bursting asunder of a thousand strong cords, and it seemed as if the pangs of death were upon me. In the family circle of my parents at Berlin, my spirit somewhat remained composed; though in a spiritual point of view I was now a stranger in my father's house. At Berlin I made the acquaintance of Mr. Lehmann and the church under his care, my intercourse with whom had a salutary influence on me. A few days subsequently spent at Hamburg, were equally fraught with good to my soul. Mr. Oncken was absent from home; but the other brethren welcomed me most cordially. Their Christian sympathy soothed me and compensated for past grief. On the eighteenth of October, I took part in a love-feast held at the Baptist chapel, and very precious to me were some hours spent at Mr. Oncken's house, in the company of his eldest son and some other brethren. The parting prayer, offered up by br. Schauf-

ler on my behalf, seemed to loosen my last remaining chains, and I felt as if borne across the Rubicon by the Lord himself.

#### Farewell to the presbytery.

From Hamburg I returned to Schroelm on a visit to my bride, Frederika Freytag, who with unwavering courage has shared these trying scenes with me; and here was written my farewell letter to the reformed presbytery at Elberfeld. It was received with affectionate sorrow, and with a feeling that my action proceeded from conscientious conviction. The consistory at Coblenz delayed not to act in accordance with my deserts. My name was erased from the roll of clerical candidates, and an announcement of this fact addressed to all other consistories in the land. Thus my secession from the national church was virtually effected.

#### Allurements to return.

From this time I began to have more intimate intercourse with br. Köpner, and to preach in the Baptist assemblies. But now even my best friends took offence, and accused me of arrogance and ingratitude; while some expressed a doubt whether I could ever have really been a child of God. Others, more charitably disposed, made an effort to rescue me from this final delusion of adopting Baptist views, by instigating a call for me to labor among the Evangelical Christians at Geneva, in the hope, no doubt, that cured of my erroneous tendencies, I should one day return to Elberfeld. The call to Geneva was not without its allurements; but I felt that it would be cowardice at this time to leave the Wupperthal, and thereby escape the odium of being baptized in the midst of my former friends.

#### His baptism.

My decision was made in consequence of a conversation with br. Rauschenbusch, who referred me to 1 Cor. 16 : 8, 9. With a glad heart I was enabled to apply for baptism, and on November 17, the first anniversary of the formation of the Baptist church at Elberfeld, I related my



experience before the church. On the evening of the following day I repaired to Barmen, more like a coward than like one fired with enthusiasm for the King of kings, with whose insignia he is about to be invested. But at the sight of the watery grave, its beautiful meaning and hallowed associations banished all but gratitude from my heart. While br. Köbner offered up an earnest prayer, it seemed to me as if the heavens opened to emit a voice of approbation and encouragement; and when I rose from the baptismal waters, my triumphant heart found no other utterance than the words, "Amen, hallelujah," reëchoed by the assembled brethren.

From this day I have been as an outcast and alien from those who once loved me as brethren; but in proportion to their estrangement, has increased my dependence on Him who is "the same yesterday, to-day and forever." He remembereth that we are dust, and with loving kindness and tender mercy he bindeth up the broken in heart. More recently, the Lord has called me to an office which will afford me abundant opportunity for the realization of my heart's desire, to commend the Saviour to sinners. And here I close this sketch of my past experience, a summary of which is this,—"O Lord, thou art stronger than I, and hast prevailed." Amen.

#### MAULMAIN BURMAN MISSION.

##### JOURNAL OF MR. HASWELL.

##### Tour to Shwaygyeen — Preparations and setting out.

Feb. 16, 1854. — After several fruitless attempts to start for Shwaygyeen, and a good deal of effort to obtain the necessary number of men, I crossed the Salwen over to Martaban about sundown. But as one of my men failed me just at the last minute, I shall be obliged to hire another here, which will very likely take the best part of the day to-morrow. It is very difficult to obtain men as burden-bearers to go a long journey, unless you give them very high wages. Several

men have engaged to go with me, who upon reflection have drawn back from the undertaking.

17. — Have been unable to hire a coolie; but succeeded in getting an ox-cart, which is to carry all my things (books, clothes, bed, &c.) except my crockery to Keikto, for ten rupees. I have dismissed one of my coolies, and our company now consists of two native preachers, Mounng Oung Men of Amherst, and Mounng Loon of Maulmain, two coolies and a cook, all Christians, — and our cartman, who is a very respectable looking man.

We finally started from Martaban about sundown, and came to Kyouk-yadwen (Rockwell), about five miles. There are no inhabitants here. There is a good well, and a *zayat* with a brick floor and board roof, but no walls.

This is the first journey I have ever undertaken in Burmah on horseback, and I fear I may repent of taking my pony now; but I was afraid to set out on foot.

18. — Started a little past midnight, and, after a march of sixteen miles, reached Zingyke, or, as the Peguans call it, Chungkirk (the foot of God), so named from a pagoda that stands on the top of a very high hill near by. This was formerly a large Peguan village, but the inhabitants went over into Maulmain province after the first Burmese war. Eight families have returned, and many others will doubtless soon follow.

##### The Sabbath — Government prisoners.

19. — Have had a quiet Sabbath. Had worship with my men, and also preached to a few heathen. Near night a company of prisoners, in charge of a native officer and a guard of native troops, arrived, en route for Beling, where they are to be tried by the commissioner, who is to hold a court there for the trial of those accused of crimes committed in Martaban province. Most of the prisoners are Pwo Karens from the vicinity of Dongyahn, who are said to have committed a robbery in this province several months since. They are certainly a

hard looking set of men. There are also several Burmans, accused of theft. The wife of one of them, a feeble looking woman, with a babe not more than a month old, is accompanying her husband. The poor thing looks little able to go forty or fifty miles on foot. After a little conversation with the prisoners, I addressed myself particularly to the officer in charge. He is a man of about fifty, and is the head native officer of the province. He listened very respectfully, and I endeavored to present to him the great truths of the gospel. I enjoyed the season very much, and hope that some who heard may receive benefit.

February heat — Beling crossing.

20. — Started at two, A. M. At eleven we halted on the site of an old Tounghthoo village for breakfast. We could not get into a shade, and the sun poured down its rays upon us with mighty power. I tried to make a shade with my bed-clothes, but it afforded little protection from the scorching heat. Resumed our journey about four, passed K'toong a large Tounghthoo village, and halted for the night in a plain. Had my bed spread partly under the cart, and was also protected from the dew by a curtain.

21. — Arose about three o'clock, greatly refreshed by slumber. About eight we passed a small Burman village, and soon came to a Tounghthoo village. Here we were told that a tiger had seized a man but a few mornings since, who was in company with a detachment of troops on their way to Shwaygyeen. This alarmed us, and we resolved we would make a forced march and try to cross the Beling river before night; otherwise we must again sleep out. Reached the bank of the river at eleven, tired and faint. O the heat of the sun in this plain! In the afternoon we crossed the river in very small canoes. The oxen and pony swam, and the cart was towed over, the goods being put into the canoes. There is a great amount of travel here, enough to support a good horse-ferry-boat. Toward evening we

made a short march to Nyoungpalin, a Tounghthoo village, where we found a good zayat.

22. — Started at four, having hired an old man to be our guide. About eight we met Capt. Berdmore, of Shwaygyeen, the deputy commissioner of the province, who goes to Beling to meet the commissioner. It was pleasant to see a white man, though a stranger. A large number of prisoners passed us in carts on their way to Beling for trial. Arrived at Cawkdote about nine, where we took possession of an empty house, to remain here until to-morrow.

Had a very favorable opportunity to preach at a house of mourning, and gave away a good number of tracts. May some of the seed sown spring up and bear fruit.

23. — Started at daylight. Stopped at a well in the edge of a grove for breakfast. The trees afforded a comfortable shade, and we remained till the cool of the day. Arrived at Keikto about sunset. We have very comfortable quarters here in a good board-zayat, and intend to remain a week.

Keikto — Bible distribution — Peguan outstation.

March 2. — The past six days we have spent in efforts to make known the gospel of Christ to the people of Keikto. There are about 2,000 inhabitants. Some have listened attentively and been anxious to obtain books; but we have found none prepared to give up their idols and embrace the gospel. I have not found a man to whom I thought it advisable to give the whole Bible. We have given three New Testaments, besides tracts and portions of Scripture. I was interested in a young man, whom I fell in with one morning as I was walking. He asked me to give him a New Testament. I inquired how he knew there was such a book. He said he formerly had one, but lost it at the time of the rebellion last year. He gave evidence of having read it, and I very gladly presented him with another copy, praying that it may lead him to repentance and faith in Christ.

This would be an excellent place to station an assistant or a native missionary, if we had the right man to send. There are seven or eight Peguan villages near, where the Peguan is almost the only language spoken or read. Being told that this was the fact, I one day went out to one of them containing about seventy houses. I passed through two smaller villages and saw four others. The seven were embraced within a circumference of five or six miles. I went into the young of the principal village, and found that they taught nothing but Peguan; and that in the other villages around, it was the same. In the villages on the main route through the province, Peguan is spoken but little. How it is in other places, I can judge only by what I have seen here.

**Sitang — Pleasant meeting — Shyan traders.**

3. — Rose at two, and made ready to start for Sitang. Stopped at seven for breakfast by the side of a large well. It was walled up with laterite stone, so laid as to form steps on all sides down to the water. Arrived at Sitang at about eleven, and found a comfortable zayat, in which we took up our abode. In the evening I called on Col. W. and Lieut. S., both pious, the latter a Baptist. Col. W. invited me to stop with him; but I think it best to stay at the zayat, as the natives will be more likely to visit me there.

5. — Preached in English at eleven from Rom. 8: 1. The congregation consisted of officers and soldiers, who gave good attention, and I enjoyed the season much. Spent the remainder of the day with natives, and in the evening had communion at the request of Lieut. S.

6. — Spent the day in preaching in the village. Some good listeners, but alas none who gladly received the word. O when shall these dry bones live?

7. — Left with two of my men at daylight for Shwaygyeen. The rest of the company go by boat and take the baggage. We had not gone far, before we fell

in with a company of Shyan traders, also on their way to Shwaygyeen, with dry goods. They told us they knew a nearer route than the main road. We concluded to trust them as our guides. The road proved only a foot-path, the whole distance, through bamboo jungle. I had to dismount several times on account of the steepness of the descent or ascent.

Had good opportunities for preaching in two small villages through which we passed, and in both of which we halted for some time. After travelling about twenty miles, we came to the place where we had agreed to meet our boat and spend the night. On the opposite side of the river is a village of nearly or quite a hundred houses; but as we cannot take the pony across and are too tired to preach, we shall spend the night here under a large banyan tree, around which there is a floor.

**Shwaygyeen — The route from Martaban.**

8. — Arrived at Shwaygyeen about two P. M., and found br. Harris well and surrounded with Karens. I have been surprised at the smallness of the population on the route from Martaban here. Keikto is the largest place. The road to Sitang lies mostly in a plain that is covered with water in the rains; but a range of hills runs along not far from the road. From Sitang to Shwaygyeen, the road passes through a very uneven country, though there are no high hills, but ravines, with the descent so steep that one is afraid to ride, lest his horse should turn a somersal. Bamboos of various kinds give character to the jungle, though in many places large forest-trees are not wanting. The distance from Sitang to Shwaygyeen is forty miles; and from Sitang to Martaban, a little over a hundred. We have travelled nine days, and been as tired as was at all for our comfort, each day.

Labors and prospects at Shwaygyeen.

27. — For eight or ten days, in company with the assistants, I have labored to the best of our ability to make known

the gospel of Christ to this people. We have daily gone into the city, and whenever we could find an opportunity have preached. Many have listened to us attentively, and we are encouraged to hope that some are impressed by the truth. But we have not found the readiness to hear which we had hoped to find. Men from this place have often come into our *zayats* in Maulmain; and they have listened in a manner that led us to hope for their conversion. We have heard often of one man, who had set himself up as a teacher and gathered around him quite a number of disciples, who, it is said, were accustomed to read our books and to worship the living God; but we have seen none such. The people say such persons were here, but left before the war; and they know not where they have gone.

As regards the future, I do not know when we are to receive manifestations of God's presence with us; but I labor in hope. There is encouragement to labor; and, could a missionary be stationed here to labor among the Burmans, I believe that some would soon embrace the gospel. I think it a good location for a Burman missionary, and hope it may not be long before one shall be sent. The Burman population of the city is about 10,000; and there are villages on the river, easy of access.

As a Karen station for Sgaus, Shwaygyeen is very far preferable to Maulmain. Companies of from four to twelve persons daily pass by br. Harris's door, and I think no day goes by without his having an opportunity to preach to a good number of heathen Karens without leaving his own house. They seem prepared, too, to receive the truth. Some of the converts appear remarkably well and intelligent, for people who nine months ago had not heard of Christ, and were in all the ignorance and darkness possible for man to be in, living in the wilderness, without a book or a letter, and no one to teach them.

#### Afflictions and supports.

Br. Harris has been deeply afflicted in the death of his wife, and in the

necessity that has compelled him to send his children to America. He is alone, and yet not alone, for the Lord of hosts is with him, and the God of Jacob is his refuge. I pity him, and yet I rejoice with him. God is highly honoring him. May he live to see this wilderness become as the garden of the Lord. He is a patient, faithful laborer, and worthy of the esteem and confidence of his brethren. He ought not to be left here alone.

My stay has been pleasant, but a deep gloom has been cast upon the last days by the death of Major Dobbie. He was a whole-hearted Christian, a Baptist, and a warm friend of missions. He was with us on Sabbath evening, and sat down with us and the native converts to commemorate the dying love of our Lord. The Friday following he was laid in the grave. He leaves a widow and six children. The poor widow is in Maulmain. May God sustain her under this heavy trial.

27.—Bade br. Harris farewell, and set out on my way home.

#### Designation of a Burman home missionary.

July 19.—This morning Mounng Loon with his family left for Shwaygyeen, where we trust he will be enabled so to preach the gospel that many shall believe unto life eternal. Last Sabbath evening the designation services took place in the Burmese chapel. The pastor, Ko Shwa A, read the tenth of Romans, and commented particularly upon the fourteenth and fifteenth verses, and urged the duty of sending the gospel to those who have not heard it. Prayer was offered by the pastor and Ko Dway and Ko Oung Moo, and a charge given to Mounng Loon by Mr. Haswell. All present, both natives and missionaries, pledged themselves to pray for Mounng Loon and his wife, and for the people of Shwaygyeen. May God hear and answer prayer.

#### The sowing and the fruit.

Mounng Loon first heard the gospel when living at Beling, about eighteen years ago, when br. Hancock, in company with some native assistants, visited Beling.

on a mission tour. He then received a New Testament and began reading; but was not converted till several years afterward.

The one who gave the Testament left the mission long since, and never knew of any fruit from the seed sown. O for faith and patience, to sow in faith and wait in hope.

Moung Loon would have left in April, but was prevented by the illness of his wife. We had hoped he would have an associate, but have been under the necessity of sending him alone; nevertheless he will have the counsel and aid of br. Harris, as well as the society of Karen Christians. He preached a farewell sermon Sunday morning, which left a very good impression. Subject, "the love of Christ."

We are encouraged to labor, though in this region we do not witness great results following our labors. We say to our brethren, Forget us not. Pray for us; pray for poor, hardened, wicked Maulmain. God helping us, we will not cease our efforts to bring its thousands to "the Lamb of God, that taketh away the sin of the world."

#### NINGPO.

##### LETTER FROM MR. GODDARD.

Trip up the river — A neglected school.

Ningpo, July 3, 1854. — Since I last wrote to you, I have made a short trip up the river to Yu Yau, some fifty miles distant, in company with the Rev. Mr. Russell and wife. Mr. R. is an excellent brother, of the English Church Missionary Society. As we proposed but a short trip, we stopped only when compelled by the tide.

We left home on Thursday evening, the 22d ult., after my usual lecture at the chapel, when the tide was about two thirds expended, and arrived at a village called Buan Bu, some fifteen miles distant, where we went ashore in the morning and distributed scriptures and tracts. Mr. Rankin, of the Presbyterian Mission, had recently visited this place, and I was gratified to find people in

some of the houses reading tracts which he had given them. There is in this village a large school-establishment, built sometime ago by persons wishing to obtain great merit. The buildings are capable of accommodating some hundreds of students, and parts of them are very tastefully fitted up. But at the present time, only six students are enjoying its benefits, and these are day scholars. We had considerable conversation, and left a Testament for the teacher and another for the students.

Cloose by is a monastery. We asked one of the priests, why he was a priest? He replied, that otherwise he would be destitute of food and clothing. We asked if his *only* reason for being a priest was to obtain food and clothing? He said it was. This is probably true of a very large proportion of Buddhist priests in these parts.

##### Incidents of preaching.

The tide favoring, we started at about seven o'clock, A. M.; but having headwinds, we could not reach Yu Yau, as we expected, this tide, and anchored about six miles short of it. Here we went ashore and found several very large hamlets, where we conversed with the people and gave scriptures and tracts. At one of these, we found a school with ten scholars. The teacher seemed intelligent and respectful, received a copy of the New Testament, and listened attentively to our explanations respecting it. A large number of the neighbors convened at the school-room, and we spoke to them at length of the Saviour of sinners. At other hamlets we found three or four persons who were able to read well, and gave them entire Testaments, giving portions only to those who read less. I met persons here who had heard me preach at Ningpo and recognized me. I often ask people at our chapels, where they live, and find they are from some distant city.

##### Going beyond the limits — Dense population.

At this place we found some beautiful scenery — hills, caves, rocks and trees.

The tide favoring, in the night we went on to Yu Yau. In the morning, as it was Saturday, and the tide had already begun to turn, we could spend but a short time in the city. There are, in fact, two cities, one on each side of the river, connected by a large, arched stone-bridge. We walked freely in both cities with our wives and children; and though this city is beyond the limit usually assigned for foreigners, we were treated with entire civility and respect. The population must exceed a hundred thousand. We went to the top of a beautiful hill in the city, which gave us a fine view both of the city and surrounding country.

#### The Li family.

Being obliged to hasten our return, we distributed some books and left them. One Testament was stolen from me. I laid it down as I was going up aloft for a view, and on my return I could not find it. I only hoped it might do good, and went on. On our return, the tide compelled us to anchor about eleven o'clock, A. M. We went ashore and found all that region occupied by *one family* by the name of Li. This family had lived and multiplied here for generations, until they now number a *thousand families*,

all of the same name. They dwell in several hamlets, all within sight. We visited six of these hamlets and conversed largely with the people, and left at least one entire Testament at each, with the best reader, and several portions with others. They said no one had ever come there to preach the gospel or give books; and we were surprised and pained to find that many of them did not even know the blessed name of Jesus.

#### A wide field — Who will be the reapers?

We returned to the boat perfectly exhausted, and unable to visit the equally numerous villages on the other side of the river. How much work of this kind might be done with the most encouraging prospect of success, if we had men to do it. Wherever we went, we were listened to with attention and respect. Who will come forth to share in this labor?

When the tide favored we returned home. Villages like those we visited, lie all along the river. The people are mostly occupied in cultivating rice. The land is fertile and the scenery beautiful.

## OTHER SOCIETIES.

### CHINA.

Notwithstanding the confusion incident to the insurrection in China, the word of God in some places meets with remarkable success. During the month of March last, from thirty to forty converts are known to have publicly confessed themselves disciples, and to have become connected with Christian churches. These additions to the number of believers occurred chiefly at Amoy and Hongkong. In the month of May, a farther accession to the church under the charge of the missionaries of the London Missionary Society was made, consisting of twenty-two persons, five at

Hongkong and seventeen at Amoy. Of the converts at Amoy, nine are females and eight are men.

Of the women, one is a widow, the mother of a convert previously admitted to the church. Her simple and earnest confession of her faith in Christ and love to his people, and of her purpose to live a new life, was entirely satisfactory. The second is a woman of superior abilities and extensive influence among her acquaintance. She has been a hearer of the gospel for many years, but now appears to have received the truth in the love of it. The third, whose account was equally satisfactory, antici-

pated much persecution at home, but is ready to bear all that may come upon her on account of her professed attachment to the Saviour. The fourth applied for baptism at the same time with her husband, and it is their desire to be a family wholly devoted to the Lord. The fifth was an interesting and intelligent young woman, who after long attendance on the word has at length found joy and peace in believing. She expects persecution, and is prepared to suffer reproaches for the name of Christ. From the influence of Christian mothers, guiding their children to Christ, what blessings may we not anticipate for China!

Among the male converts are four young men, members of a Chinese boarding school. One of them, a youth of nineteen years, was awakened by seeing so many of his countrymen continually coming to the Saviour. He was led to consider the fearful state of those who have no interest in the great salvation, and to desire earnestly that he might be numbered among the followers of the Lamb. He is opposed by his father, but he has been strengthened to obey God rather than man. Two others, of about the same age, are diligent students of the gospel, and equally clear cases of the power of renewing grace. The fourth is a youth of fourteen, who, notwithstanding his tender age, has made much progress in Christian experience, and takes evident delight in the things of God. When these young men came forward in the presence of the promiscuous assembly, to avouch the Lord to be their God, they were asked particularly what they believed, what they desired to do, and what they hoped for. With modest, yet firm assurance, they declared their faith in Christ, their desire to live to his glory, and their hope of eternal life through him.

Within a comparatively short period, fifty-five individuals have been recognized as members of the church at Amoy, witnessing a good confession be-

fore many witnesses. Three of them have died, sustained by the hopes imparted by the gospel. A number of applicants for baptism still remain.

Besides the above, within the space of three months, upwards of twenty Chinese have been added to the churches under the charge of the American missionaries, and there are other encouraging inquirers.

In addition to the converts at Amoy, a communication of June 21st to the London Missionary Society records the fact that five disciples had just been united with the Chinese church at Hongkong. One of these was a Taoist priest, forty-seven years of age, and his son, a lad of twelve. The father had come from the interior, where he had been residing in a monastery for nearly twelve years, to see the town built by the foreigners at Hongkong. He was attracted to the chapel by the sound of the gong, and at his first visit was convinced of the folly of the system to which he had devoted his life, and of its insufficiency to meet the cravings of an immortal mind. He returned to his home and brought back with him two sons and a son-in-law, that they might have an opportunity to hear the gospel, and continued to attend every religious service, while he endeavored to support himself by selling medicines. His knowledge of the great principles of the gospel was clear, and he made repeated and earnest applications for baptism before he was received.

It is stated in the same communication that, besides the above, an aged Taoist priest, who had been for some time with the missionaries at Hongkong, had recently returned into the interior and died there, under circumstances which encouraged the hope that after having sought goodly pearls, like the merchantman, for many years, he at last found the pearl of great price.

At Shanghai, also, the state of things is encouraging. The spiritual apathy which has characterized the people seems about to be dispelled, and the Chinese

missions never wore a more cheering aspect.

#### MADRAS.

At Madras, in connection with the mission of the Scotch Free Church, an interesting scene took place on Sabbath evening the fourteenth of May last, when eleven converts from Hindooism and Mohammedanism professed publicly the faith of the gospel. The occasion drew together a large crowd of Europeans and East Indians, including a great number of intelligent and educated natives. The candidates had been gathered from many parts of India, from the north, the south, and the west. They were of different tongues, Tamil, Teloo-goo, Mahratta, Hindos'anee, and Malayalim. They had belonged to different religious sects; some had been followers of the false prophet; some worshippers of idol gods. Some were examined directly as to their Christian experience; others, through an interpreter. The spectacle was suited to remind the admiring spectator of the scene described in the vision of the apocalyptic prophet, — "Thou wast slain and hast redeemed us to God by thy blood, out of every nation, and kindred, and people and tongue."

Seven of the candidates were females, and four were males. Of the former, the first, an intelligent young woman of twenty years, had been a Mohammedan; she was the wife of a convert who had been brought to believe in the gospel a few months previously. At the time of her husband's profession of religion, she defended the false prophet with great zeal and appearance of intelligence, and was a rather bigoted Mohammedan. Conversation with the missionary and reading the Hindostanee Scriptures with her husband were made, under God, the means of opening her heart to the reception of the truth. The opening of her heart to the Saviour is said to have changed the expression of her countenance. She is the first

fruits of Madras to Christ among Mohammedan females.

Four others of the females had been under Christian training for several years, both in the day-schools and in private. Two more were from a branch-school, thirty-five miles distant from Madras. In January last, the missionary and a number of converts were present at an examination of this school. During this visit, these young girls came to him secretly, expressing their desire to follow Christ; and because they felt that this could not be done at home, they begged him to take them with him to Madras. He sympathized with their desire, but could not, at the time, accede to it. Providentially, however, even beyond their own expectations, they found their way to the station, and came to the mission-house at midnight, like birds escaped from the snare of the fowler. They have been greatly tried, and tempted by their mothers to return to heathenism; but as yet they stand steadfast in the truth, and give great joy to their Christian friends.

Of the four males the first was a Mohammedan, who had been associated with the missionaries for twelve years. His Mohammedan faith began to be shaken under the ministry of a native preacher at Nellore. His indifference was broken, and he began to inquire secretly, but seriously, what he must do to be saved. It was only at the beginning of the present year that he disclosed the state of his mind to a fellow countryman, who had recently embraced the gospel.

The second was a native of Malabar. On his way to Benares, where he had purposed to bathe in the sacred waters of the Ganges, he visited two of his relatives at Madras, who were members of the native church. They seized the opportunity to set before him the superior efficacy of the precious blood of Christ to cleanse the soul from sin. He commenced attending the preaching of the native converts, besides reading the Scriptures largely in private. His visit to the Ganges was no more spoken of. He changed his purpose in favor of the



blood of the great atonement, and soon gave reason to believe that he had become savingly converted.

The two remaining converts were in early life. One of them, eighteen years of age, had been guarded by all the appliances of a heathen education against the power of the gospel. But when God undertook to have mercy on him, the battlements of error were demolished and the defences of sin fell down flat. He received a good education as a heathen in his vernacular tongue, and was then placed in an English school, where the Bible was not used. By some means, however, even here he became acquainted with the word of God, which proved quick and powerful, and brought light to his soul. He became convinced of the sin of idolatry, and began to pray in secret. He was at length brought to the missionary by another young man who had taken a deep interest in his welfare, and who, with tears in his eyes, committed him to his instructions and prayers. His parents were wealthy and able to hold out to him strong inducements to forsake his allegiance to Christ. But neither the prospect of wealth nor the endearments of friendship could shake his steadfastness.

The remaining youth, a boy of fourteen years of age, and belonging to a family of high caste, is an intelligent lad, and heir to a property worth 70,000 rupees. He received his early training also in a school from which the Bible was excluded. In a lesson-book, however, some allusion was made to Christianity, and the master, who was a Christian, took the opportunity to explain to the scholars the sin of idolatry, and the necessity of having a more powerful

Saviour than a god of wood or stone. The Spirit of God from this point began to bring this youth to Christ. His mind was awakened, and he earnestly desired to become a Christian. Subsequently, he met a missionary who gave him a tract on "The Blind Way," and took him to his house and instructed him. He was unable to conceal the state of his mind from his relatives. But when he expressed a desire to become a Christian, he was beaten and otherwise threatened. He then introduced himself by letter to a native preacher, and afterwards came personally to see the missionaries, and at length took up his abode with them. He has been severely tried by his heathen relatives, but his faith seems unwavering. His love is ardent, and his joy deep and abiding. The most tempting offers have been held out to him in vain.

A letter by post from a Hindoo gentleman informed the missionary of the property which had been willed to this lad, and also of a plot to carry him away from the influence of Christians, at the same time advising that the youth should be transferred to a place of safety, and that, notwithstanding his conversion, measures should be adopted, if possible, to secure to him his estate.

The under current of Christian influence is shown by this circumstance to be strong. There are secret friends of the gospel even in the enemy's camp, and events sometimes occur to set forth the truth of this statement in an interesting light. Five other young men, all medical pupils, and one who has lately passed as a native surgeon, are seeking their way to Christ. Four of them have been Romanists, and the fifth a Hindoo.

## AMERICAN BAPTIST MISSIONARY UNION.

### LETTERS, &C., FROM MISSIONARIES.

#### Arracan.

C. C. MOORE, June 5, Aug. 14, 18, 26.—Mrs. S. H. KNAPP, June 5.

#### Bassein.

MISSION, June 23.—J. S. BRECHER, April 12, May 17, Aug. 11.—J. L. DOUGLASS, May 18, June 20, Aug. 18.—H. L. VAN MEETER, May 16, June? June 14, with J., July 11, Aug. 14.

#### Maulmain.

BURMAN MISSION, June 20, July 19.—PUB. COM. May 8, June 29.—M. H. BIXBY, June 20, July 19, Aug. 18.—J. M. HARWELL, May 19, June 10, 30 with J., July 20, Aug. 18.—T. S. RANNEY, June 10, 30, Aug. 7, 17.

KAREN MISSION, May?—C. HIBBARD, June 20.—J. WARD, May 12, July 17.

## Tavoy.

T. ALLEN, May 12, Aug. 10.—B. C. THOMAS, J. Feb. 7, March 7-15, June 12, July 1, Aug. 11.

## Rangoon.

D. L. BRATTON, May 15, Aug. 2.—A. R. R. CRAWLEY, July 29.—J. DAWSON, July 25, Aug. 19.—L. INGALLS, May 19, Aug. 19, Sept. 1, (2), with J., Sept. 4, —J. H. VINTON, May 22.

## Shwaygyeen.

M. HARRIS, May 29, June 26.

## Promé.

E. KINCAID, July 7 Aug. 9.—T. SIMONS, April 7.

## Assam.

MISSION, April 20, June 16, July 25.—M. BRONSON, May 15, June 7, 12, 13, July 21, J., July 18—Aug. 15; —Mrs. B. July 21.—A. H. DANFORTH, May 6, June 24, Aug. 26.—I. J. STODDARD, May 23.—W. WARD, Aug. 26.—S. M. WHITING, March 20, April 28, June 16; Mrs. W., July 18.

## Nellore.

L. JEWETT, June 8, July 4, Sept. 6.

## Siam.

W. ASHMORE, Feb. 27.—J. H. CHANDLER, June 1. —R. TELFORD, June 5.—S. J. SMITH, May 8.

## Hongkong.

J. JOHNSON, May 19, July 4.

## Ningpo.

J. GODDARD, June 2, July 3.—E. C. LORD, May 17.

## Bassas.

J. S. GOODMAN, April 8, j., May 19, Aug. 16.

## France.

E. WILLARD, May 8, June 23, July 22, Aug. 2, Oct. 3.

## Germany.

J. G. ONCKER, Sept. 5, 27, Oct. 11, Oct. ?.—J. KÖRNER, Oct. ?

## Greece.

A. N. ARNOLD, June 2, July 28, Sept. 18, Oct. 13, (2).—R. F. BURL, Oct. 7, 22;—Mrs. B., Oct. 6.

## Cherokees.

E. JONES, Aug. 11, Oct. 9.

## Shawanoes.

J. G. PRATT, Oct. 6, 8.—F. BARKER, Sept. 2, 6.—J. MEKKER, Aug. 31.

## DONATIONS.

RESUMED IN OCTOBER, 1854.

## Maine.

Lincoln Asso., Asa Perkins tr., 25.34; South Thomaston, ch. 6.50; Thomaston, 2d ch., Mrs. D. Brown 2; Islesboro', 2d ch. 6; Rev. D. McMasters 10; Mrs. Sarah Thorn 1; G. S. Smith 50 cts; Rockland, 1st ch. 5.68; Hope, ch., a brother 1; 58.00 Penobscot Asso., J. C. White tr., Orient Miss. Soc. 3.86; Houlton, ch., 8. Sch. 1; friends 2.76; Hodgdon, ch., a young man 5; North New- port, ch. 2; Stearns, sewing circle 8; Mrs. Bicknell 4; Enfield, ch. 16; Youth's Missionary Soc. 26;

Charleston, ch. 8.62; Corinth, ch. 21.77; Female Miss. Soc. 9.80; J. G. Ridley's Bible class 3; Old Town, ch. 18; Hampden, 1st ch. 3; Lincoln, ch. 3; Bangor, 2d ch., Female Miss. Soc. 31.55; E. Trask's Bible class, to sup. Howard Malcom Trask in Assam Orph. Sch., 10; Rev. D. Steward and wife 2; Kenduskeag, friends 9.85; with other donas. to cons. Rev. Eli Dewhurst, John Treat, Jr., Henry K. Dexter, William P. Lowrey and Nathan Fisk L. M.,

184.00

242.60

## New Hampshire.

New London, Manson A. Bigelow 1.00  
Milford Asso., Nashua, ch., to cons.  
Norman Fuller L. M., 100.00

101.00

## Vermont.

Whiting, ch. 7; Grafton, ch. 8.25; Jericho, ch. 75; Female Miss. Soc. 25; to cons. Arthur L. Castle L. M.; Fairfax, "a box coll. by two children, Cornelia Dunn and Mary Story," 8.25; Windham Co. Asso., J. Estee tr., 18.60; Richford, ch. 8; State Convention, A. Allen tr., 168.80; Addison, ch. 4; Fair Haven, Mrs. Allen, with other donas. to cons. A. Allen L. M., 75; per Rev. J. Alden, agent, 897.40  
Johnson, J. Burnham 8.00

400.40

## Massachusetts.

Chelmsford, 1st ch. 81; Central, ch., Ladies' Burman Sch. Soc., Miss Miriam Warren tr., 26; Lawrence, a friend 5; Brookline, ch., mon. con. 41.50; Salem, 1st ch., Michael Shepard tr., 5; mon. con. 70.57; a lady, for Assam Orph. Sch., 17.25; West Wrentham, ch., 8. Sch. 3; South Braintree, ch., 8. Sch. 5; North Randolph, ch. 57; Ipswich, J. A. Shores 2; 263.32  
Wendell Asso., 11.15; Amherst, ch. 18; Athol, ch. 12.55; North Leverett, ch. 37.37; New Salem and Prescott, ch. 6.32; Petersham, ch. 5.25; Shutesbury, ch. 7.88; Sunderland and Montague, ch. 8.75; West Boylston, ch. 1.74; to cons. Rev. Erastus Andrews L. M., per Rev. J. Alden, agent, 109.01  
Franklin Asso., Rowe, ch. 10; Deerfield, ch. 1.50; Greenfield, ch. 5.24; Plainfield, Rev. James Clark 10; Bernardston, ch. 8.45; per Rev. J. A., agent, 35.19  
Berkshire Asso., Sandisfield, ch. 1; Becket, ch. 22; Egremont, ch. 15; North Adams, ch., of wh. 25 is to sup. a lad in Assam Orph. Sch., 200; Savoy, 1st ch. 4; 2d ch. 1; Cheshire, ch. 6; Lunenburg, ch. 14; South Adams, ch. 11.50; Hinsdale, ch. 5; West Stockbridge, ch. 10; Williamstown, James Eldridge 8; Lee, ch., mon. con. 12; do., to sup. a child in Assam Orph. Sch., 25.14; with other donas. to cons. Charles Ballard L. M., per Rev. J. A., agent, 329.64  
Lowell Asso., J. A. Buttrick tr., Billerica, ch., of wh. 25 is to sup. Benjamin Putnam in Assam Orph. Sch., 31; Tewksbury, ch. 6; Lewis Fiske 3; Chelmsford, Central ch. 66.96; Littleton, ch. 20.80; Groton, ch. 26.15; with other donas. to cons. Rev. L. Williams, Jr., and Rev. J. E. Wood L. M., per Rev. J. Aldrich, agent, 152.30

**Old Colony Asso., Middleboro', 1st**  
 ch. 2; 31 ch. 20; Hanson, ch. 12;  
 Kingston, ch. 48.03; Hanover, ch.  
 10.63; North Marshfield, ch. 13;  
 North Scituate, ch. 29.23; Carver,  
 ch. 8.96; with other donas. to  
 cons. Rev. J. W. Horton, Rev. L.  
 Tandy and Gideon Cole L. M., per  
 Rev. J. A., agent, 183.88

**Salem Asso., Gloucester, ch., to cons.**  
 Joseph Fears L. M., 187.32; Salls-  
 bury and Amesbury, ch., to cons.  
 Ebenezer Tucker L. M., 141.99;  
 Rowley, ch. 42.50; Marblehead, ch.  
 43.53; Wenham, ch. 9.96; Man-  
 chester, ch. 5; Danvers, 1st ch. 5;  
 Georgetown, M. F. Cate 2.50;  
 Haverhill, 2d ch., of wh. 2.72 is  
 for African Mission, 4.93; to cons.  
 Rev Isaac Woodbury L. M.; New-  
 buryport, 1st ch., to cons. Rev. D.  
 P. McQuillin L. M., 100; per Rev.  
 J. A., agent, 545.72

**Clinton, ch. 23.71; Bolton, Elizabeth**  
 Parker 50 cts; an "old sailor,"  
 twenty-four "clothes lines," 8;  
 Worcester, Pleasant street ch., mon.  
 con. 12; 1st ch., mon. con. 10; per  
 Rev. J. A., agent, 54.21

## Rhode Island.

**State Convention, R. B. Chapman**  
 tr., Providence, 1st ch., mon. con.  
 66.31; Lonsdale, Nehitable Thur-  
 ber 10; South Kingston, 2d ch. 7;  
 Providence, Rev. Allen Brown, for  
 Bureau Mission, 25.00

## Connecticut.

**East Thompson, ch., per Rev. J. Al-**  
 drich, agent, 21.06

**Lisbon, Alexander Allen 75 cts;**  
 Bridgeport, ch. 50; a friend 60; 121.81

## New York.

**Albany, 1st ch., Ladies' Miss. Soc.,**  
 Mrs. Alfred Mayell tr., to sup.  
 Reuben Jeffery in Assam Orph.  
 Sch., 25; Massouville, ch., mon.  
 con. 10; Oxford, ch. 12.25; 47.26

**Essex and Champlain Asso., L. S.**  
 Scribner tr., 18.55; Moriah, ch. 8;  
 Westport, ch. 19.50; Jay, ch. 19.50;  
 Phoebe Arnold 7; Austin Hickok  
 15; Crown Point, John Burwell 10;  
 Will-borough, ch. 6; Essex, ch. 1;  
 A. E. Shelton 2; Keeseville, ch.  
 76.19; S. Sch. 13; Allen Irish 10;  
 William Taylor 25; Elizabethtown,  
 ch. 7.50; West Plattsburg, ch. 53-  
 25; to cons. Austin Hickok, Mrs.  
 Laura Taylor and Mrs. Amelia B.  
 Smith L. M., per Rev. O. Dodge,  
 agent, 291.49

**Saratoga Asso., Saratoga Springs, ch.,**  
 per Rev. O. D., agent, 36.61

**Chemung River Asso., S. Mather tr.,**  
 Elmira, ch. 134.36; Big Flat, ch.  
 5.83; Catlin, ch. 3.62; Caton, ch.  
 13.31; Corning, ch. 15.78; Camp-  
 bell and Irwin, ch. 12; Factory-  
 ville, ch. 17.16; Hornby, ch. 1.50;  
 Horse Heads, ch. 20; Painted  
 Post, ch. 20; Rose Ridge, ch. 3.75;  
 South Creek, ch. 10; Southport,  
 ch. 25; per Rev. S. M. Osgood,  
 agent, 238.76

**Genesee River Asso., George Wheeler**  
 tr., Ca-tile, ch., with other donas.  
 to cons., Rev. A. K. Tupper L. M.,  
 per Rev. S. M. O., agent, 5.00

**Harmony Asso., J. B. Burrows tr.,**  
 Jamestown, ch. 3; Mrs. J. Clark  
 1; Freesburg, 1st ch. 2; 2d ch. 2;  
 Dewittville, ch. 4.69; West Port-  
 land, ch. 50 cts; Harbor Creek, ch.  
 5.53; Harmony, ch., Mrs. Sessions

50 cts; Portland, 1st ch., Mrs. Fos-  
 ter 2; per Rev. S. M. O., agent, 21.23

**Monroe Asso., W. N. Sage tr., Pitts-**  
 ford, ch. 13.50; do., for deficiency,  
 10; Rochester, 2d ch., S. Sch. 23-  
 02; Sweden and Bergen, ch. 5;  
 Chili, ch. 12; Mendon, ch. 10;  
 Mumford, ch. 13.73; West Henri-  
 etta, ch. 28.75; Parma, 1st ch. 14-  
 50; 2d ch. 11; Churchville, ch.  
 13.70; Mrs. J. Meach 3; Ogden,  
 ch. 33.34; Greece, ch. 12.25; Brock-  
 port, ch. 66.93; Sweden, ch. 4;  
 Clifton, ch. 32; Penfield, ch., to  
 cons. R. B. Wright L. M., 100;  
 Rush, ch. 2.50; Perrinton, ch. 12;  
 Webster, ch. 2; Wheatland, ch. 2;  
 Rochester, Judson Soc. of Inquiry  
 7.56; deduct counterfeit bill 3;  
 per Rev. S. M. O., agent, 434.78

**Ontario Asso., P. Mitchell tr., Junius**  
 and Tyre, ch. 10.30; Geneva, 1st  
 ch. 17.42; Naples, ch. 9; per Rev.  
 S. M. O., agent, 36.72

**Seneca Asso., J. McAllen tr., Tru-**  
 mansburg, ch., Mrs. W. C. Wood-  
 worth 3; Mrs. Dean 3; Newfield,  
 ch., J. T. Brown 50 cts; Bennetts-  
 burg, ch. 2; Watkins, ch., John  
 Burk 1; Romulus, ch. 50 cts;  
 Reading, ch. 11; per Rev. S. M. O.,  
 agent, 21.00

**Steuben Asso., George W. Wheeler**  
 tr., Milo, 1st ch. 9; Jersey, ch.  
 2.63; Howard, ch. 6.75; Urbana,  
 ch. 25; Warsaw, ch. 5; Campbell  
 and Bath, ch. 9.52; Tyrone, ch.  
 25.50; Barrington, ch. 40; Tyrone  
 and Jersey, ch. 23.00; Dundee, ch.  
 50; per Rev. S. M. O., agent, 197.00

**Wayne Asso., J. McCann tr., William-**  
 son, ch., per Rev. S. M. O., agent, 11.00

**Yates Asso., George W. Shannon tr.,**  
 Prattsburg, ch. 12.25; Penn Yan,  
 ch. 50.87; Towlesville, ch. 2.50;  
 Italy Hollow, ch. 6; Pultney, 2d  
 ch. 6.81; Prattsburg, 2d ch. 1.25;  
 per Rev. S. M. O., agent, 79.68

## New Jersey.

**Plainfield, 2d ch., to cons. Rev. Cal-**  
 vin C. Williams L. M., 100.00

## Pennsylvania.

**Windsor, ch., 2.00**

## Ohio.

**North Fairfield, ch. (Huron Co.) 85;**  
 Ashtabula, ch. 5.50; Zanesville, 1st  
 ch., Juvenile Miss. Soc., A. Pal-  
 mer tr., to educate and sup.  
 a native preacher under the care of  
 Rev. William Ashmore, 55; 145.50

## Indiana.

**Shelbyville, Rev. W. Moore 2.75; In-**  
 dianapolis, ch. 15.33; S. Sch., to  
 sup. Judson R. Osgood, Ora Osgood  
 and Sydney Dyer in Assam Orph.  
 Sch., 75; Gen. Asso., Cont. on Sab-  
 bath P. M., after an address by  
 Rev. Dr. Dean, 45.34; with a gold  
 watch, 189.41

\$4,510.50

Total from April 1st to Oct. 31st, 1854, \$43,468.65.

**Erratum.** "Door Village, ch. 6.01;"  
 in last No., p. 461, should read  
 "Kingsbury, ch. 6.01."

## Donations in Clothing and Goods.

**Worcester, Ms., Theo. E. Stndley, 1**  
 box clothing for Rev. A. H. Dan-  
 forth, 50.00

**Taunton, Ms., Baptist ch. a Com-**  
 munion Service for Mission ch. at  
 Nowgong.

Vol. XXXIV.... No. 1.

Whole Number 445.

THE  
MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

JANUARY, 1854.

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BOSTON:  
MISSIONARY ROOMS, 33 SOMERSET STREET.  
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**Old Colony Asso., Middleboro', 1st**  
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 13.81; Corning, ch. 16.78; Camp-  
 bell and Irwin, ch. 12; Factory-  
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# THE MISSIONARY MAGAZINE.

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AMERICAN BAPTIST MISSIONARY UNION.

FEBRUARY, 1854.

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THE  
MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

APRIL, 1854.

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BOSTON:  
MISSIONARY ROOMS, 33 SOMERSET STREET.  
1854.

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